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EDUCATION COMMISSION.

REPORT

BY

THE NORTH-WESTERN PROVINCES AND OUDH PROVINCIAL COMMITTEE;

WITH

EVIDENCE TAKEN BEFORE THE COMMITTEE,

AND

MEMORIALS ADDRESSED TO THE EDUCATION COMMISSION.

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REPORT BY THE PROVINCIAL COMMITTEE REPRESENTING THE NORTH-WESTERN PROVINCES AND OUDH IN THE EDUCATION COMMISSION.

CHAPTER I.

A short sketch of Education in the North-Western Provinces previous to 1854.

The two periods into which this sketch is divided.

A sketch of education in the North-Western Provinces previous to 1854 naturally divides itself into the two periods before and after 1843, the control of operations being at this latter date transferred from the Supreme to the Local Government.

Extent of country included in the term "North-Western Provinces."

2. The term "North-Western Provinces" has at various times included portions of country various in extent. For the purposes of this sketch it comprises the five Revenue Divisions of Meerut, Rohilkhand, Agra, Allahabad, Benares, together with the Delhi, Jubbulpore, Sagor, and Ajmere Divisions now no longer under the same Local Government.

Character of education in the former of the two periods.

3. Throughout the former of the two periods, but more especially up to the year 1835, education concerned itself chiefly with colleges: those colleges in their earlier years being of a purely oriental character, becoming gradually deorientalised after the publication of Lord William Bentinck's Resolution in 1835, and having before 1854 entered upon their present phase, in which instruction in science, history, philosophy, &c., is given in English, the classical languages of the East being studied merely from the point of view of literature and philology. This narrative, therefore, will, in the former of its two sections, give a somewhat minute account of the Benares, Agra, and Delhi Colleges, together with a summary sketch of the schools established before the year 1843; while in the latter, the colleges being treated less in detail, there will be found fuller particulars as to primary and secondary schools, English and Vernacular; a description of the state of indigenous education already existing, and of the efforts made by Government to improve and extend it; and, lastly, a few details regarding fees, scholarships, endowments, income, and expenditure.

The contents of this narrative.

The Benares Sanskrit College.

4. The establishment of the Benares Sanskrit College in 1791 was the first step taken in the North-Western Provinces towards a system of public instruction. This college, founded at the suggestion of Mr. Jonathan Duncan, Resident of Benares, was "designed to cultivate the laws, literature, and religion of the Hindus," and "specially to supply qualified Hindu Assistants to European Judges." The funds assigned for its maintenance were "a certain portion of the surplus revenue of the province," the expenditure sanctioned for the first year being Rs. 14,000, a sum which in the following year was increased to Rs. 20,000. It was part of Mr. Duncan's plan that the college should be under the control of a native superintendent, and the Government of India fell in with his views. The first appointment was an unfortunate one, nor did the college ever thrive under native administration. Still collegiate education of a Western type was a strange phenomenon, and if the confidence of a race so timid and so devout as the Hindus was to be won at all, this was possible only by some concession to feelings which at least were natural. Whatever changes time may since have worked, an exposition of the sacred canon of Scripture and the scarcely less sacred canon of Law by lips other than a Brahman's would in those days have been flat blasphemy to the orthodox Brahmachári. Our ideas of discipline had nothing in common with the rubric of the Dharma Shástra, our methods were as uncongenial to the Hindu as his appeared absurd to the Englishman, our learning was contemptible, our civilisation little else than one variety of barbarism. Mr. Duncan's decision, therefore, as to the kind of management which would best foster his infant college, had much in its favour; though after-events proved that he was too sanguine in imagining, as he seems

to have done, that the grand enthusiasm and noble toil of mediæval Europe would find some counterpart in the scholarly devotion of a privileged caste that had inherited such rich treasures of learning, and whose instincts and habits were so favourable to patient industry. However, a beginning was made; and though, owing to the destruction of the earlier records, it is now impossible to ascertain how things fared at the first, it may be assumed that so long as Mr. Duncan remained on the spot there was no grave cause for complaint. But shortly after his departure from Benares, it was found that where order and discipline might have been expected to prevail, confusion and misrule had it all their own way; that scarcely more than one-fourth of the students for whom stipends were drawn attended with any regularity; that the superintendent had embezzled various sums of money; and that the college, "instead of being looked up to by the Natives with respect and veneration, was an object of their ridicule." On these facts being brought to the notice of the Supreme Government in 1799, the European officers of the station were directed to form themselves into a committee, and to report upon the state of the college. The chief result was the removal of the superintendent and the appointment of another Pandit in his stead. Changes of minor importance were again suggested in 1803, but it was not till 1811 that the college was reconstituted upon what seemed a sounder basis. The hopes then entertained were not, however, realised; and upon a further inquiry being held in 1820 it appeared that the college had been "of little use or altogether useless." The existence of the local committee, originally called together to report upon the abuses already mentioned, had, indeed, prevented any further misappropriation of funds; but the members, having their own official duties to look after, were unable to give to the college that close attention which alone could ensure a managament more satisfactory than seemed possible with a Native Superintendent. It was therefore determined to place the college under a European officer, and, with the concurrence of the Government of India, Captain Fell, an able Sanskrit scholar, was in 1820 appointed secretary to the local committee and superintendent of the college. This post he continued to hold till the early part of 1824, and his successor, Captain Thoresby, till 1835.

5. Previous to 1830 the study of English was unknown in the college. The Sanskrit language and literature, including theology, law, metaphysics, logic, grammar, mathematics, astrology, with a little Persian and Arabic, were the subjects taught; but the various examinations held from time to time showed that scanty progress had been made even in those branches of knowledge in which the pupils might have been expected to feel a strong interest. Nothing, indeed, could be more disheartening than the report presented by Dr. Wilson and Captain Fell after a thorough examination of the college in 1820. Defective method, want of management, absence of classification, the study of abstruse subjects by pupils ignorant of the language in which the treatises were written, the mixture of astrology with mathematics, the repetition by rote of sacred text which the Pandits themselves did not understand, the liberty given to students to enter any class they pleased without respect to their qualifications, —these and other eccentricities had resulted in waste of time and labour to the students, in disgust and indifference on the part of the professors. "An attempt was made to remedy some of the most glaring defects pointed out by Dr. Wilson and Captain Fell, and the course of study and system of instruction thus slightly improved, continued unaltered for many years." In 1829 certain other improvements were proposed, "including a better and more systematic plan of instruction in Persian and Hindi," in the former of which language the classes were abolished not long after, though brought back again in 1839. But the first scheme of real reform was due to Mr. Muir, appointed Principal in 1844, and the first practical results to his successor, Dr. Ballantyne.

6. In 1829 Captain Thoresby advocated the formation of English classes in the Sanskrit College. The committee were, however, of opinion that it would be better to have a separate department, and in 1830 such a department was

formed. The staff at first consisted of two teachers only, Hindus educated in Calcutta; but in 1834 a European head-master was appointed, and though for many years after the Sanskrit department was regarded as by far the more important, a real beginning had now been made in the study of English.

7. From 1835 to 1843 there was no great variation of the numbers in the English department, though those in the Sanskrit department fell off very considerably. The main cause of this decrease in the one department, and the limited increase in the other, was the abolition of the stipendiary system, a system perhaps necessary in the first instance, but one which it could not be sound policy to maintain for any length of time. In the earlier days of the Benares College all students were stipendiaries, but in 1820, out-students, as they were called, began to seek admission, and in 1822 they numbered 203. Later on "the number of non-stipendiary students diminished, and that of stipendiary students increased. In 1832 the number of the former was 152, and of the latter 164. The relative proportion of the two classes was nearly the same in 1835, when Lord Bentinck's Resolution was passed to suppress stipends." During the period of which we are speaking, certain special reasons probably helped to keep the numbers in both departments lower than they might otherwise have been. The extreme laxity of discipline—if that term can be used with any propriety at all—which had prevailed from the very first, was now to be checked, and the opening of the new buildings in November 1835 was favourable to the endeavour. Still, for several years after, the difficulty of enforcing order was greatly felt, and strictness of rule seems to have sat with special irksomeness upon the versatile, quick-witted Hindu of these parts. It was natural, too, that in Benares, where every other building was a temple, and almost every other grown man the ministrant at some shrine, or a doctor in some school of nubilous metaphysic, there should be little readiness to welcome a system of education which was the certain solvent of their faith; and much persistent determination to defend those beliefs which were bound up with their sentiments and equally with their pockets. We had, it is true, founded a college with the express object of cultivating a knowledge of their religion, literature, and laws; but our methods set theirs at naught, and in the place of the lotus-eating speculation which they called thought, we pressed for something like scientific research, and insisted upon "fruit," even though it might be less useful than Bacon would have desired. It need not therefore be matter of surprise that English education for some years made comparatively small progress, while the record of the Sanskrit department is little else than a record of dwindling numbers without any compensating thoroughness of study. Even after Lord W. Bentinck's Resolution, the conflict of studies, the battle of the books, no doubt lingered longer in Benares than in places where learning had never been the object of idolatrous affection.

The stipendiary system and its abolition.

Other causes which probably hindered the rapid progress of the college.

8. The years 1823-25 saw the foundation of Colleges at Agra and Delhi. To the maintenance of the former there was appropriated "a fund amounting to about a lakh and a half of rupees, consisting of collections from villages formerly held by Gangadhar Pandit, the receipts from which, together with annual collections, would exceed ₹20,000 per annum." On the opening of the college about a hundred pupils were enrolled, nearly all of them, as at Benares, receiving stipends. The character of the Agra College, however, differed from that of the Benares College in two important respects. The latter was open to Hindus only, and the course of instruction dealt with nothing less august than the Oriental classics, literary, theological, scientific, philosophical. At Agra admission was unrestricted; and, though the day was still in the future when Orientalism should be dethroned, the General Committee of Public Instruction had the courage to doubt whether all things necessary to the development of the youthful intellect were comprised in the sacred mysticism of the Hindu Scriptures and the learned disquisitions of Muhammadan Doctors. They thought that knowledge might be brought down from heaven to earth, and that utility should not be entirely despised in framing a course of study which was to arm its disciples for the prosaic contest of every-day life. It was therefore

The Agra College.

Points of difference between the Agra and Benares Colleges.

The object of this institution.

enjoined upon the local committee to bear in mind that "the chief object of this institution is, not the instruction of natives according to native prejudices; that it is not intended to rear Maulvis and Pandits nor to teach preferentially Sanskrit and Arabic; but it is designed to diffuse more widely than the native system proposes, the possession of useful knowledge, to give a command of the language of ordinary life of official interest, and to teach accordingly Persian and Hindi." . . . These instructions were followed; but in opening Sanskrit and Arabic classes, the local committee acted against the wishes of the general committee, who were of opinion "that if these languages were taught indiscriminately, Persian would be comparatively neglected, and Hindi altogether abandoned." Though this anticipation does not seem to have been fully verified, the multiplicity of languages taught led to an imperfect acquaintance with any, which after a time necessitated a rule that only one learned language should be studied in addition to the vernaculars. Particular attention was to be paid to arithmetic, and teachers of that subject were appointed for both the Persian and the Hindi classes: "European geography, natural philosophy, and mathematics" were also added to the course a year or two later. Of the progress made our information is meagre, but the popularity of the college is shown by the steady increase of numbers from 100 at its opening to 180 in 1831, and to 380 in 1835. An English class is first mentioned in the report for 1831. What its size was we are not told, nor its character. On the part of the general committee there seems to have been a good deal of reluctance to modify the original scheme of the college so as to give a larger place to the study of English. The local committee were more eager, for they were in a better position, to realise the increasing demand. Their representations made it clear that the single class was altogether inadequate; and about the beginning of 1835 the college was remodelled, a separate English department being created, with the secretary of the college as principal on increased allowances, and a head-master and two assistant masters on liberal salaries. With the next eight years we may deal rather more summarily. Except during 1837, when severe distress began to be felt throughout the district, and the following year, when famine had actually set in, the numbers in the college did not fluctuate to any great extent, though the cessation of stipends caused the withdrawal of many boys at an early age. In 1835 there had been 380 students; in 1843 there were 409. The relative numbers, however, in the two departments had greatly altered during the interval. English was at a premium, while the Oriental languages, more especially Persian, had lost much of their value in the eyes of the people. In regard to this last language, the depreciation was mainly due to the fact of its having been ousted from the courts by the Urdu vernacular. The general committee, therefore, being at the same time anxious to assimilate the college to the other of its institutions in which the principal subjects of study were English literature and the sciences of Europe, took the extreme step of closing the Persian classes. At first no ill effects seemed to follow. Not a single withdrawal was to be ascribed to this wholesale change; no rumour of discontent reached the ears of the committee. Discontent, however, there was, and before long it made itself evident. Among others, Mr. Wilkinson warmly protested against the measure as calculated to excite feelings "of the deepest enmity and hatred against us among a very large and influential, and certainly by far the most enlightened, though most disaffected portion of the native community." Mr. Wilkinson was no doubt right, and before long it was determined to restore the classes. Their restoration was followed by a considerable increase in the numbers, but the popularity of the Oriental department was never again what it had been. On the other hand, the demand for English increased every year; and in 1843, out of 402 pupils, no less than 300 were studying that language. The range of subjects soon became higher, and, what was equally important, greater strictness was possible in matters of discipline, more especially as concerned regularity of attendance.

Subjects taught.

Opening of the English department.

The closing of the Persian classes.

Their restoration.

9. In 1841 Mr. Middleton was appointed Principal. From the opening of the college there had been considerable difficulty as to its management, for

the post of secretary—and it was with the secretary that the organization chiefly rested—was one requiring special qualifications and considerable leisure. Four changes had taken place in as many years, two of the secretaries resigning on the ground that they felt themselves unequal to their duties; and it was not till Mr. Middleton's appointment that the college had a Principal trained to the profession of teaching and at liberty to give an undivided attention to his work. The choice was a fortunate one, and in the report for 1842-43 "Mr. Middleton's exertions and those of his coadjutors" are emphatically noticed. The Government remarked upon "the advance of the college in public estimation,"....."the results of the examination for scholarships"....."the special progress made in the sciences"....."the cleanliness and order generally prevalent, and the good feeling stated by the committee to exist among the students both relatively towards one another and from their parents and friends towards the students themselves."

The College building.

10. One great advantage over most other colleges had been enjoyed by Agra almost from the first. The students, instead of being housed in separate buildings, often of an unsuitable character inconveniently situated, were here under the eye of the Principal in lofty, commodious rooms, by their plan well adapted to the maintenance of order, and as cool as is consistent with an Agra sun. Enthusiasm has sometimes dignified the structure as "imposing," and there is no question that it covers a considerable area of ground.

Delhi College.

11. Delhi followed closely upon the heels of Agra in its efforts to secure a higher order of education. There had, indeed, been an Oriental College of some importance as early as the year 1792, but this and "several other academic institutions" which had once existed, had fallen into a state of "deplorable neglect." "The funds for their support had been swept away during the political changes which had taken place, and were now almost wholly beyond the reach of recovery." That this city, once the seat of empire, the metropolis of art and liberal studies, grand even in the ruins of its former splendour, still teeming with a rich and busy population, nor, in spite of its many adversities, wholly insensible to the traditions of the past,—that the intellectual well-being of this city should remain uncared for, was felt to be a scandal to a civilised Government. On an inquiry being made by the general committee as to the state of education, the answer came back that such schools as existed were few in number and of small utility; that the funds available were neither large in the present nor of a nature greatly to increase in the future. But the desire for health was strongly felt, and in an eloquent appeal the local agents urged the pressing claims of Delhi to "her portion of the boon set aside by the beneficence of Government." This appeal was listened to, and the new college opened in 1825, with Mr. J. H. Tayler as superintendent. In character it resembled the Agra, rather than the Benares, College; though, as might be expected from the antecedents of the place, more stress was at first laid upon the cultivation of the politer languages, Persian and Arabic, than upon the advantages that were to be won through the homely vernacular. In the first year there were 49 "stipendiary students on the foundation, receiving a subsistence allowance of three rupees each. In the second year, the number of stipendiary students was 80, and in 1828 the number had increased to 209, those in the higher classes receiving from four to five rupees each, and those in lower classes from one to three rupees."

Former academic institutions.

Appeal of the local agents.

The interest at first felt by the people of Delhi

12. For some time the people of Delhi seem to have taken an eager interest in the college, and in 1829 the secretary writes in glowing language of the progress made by the students. In the same year a bequest of Rs. 1,70,000 was received from Nawab Itimad-ud-daulah, Prime Minister of the King of Oudh. With such an addition to its endowment, it was reasonable to suppose that the efficiency of the college would become greater than ever. But local enthusiasm was already on the wane, and when in 1831 the students were examined by Mr. Macnaghten in the presence of Lord W. Bentinck, the result was by no means satisfactory. Of Muhammadan law Mr. Macanaghten found that the students possessed no extensive knowledge, while in Persian

is not very lasting

literature they were occupied with books with which they ought to have been familiar before entering the college. Things had become worse still in 1833, at which time the highest class in Arabic was made up of three students only. One explanation of the falling off in the numbers was that "the pupils, as a general rule, sought the earliest opportunity of withdrawing after they had attained that moderate measure of acquirement which enabled them to earn a livelihood;" and as a knowledge of Arabic "was no longer a means of gaining wealth, and was only followed by an empty and unsubstantial celebrity," the defection is easy to understand. The counter-attraction of English, powerful in its novelty and in its practical advantages, would also largely account for the decline of Oriental studies. How powerful that attraction was likely to be, the committee apparently had no idea. For, when in 1828 an English class was first formed, permission was granted to all students to join it, their names being still born on the rolls of the Oriental department, and their stipends being continued as before. On these terms more than half the students expressed their desire to learn English. A single class was therefore no longer sufficient, and, as at Benares and Agra, an English department was now added. Starting with fifteen stipendiaries, this department had in 1833 a hundred and thirty-four such students. A fair amount of progress seems to have been made during the first few years, and by 1835 the chief shortcoming was in the means of imparting a higher order of education. Onwards to 1843 the condition of the college varied considerably as to progress and numbers. It was not merely that the Oriental department began to languish as the English developed strength, though the movement in this direction was pretty steady, but that the abolition of stipends, decreed in 1835 and carried out in 1838, seemed likely to undo much that had been done, if not to leave the teachers with empty class-rooms. For a while, this abolition being prospective, the college authorities were sanguine enough to doubt whether the change would affect the numbers. But whereas in 1833 there were 431 students, of whom 377 were stipendiaries, in 1840-41 the number had fallen to 166. "Nowhere," we are told, "did the abolition create greater dissatisfaction or meet with stronger opposition than at Dehli." "The local committee made several unsuccessful remonstrances". . . and even when "rewards for merit in the form of scholarships were introduced, that body still avowed a preference for small alimentary stipends, believing that they were best adapted to the poor condition of the people, besides being agreeable to ancient custom." So keen, indeed, was the feeling on this point that a partial return was made to the old order of things. The general committee, however, did not consider it "a sound or satisfactory system that pupils should be induced to attend by a prospect of early pecuniary support," and after a trial of a few months, the stipends again gave place to scholarships.

And the college begins to decline.

The formation of an English department.

The effect of the abolition of stipends.

13. On the English department this change of principle, though applied to the whole college, had less effect than upon the Oriental. The practical advantages of the one kind of education over the other no doubt had something to say to this. Probably, too, it was supposed that the English department had a larger share in the regards of the Government, and so was better worth attending. But the strong feeling which manifested itself in the Oriental department did not, it seems, arise entirely out of meaner motives. Something of sentiment, something of habit and custom, mingled with mere interest. Colleges of the kind hitherto known to the people had been purely charitable foundations, and this reforming zeal was not easy of comprehension, certainly not of approval. A novel experiment in a novelty such as the English College itself was, might be tried without calling forth any great resentment: against that system in an institution originally modelled on their own patterns, they rebelled by desertion. The general committee viewed the state of things with much concern. It was felt, too, that in Delhi there were peculiar circumstances regarding the funds devoted to the support of the college which, if only that the good faith of the Government might not be suspected, made it high time that some steps should be taken to restore the efficiency of the Oriental department. Accordingly, Mr. Thomason, the Visitor, addressed himself to the task, examining into the qualifications of the teachers as well

The condition of the Oriental department.

as the acquirements of the pupils, and "in communication with the best informed Europeans and Native residents" endeavouring to "ascertain the real state of the college and the means most probably effectual in placing it on an efficient footing." The result was a scheme "avowedly temporary" by which "small stipends of three rupees" were given to "students capable of passing a certain examination, and a promise made that the best of the number" should thereafter be "elected to the scholarships" that had been sanctioned by the general committee. Mr. Thomason was ably supported, and his plan met with great success. Among those who rendered the most valuable help was Mr. Boutros, the newly-appointed Principal. With his election, a general improvement soon made itself felt throughout both branches of the college, the course of studies in which was assimilated as far as possible. The union thus made closer was completed a few years later by gathering all the pupils under one roof; and though in 1842, when stipends were finally abandoned, the numbers once more fell, it was not to any great extent or for any length of time. Education had in fact become a recognised necessity, and in the course of a few years our system passed from the stage of stipendiary allowance to gratuitous instruction, from gratuitous instruction to the almost universal payment of fees.

Measures taken to restore its efficiency.

14. Our sketch, so far as concerns collegiate education, has now come down to the end of its first period, and there remains only to speak briefly of the schools which had grown up during it. The earliest in date among these was the Benares charity school endowed in 1818 by Jye Narain Ghosal, an inhabitant of the place, with a monthly revenue of Rs. 200, and aided a few years later by a grant from the Supreme Government of Rs. 3,033 a year. In this school, which opened with nearly two hundred pupils, Hindu and Musalman, and gave instruction in English, Persian, Hindustáni, and Bengáli, "the children," says Mr. Fisher in his Memoir, "are taught reading and writing grammatically, and arithmetic, together with the Government Regulations on the subject of police, and ordinary affairs, after which they are instructed in general history, geography, and astronomy." One may smile at the somewhat motley course laid down; but this school, to which Jye Narain's son made an additional donation of Rs. 20,000, continued to thrive, and later on was enlarged into a college.

Schools in existence previous to 1843.

15. In 1818 a sum of money placed by the "Vizier" of Ajmir at the disposal of the Marquis of Hastings for charitable purposes, was devoted to the foundation of four schools in the Ajmir district, and "from the 1st of January, 1822, the Governor-General in Council . . . . granted as a perpetual endowment for the schools . . . . the sum of Rs. 3,600 per annum" . . . . "But in 1827 these schools . . . were reduced to one at Ajmir" which in 1842-43, having "uniformly failed," was disestablished. Between 1820 and 1828 schools had sprung up at Cawnpore, Allahabad, Etáwah and Mainpuri, to which were added a year or two later those at Ságar and Jubbulpore. Some of these were of ephemeral duration, and all of them very elementary in character. In 1831 they were educating about 800 boys. By 1836 Bareli, Farrukhabad, Gházipur, Gorakhpur, Hoshangábad, and Meerut had come on to the list, and the total number of scholars had risen to something less than 1,000. In 1842-43 the record gives 1,200 scholars and one new school, that at Azamgarh. An increase of 400 in twelve years seems very small, but something had been gained in the standard of education and the efficiency of the teaching. The effect of Lord W. Bentinck's Resolution was to be seen in the greater stress laid upon the study of English, the higher classes in some of the schools almost rivalling those in the colleges, as well as in the improvement of Vernacular education by the translation of English manuals and the preparation of original works in Hindi, Persian, and Bengali.

Weak points in the system.

16. The weak points in the system on which the Council of Education, in its Report for 1842-43, more especially dwells, are, "1st, the "absence of normal schools; 2nd, the absence of an organised system of inspection or examination or even adequate local superintendence in regard to teachers after appoint-

Inspection.

ment." On the necessity of inspection, close and constant, they insist with urgent emphasis; and of that necessity no one will doubt who has had to do with education in this country, and who therefore knows how near to perfection is the state of things of to-day when compared to the state of things forty years ago, how far off perfection as conceivable in theory. But the measures taken in this matter belong to a later period, and their importance will be more clearly seen in our sketch of indigenous education.

Transfer of institutions to Local Government.

17. With the year 1843 we come to the transfer of educational management from the Supreme to the Local Government, and the assignment of funds from the general revenues. The amount thus placed at the disposal of the Government of the North-Western Provinces was Rs. 1,81,108; and there were at the time three colleges and nine Anglo-Vernacular schools together educating rather more than two thousand boys. Of these, 1,598 were Hindus, 385 Musalmans, and the rest Europeans or Eurasians. English was studied by 1,423, Urdu by 1,015, Hindi by 736, Arabic by 88, Persian by 270, and Sanskrit by 175.

18. Upon the transfer of control being completed, the Government declared its future policy. "In estimating the progress," says its first Report, "which has been made in the Educational Department of these Provinces, as well as in forming schemes for its future management, it must never be forgotten how much less encouragement there exists here for the study of English than is the case in the Lower Provinces, and in the Presidencies of Madras and Bombay. There are here very few European residents, except the functionaries of Government. There is no wealthy body of European merchants transacting their business in the English language and according to the English method. There is no Supreme Court, where justice is administered in English; no English Bar or attorneys; no European sea-born commerce, with its shipping and English sailors, and constant influx of foreign articles and commodities. Even in the public service the posts are few in which a knowledge of the English language is necessary for the discharge of their functions. All European residents are sufficiently well acquainted with the vernacular to be able to express themselves and to stand in no indeed of interpreters. All public business, except correspondence between English officers, is carried on in the vernacular language. There are, therefore, few means of diffusing a general taste for learning English in these Provinces, or of securing a sufficient reward to those who have exerted themselves to acquire it." To these negative drawbacks was to be added that most of the pupils, being children of the poorer classes, and being called away from school to earn their own livelihood at an early age, were compelled, if their education was to be of practical use to them, to give more of their attention to the vernaculars than to English. Accordingly the Government wisely determined that, "except in the colleges, the vernacular will be the best medium, if ..... we wish to produce any perceptible impression upon the general mind of the people in this part of the country. ..... The result of contracting our efforts for the diffusion of English, and of devoting the funds thus set at liberty to instruction in the vernacular languages, will be that general gradual improvement, rather than partial brilliant success, must be expected. This will be the case even with the colleges, as compared with those at Calcutta and the other Presidencies. ..... There is nothing in the state of society at any of the cities where our colleges are placed which can excite the spirit of energy and emulation found among the students in great metropolitan institutions. ..... We cannot, therefore, look at present for those intense and concentrated offorts by which alone rapid strides are made in education as in any other pursuit." That this sober view of what lay before the Government was not unduly despondent, is shown by the fact that of the nine Anglo-Vernacular schools of which it received charge in 1843, one had to be abolished before the year was out, and that in 1848-49 only three remained, one of which had disappeared by 1853-54, its loss, however, being made good by the re-establishment of the Ajmere school. The following tables compare the numbers in the colleges and Anglo-Vernacular schools in 1843-44, 1848-49, and 1853-54.

COLLEGES.

	1843-44.	1848-49.	1853-54.
Agra	409	408	313
Benares	357	230	330
Delhi	305	339	333
TOTAL	1,071	977	976

SCHOOLS.

	1843-44.	1848-49.	1853-54.
Ajmere	...	...	212
Allahabad	87	...	...
Bareilly	160	219	283
Farukhabad	90	...	...
Gházipur	196	...	...
Gorakhpur	73	...	...
Jubbulpore	133	154	...
Meerut	62	...	...
Saugor	206	217	284
TOTAL	1,007	590	779
GRAND TOTAL	2,078	1,567	1,755

From these tables it will be seen that during ten years the colleges had not lost much. In the schools the attendance was less by 228, a number considerable when we bear in mind how many places had once shown such fair promise. But though both schools and scholars were fewer at the latter date than at the former, it does not follow that education, even this particular kind of education, was declining. On the contrary, the change is one from a state of numerous inefficiency to one in which the Department was not content merely to count heads, but took into its reckoning the value of the votes. By continuing the system of stipends the schools could no doubt have doubled their numbers. Even gratuitous instruction would probably have been a sufficient bribe to keep the register fairly full. But payment of fees, coupled with a discipline which, though it would be accounted laxity now-a-days, was then something sternly real,—this combination proved for some time a counterpoise to the efforts of the Government when aided by nothing stronger then a feeling that to accept education was almost to confer a favour. The first step towards transforming what had hitherto been a free gift into something like a matter of exchange and barter, was made when pupils were called upon to pay for their books. Begun in the Benares College in 1836, this practice had by 1844 become general throughout the provinces. It was followed at the Agra and Delhi Colleges by a demand for entrance fees, small in themselves and utterly inadequate as any set-off against the cost of instruction, but, with a people so poor and so well aware of the value of money, a guarantee against the reckless forfeiture of money's worth. At Agra to entrance fees was soon added a monthly payment calculated on the parent's income. At Benares a somewhat different principle obtained. While the great majority there paid nothing, those who shunned contact with any but their equals in birth, being formed into a separate class, were called upon to pay the price of their aristocratic instinct. This arrangement was, however, soon found to be inconvenient, and after a time the Agra system was followed both at Benares and Dehli, the Sanskrit department in the former being alone exempted from all tribute. In these three colleges the payment was nominally universal, but for many years a certain proportion of the pupils escaped on one plea or other. Into the schools the system had to be introduced very slowly and with much judgment. The mere talk of fees was enough to scare away pupils, and the reports of the period are full of warnings

against venturing upon the demand in this locality or that. An undue timidity was, perhaps, shown in enforcing payment; the cry of poverty may have been listened to with unnecessary readiness. Still, it must be remembered that if in the colleges the difficulties of collection were less, the attractions held out were greater, and that the cities fortunate in the possession of a college not only had a much larger proportion of well-to-do inhabitants, but had long been centres of civilization. At all events, for a considerable time after the introduction of the system, the schools had to content themselves with a very moderate rate, 4 annas a month being rarely exceeded. In 1848-49, 219 pupils at Bareilly paid Rs. 667; 217 at Jubbulpore, Rs. 125; while at Saugor, out of 217, only 4 contributed anything. In 1851-52 the average annual payment was at Bareilly Rs. 2-12-0, at Saugor Re. 1-8-0, at Ajmere less than Re. 1: in 1853-54 at the same schools it was Rs. 3-1-0, Rs. 2-0-10, and Rs. 2 respectively, while the average cost of educating each pupil was in 1848-49 Rs. 60, in 1853-54 Rs. 71.

The Colleges from 1843-44 to 1853-54.

19. The condition of the colleges during this decade was one of steadily increasing prosperity. In point of numbers, we have already seen, there was no great variation. The depression caused by the exaction of fees lasted but a short time, and if in 1853-54 the scholars were somewhat fewer than in 1843-44, this was due in a measure to the competition which had arisen, as at Agra, where an excellent missionary college was established between 1851 and 1853. But numbers are only one test of value. In the more scientific character of the instruction, in the greater regularity of attendance, in the strictness which had become possible as regards admission to the college and behaviour in the college, in the liberality of tone which was beginning to mark native society, we have ample evidence of a progressive state; while in the facility with which ex-students obtained employment, and in the constantly increasing number of those who came from afar for the sake of an education higher than was to be had at their own doors, we see the popularity in which our collegiate system was coming to be held, and the estimate formed of those who had submitted themselves to its training.

Benares.

20. At Benares that distinguished scholar, Dr. Ballantyne, was, shortly after his appointment to the principalship, engaged upon an experiment which at first seemed likely to fail; the experiment of introducing the study of English into the Sanskrit department, and so forging a link between the two divisions of students. Of his early efforts in this direction he writes in 1847-48: "The aspect of the class at the opening of the session was not auspicious. The majority of the pupils were very averse to the study, and seemed to think themselves in some measure degraded in the eyes of the other students. They attended reluctantly, when every device of evading attendance failed; books were lost or had not been supplied, pens and ink became suddenly unprocurable, and half the time allotted for the lesson was sometimes spent in settling the fastidious protracted preliminaries. They seem greatly to dread being desired to attend in the English college bungalow, where their slender acquirements in English might expose them to a disadvantageous comparison with little boys who had been reading for a year or two. When they found that no such design upon them was really contemplated, their apprehensions gradually wore off, and ultimately they volunteered to come over to the English department for three hours daily in order that they might be within reach of assistance when preparing their lessons." Before long the experiment had proved itself so successful that the students were engaged upon Bacon; and a year or two later, the examiner considered this class the "most interesting of any" in the college. But the Anglo-Sanskrit department claimed only a portion of Dr. Ballantyne's care. His large culture embraced studies so diverse as literature and law, astronomy and logic, Vedic hymns, the labyrinths of transcendental metaphysics, and the elaborations of Panini's grammar. In his English class we see him inspiring a relish for "the humours of Bully Bottom and the pranks of Robin Goodfellow," presenting logic in attractive dress, setting the Novum Organum to do in India the work it had long before done in England, combat-

ing the spirit of legal rule of thumb by insisting upon some insight into the principles of jurisprudence. With his Sanskrit pupils he is a Pandit of the Pandits in all but the narrowness of their learning; with the professors he chops logic or reveals to them secrets of their own lore which lay hidden in oracles too dark to be interpreted by unscientific scholarship. His labours extended to a period long after that with which we are now dealing, and they were labours not merely of learned research successfully applied, but of skilful organization practical in its result of disciplined minds and orderly conduct. In 1844 the English and Sanskrit departments were under one roof, with the best effect upon the pupils, each "side" of the college finding that the other had some title to its respect, and both being more easily dealt with by the Principal. Three years later the foundation stone of the new college was laid by the Raja of Benares, and with its completion the Educational Department acquired one building at least whose design could lay claim to architectural beauty.

The characteristics of the three Colleges.

21. Though the course of instruction in the English department was pretty much the same in all the three colleges, yet Agra, Dehli, and Benares had each its distinctive features. Benares was, of course, the city of religion and religious learning; Agra is characterised as "neither peculiarly Hindu nor Muhammadan.....but official and mercantile;" Delhi still retained a love of that polite learning which had given it so much fame, and this found some outlet in the improvement of Vernacular (Urdu) literature. By good fortune, each of the colleges had at its head a Principal whose bent of mind adapted itself to local specialities. Dr. Ballantyne, as we have seen, perhaps more successfully than would have been possible to any other man in India, developed Sanskrit learning and blended with it European method. At Agra Mr. Middleton addressed himself "to raise up a class of men who were well qualified to take their part in the practical duties of life. The sciences are here particularly though by no means exclusively studied. Mathematics and natural philosophy are the branches of learning in which the pupils attain the highest proficiency, though their acquaintance with English literature is also considerable." Like Dr. Ballantyne, Mr. Middleton enjoyed a long career of usefulness and left his mark very distinctly upon the generation that passed through his hands. To this day his old pupils speak of his lectures on chemistry, and a few years ago there still remained the broken retorts, batteries, and crucibles with which his experiments had been demonstrated, and which with the valuable library were wrecked by fire and violence in the days of the mutiny. The Dehli College was "for many years distinguished from all the other colleges both in the Upper and Lower Provinces" by the extent to which instruction was "communicated through the medium of the vernacular language. This applies particularly to the subject of mathematics in all its branches, and in a somewhat less degree to history and moral science." It was to Mr. Boutros, the first Principal of this college, that we owed the earliest vernacular literature of any use from an educational point of view. That gentleman "worked at first upon his own resources. The books were his own selection, and were sometimes composed or compiled by himself. The ready sale of his more popular works afforded funds for the preparation of others of a different character" . . . and gradually a large supply of translations and adaptations from English school-books, as well as original manuals, enabled us to press on with vernacular education in a way which but for them would have been impossible. Mr. Boutros was followed in the same path and with no less zeal by Dr. Sprenger, who ably administered the Dehli College till his health giving way, he was in 1850 succeeded by Mr. Cargill.

Standard of instruction.

22. The standard of instruction in the three colleges had for some years before 1854 reached a point beyond which it was not likely to go, and if the foundation of a university has given to education in these provinces a method and uniformity which it wanted before, it is not quite certain that the present rigidity of system, and the strain involved in competition, are to be regarded in the light of unmixed blessings. As a specimen of the work with which the senior classes occupied themselves at the time, we may extract the following table from the Report of 1852-53:—

ENGLISH LITERATURE.

Byron's Childe Harold; Cantos iii & iv.
Milton's Comus; the whole.
Midsummer Night's Dream; the whole.
Mackintosh's Ethical Philosophy; the whole.
Smith's Wealth of Nations, Bk. I; the whole.
Bacon's Novum Organum (reprints for Pandits, No. 2); the whole.
Macaulay's England; the first three chapters.

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Potter's Optics; the whole.
Webster's Hydrostatics; the whole.
Hale's Calculus; the first 100 pages.
Herschell's Astronomy; the first four chapters.

Anglo-Vernacular schools.

23. The Anglo-Vernacular schools, in which the survival of the fittest was represented by Bareilly, Saugor, and Ajmere, numbered, in 1853-54, 779 pupils in all. As already pointed out, the policy of the Government of the North-Western Provinces was to encourage the study of English by a liberal appropriation of funds to the three colleges, and to such schools as were stable in character and efficient in their results, but not to waste money upon the growths of an hour due to sudden impulse or an imaginary thirst for knowledge. Of such nature unfortunately proved most of the schools which shot up soon after the publication of Lord W. Bentinck's Resolution. In encouragement they wanted nothing, for public officers seem to have co-operated with eagerness: in the management to which they were entrusted they had assurance of success. But of most of them, from one cause or other, the life was but short. Azamgarh can hardly be said to have had an existence at all; Meerut, Gorakpur, and Allahabad went little beyond infancy; while Jubbulpore deceased in 1850. In 1851 Bareilly and Saugor alone remained, but at that period the Ajmere school was revived, and two years after the three were reported in an efficient state. Bareilly had, indeed, so far outstripped its fellows that in 1850 it was raised to the status of a college; and if not then competing on equal terms with its older rivals, was fast lessening the distance that intervened. For regularity of attendance Bareilly had always stood high among the schools, and a like regularity was seen in the payment of fees. Ajmere and Saugor ranked pretty well on a level, that level being something higher than is attained by an ordinary high school at the present day.

Indigenous education.

24. Though for more than half a century we have had no reason to reproach ourselves in regard to English education, it is not till 1843 that we find any attempt made to reach the masses of the rural population. By that time it had become evident that our system touched only a few classes in a small number of towns. Whatever of indigenous instruction existed outside those limits owed nothing to our help. How to remedy such an unsatisfactory state of things was the problem which the then Lieutenant-Governor set himself to consider; and though it was not permitted to Mr. Clerk to do more than suggest the plan of a beginning, his successor, Mr. Thomason, entered upon the question with that interest which he ever felt in education. The first step obviously was to collect statistics. In those days, however, trustworthy statistics were not to be had for the asking. Even with things permanent and fixed, their accuracy would have been doubtful. But indigenous schools were far from permanent or fixed. The caprice of a teacher took him to a village, and he there gathered round him half a dozen pupils who constituted a "school." His caprice, in a few months perhaps, broke up that school. A *zemindar*, it might be, was well-to-do and thought he should like his sons to get some learning. He engaged a *guru*, and so long as his services were retained, felt no objection to their being shared by other boys in the village. But enlightened and good natured as the *zemindar* might be, much learning meant to him if not a dangerous, at least a cumbrous thing. The pupil age of twelve was high noon in education, his sons were by that time masters of all the arts they were likely to need, the rest of the village must look after itself, and *guruji* betake himself to pastures new. To follow indigenous education and register its habitat was therefore little better than pursuing a Will-o'-the-wisp. Added to this, the people were suspicious of inquiry to an extent which sorely

checked and baffled our efforts. As a consequence, much of the information supplied to Government partook more of conjecture than of knowledge. Still, enough was very soon ascertained to prove that indigenous education was in a most backward state, and the results of the preliminary inquiries, which lasted through five years, may be summed up in a couple of sentences. "Out of a population," we are told, "which numbered, in 1848, 23,200,000 souls, and in which were consequently included more than 1,900,000 males of a school-going age, we can trace but 68,200 as in the receipt of any education whatever. . . . . Nearly one-half of the scholars of every description belong to the Hindi schools; and in these, with scarcely an exception, little deserving the name of education can be found." . . . With this information in its hands, Government was able to form some idea of the task before it. Various schemes having been carefully considered between the years 1844 and 1850, it was ultimately decided that indigenous education should be aided in two ways. Vernacular schools to serve as models were to be set a-going at the head-quarters of each tahsíl, and of these schools some account will hereafter be given. Limited in numbers as they were, their influence upon education was to a great extent indirect. The more direct encouragement rested upon a system of inspection, the machinery of which was to consist of a Visitor-General having under him in each district one zila visitor on Rs. 150 a month and three pargana visitors on Rs. 30 each. The duty of the pargana visitors was "to visit all the towns and principal villages in their jurisdictions, and to ascertain what means of instruction are available to the people. Where there is no village school, they will explain to the people the advantages that would result from the institution of a school; they will offer their assistance in finding a qualified teacher and in providing books, &c. Where schools are found in existence, they will ascertain the nature of the instruction and the number of scholars, and they will offer their assistance to the person conducting the school. If this offer is accepted, the school will be entered on their lists, the boys will be examined and the more advanced scholars noted; improvements in the course or mode of instruction will be recommended, and such books as may be required will be procured. Prizes will be proposed for the most deserving of the teachers or scholars, and the power of granting free admissions to the tahsíldari school be accorded." The zila visitor had superintendence over the pargana visitors, testing the accuracy of their reports, deciding on the bestowal of prizes recommended by them, reporting upon the course of education followed in each class of school, ascertaining as far as possible the extent and nature of the private instruction given to those of the upper classes who did not attend schools, and being the departmental agent for the distribution and sale of school-books. "It will be observed," writes Mr. Thornton, "that this scheme contemplates drawing forth the energies of the people for their own improvement, rather then actually supplying to them the means of instruction at the cost of the Government. Persuasion, assistance, and encouragement are the means to be principally employed. The greatest consideration is to be shown for the feelings and prejudices of the people, and no interference is ever to be exercised where it is not desired by those who conduct the institution. The success of the scheme will chiefly appear in the number and character of the indigenous schools which may be established. The poor may be persuaded to combine for the support of a teacher; the rich may be encouraged to support schools for their poorer neighbours, and all the schools that are established may be assisted, improved, and brought forward." Guided by these instructions and aided by the staff already mentioned, Mr. Reid, the Visitor-General, prepared to begin work upon the eight districts chosen by Government for the experiment, *viz.*, Bareilly, Shahjahanpur, Agra, Muttra, Mainpuri, Aligarh, Farrukhabad, and Etawah. And this beginning was the most difficult part of the task, for suspicion of our motives was quickly aroused, suspicion all the stronger that the interference of Government came home so closely to the people. If not originated, it was certainly fostered "by designing men whose means of livelihood would decrease *pari passu* with the increase of intelligence." And it took the most wondrous forms. Here it was imagined that the inquiries

made foreshadowed a capitation tax. There, that the Educational Officers were agents of the missionaries. In districts through which the Ganges Canal was being carried, the belief arose that "on the completion of the great work, the children would be torn from the schools and offered up as a propitiatory sacrifice to appease the offended deity, the sacred but violated stream." Fatehpur saw visions of missionaries wielding unholy powers: maglignant Prosperos going about "to stretch a magic wand over the heads of the children, who, smitten with witchcraft, would follow the foreign enchanter, desert their own houses, and become Christians." Etawah dreamed dreams of priestly tempters, gifted beings whose powers of fascination particularly for children were so extraordinary, that "the unfortunates upon whom their baneful gaze alighted became immediately spell-bound, and held by a sort of magic attraction which nothing could dispel." To some marvellous hypothesis or other the people found it necessary to resort for explanation of an interest in their well-being which seemed beyond belief; and the only doubt they felt was as to the particular form of the impending evil.

Number of boys in indigenous schools.

The manner in which schools were maintained.

Average payments made by pupils.

Classification of schools.

Persian schools.

Course of instruction.

Sanskrit schools.

Hindi schools.

Course of instruction.

Teachers, their acquirements.

25. At the time when operations were begun, the number of purely indigenous* schools may be stated in round numbers at 2,800 with 22,000 scholars. This estimate includes only those schools that were maintained by the people without any aid from Government. So far as the character of their maintenance is concerned, they were of four kinds: first, those in which the teacher received no remuneration whatever; second, those in which the teacher was a domestic tutor maintained by his patron; third, those supported entirely by the scholars; fourth, those supported by the patron with a certain contribution from boys allowed to attend his sons. Payments made by the pupils were made in cash, in kind, or partly cash and kind. Of the first the average was 5 as. 5 pie a month, of the second 5 as. 8 pie, while the third varied between 14 as. 4 pie in Aligarh and 5 as. 1 pie in Muttra. The classification of the schools was most minute, the main divisions being Arabic, Persian, Hindi, and Sanskrit. These and their sub-divisions formed in 1853 no less than thirty-five combinations, the diapason closing full in Qurán-Arabic-Persian-Urdu, and Sanskrit-Nagri-Káyasthi-Sarráfi. But these polyglot schools were few, and even the first main division contained in 1850 only 109 schools with 821 scholars. The Persian schools were much more numerous, *viz.*, 1,257 schools with 8,503 scholars in the eight selected districts. As has been seen, a school meant the collection of some six, eight, or ten boys, and the classes consequently were not many. The course of instruction in a Persian school was briefly this. Supposing the boy to have entered when about seven years old, he began with the alphabet, passing from that to the combination of letters, and so on to some easy book conned by rote. After twelve or fifteen months he would, if fairly diligent, be put into the Gulistán, with the reading of which came the literal explanation of words, but little or no attention to matters of idiom. This was followed by some story in verse, with practice in dictation and in epistolary composition. Two years further were occupied with more difficult books, such as Bahár-i-Dánish in prose, and the Sikandarnáma in verse. With this the pupil's education was complete, and he rarely stayed on after he was fourteen years old. The character of the study in the Sanskrit schools was pretty much the same, but the pupils often remained longer and were more ambitious in their reading. Very inferior to either of these two classes were the Hindi schools. In them little more was taught than writing with very rude materials and the multiplication table, which sometimes included not only integers multiplied by integers, but integers by fractions, and fractions by fractions. Here and there elementary arithmetic was attempted, but no books of any kind were used, all knowledge being orally communicated. Of Sanskrit, Hindi, and their compound, Hindi-Sanskrit schools, there were at the time of which we are writing about 1,350 with 12,000 pupils. As to the qualifications of the teachers in the Persian and Hindi schools, Mr. Reid remarks; "On the whole, the Persian teacher is more intelligent .... and more competent than the Hindi schoolmas-

* In Mr. Reid's figures those of schools other than indigenous are sometimes included under that head.

ter. The latter is often unable to read. He uses no book, but teaches only the multiplication table by word of mouth. Many who can read perform the operation only by the aid of spelling through all but monosyllables. . . . The infinitesimal amount of knowledge which frequently forms the stock-in-trade of the Hindi teacher would not suffice for the Persian tutor, whose patron, generally speaking, is capable of detecting any such enormous deficiencies; whereas those who employ the superannuated old Kayasth to teach their children through the medium of Hindi, are often themselves perfectly illiterate and easily imposed upon." The Sanskrit teachers were of course men of a higher type, though Mr. Reid doubts whether there were twenty pandits in the eight districts capable of teaching that language as it ought to be taught. Of 3,137 teachers of all sorts, 460 were giving gratuitous instruction, the remaining 2,677 were paid from one to twenty-five rupees a month. Two only had reached this highest rate, while 1,100 were receiving less than three rupees, and 107 one rupee and under. Of the then existing schools 42 per cent. had been established during the year, while more than half had not struggled through a two-years' existence.

Their payment.

Present duration of existing schools.

26. A year later Mr. Reid is able to speak in hopeful terms. "The result," he says, "of a year's trial affords good ground for the assurance that ere long a very marked improvement in the mode of instruction pursued in village schools, and a very considerable increase in the number both of schools and of scholars, will be apparent. Even the present returns, which have been made out with every endeavour to secure accuracy, exhibit a considerable increase, which could yet tally sufficiently with the year's statements to establish the comparative correctness of the latter." Taking the number of inhabited villages in the eight districts at 14,572, as given in Mr. Thornton's Statistical Memoir, there were found to be 1,638 with schools and 12,924 without. The increase of schools and scholars was about 400 of the former, and 4,000 of the latter. New admissions numbered about 12,000; no less than 70 schools had been broken up and re-established during the year; in 39 of these the former teachers were taken on again, while 31 were in new hands. The want which was now making itself most felt was the want of good teachers, and so long as higher salaries could not be given, it was not worth while for intelligent men to qualify themselves for a position often inferior in point of pay to that of a grass-cutter. Next to the want of teachers was that of a vernacular school literature. From the first, this subject had been occupying much of Mr. Reid's attention. Strange as it may seem, the vernacular languages were entirely neglected in the indigenous schools, Sanskrit and Persian being the favourite studies. A series of manuals published by the Government had found no favour with village teachers, and was likely to find none so long as the vehicle of instruction was held in contempt. "The first step to be attempted," says Mr. Reid in his Report for 1850-51, "was to remove the prejudices entertained against the study of the vernacular languages, by taking advantage of their connection severally with Sanskrit and with Persian, and by proving to both teacher and scholar that the shortest road to the acquisition of the classical languages lay through their mother-tongue; by introducing into our class books a more regular method; by imparting a certain dignity (borrowed, indeed), so to speak, to the study of the vernacular languages." Among the principles laid down for himself by Mr. Reid in the preparation of the much-needed literature was the adaptation of it to the systems obtaining in the village schools and to the intelligence of the scholar. He also recognised the necessity of making the books interesting in themselves, and of bringing that interest to bear upon things and places familiar to the reader. The sale of books thus compiled was entrusted to the zila visitors, who in the first year disposed of 10,265 valued at Rs. 1,394, in the second of 14,331 valued at Rs. 1,624. Of these latter, 9,087 were Hindi, 1,307 Urdu, and 937 Hindi-Urdu works. The large excess of Hindi works over others was due to the greater number of Hindi schools, but in 1851-52 more attention was paid to Urdu, and, with the

A year later.

object of improving the course of instruction in Persian schools, the most popular of the Urdu and Hindi works were translated into that language.

27. Mr. Reid's report for 1852-53 opens with a notice of the ephemeral character of indigenous schools. Their "want of permanence," he remarks, "is discouraging; one-third of the schools, towards the improvement of which our efforts were last year directed, have disappeare. But our labour is not altogether thrown away. The teachers find employment in other families, or villages where they are again visited, and any instruction previously imparted carried on. Many causes operate against the permanence of village schools, whose existence is dependent either on the will of the patron where the teacher is a domestic tutor, and on the abundance or failure of the harvest when the zamindars unite to support a school." But "a considerable advance has been made in the right direction. The Nagari character is driving the barbarous Kayasthi out of the schools. At the same time that the numbers of both schools and scholars have increased, that increase is owing to the establishment of a more useful class of schools" . . . the Persian and Kayasthi having considerably decreased, while the Persian-Urdu, the Urdu with other languages and the Nagari had made a large advance. Arabic schools were on the decline positively, Sanskrit schools relatively. On the whole number about a lakh and a half of rupees was spent annually by the people themselves. Hence "it is not so much the want of effort, as the want of well-directed effort, that keeps at its present low ebb the popular education of India. Were teachers but better qualified, they would be able to take in hand a larger number of pupils. Under the existing system this is impossible. No attempt at classification is made. Each boy reads either what his caprice leads him to select, or what is more commonly the case, the book which is a kind of heirloom in his family. Here a radical reform is called for. We must remember that it is not so much our duty to create as to reform; we must provide for the remunerative expenditure of about £15,000 per annum." In these, as in the tahsíli schools, the three castes that most largely took advantage of the education offered were the Brahmans, the Banias, and the Kayasths, "the most intelligent of all the classes with whom we have to deal." But the Musalmans were also on the increase, and the Rájputs, formerly so indifferent to any kind of education but that of arms, were rousing themselves from their apathy. In the fourth and last report with which we are now concerned, Mr. Reid again adverts to the annual disappearance of so many indigenous schools. Still, "the steady annual increase in the number of boys *at school* is a matter for congratulation . . . of congratulation by force of contrast, though the returns present another aspect if the proportion of male children *fit for instruction, but not at school,* be taken into consideration," for "only 6·27 per cent. of boys who *should* be, *are* enjoying the means of instruction under a professional teacher's care." With the tahsíli schools a large increase of number was merely a question of outlay, and we could of course ensure their being of the character we desired. But our influence in the improvement of indigenous schools was, and for some time was likely to be, very feeble. One of the surest methods of making it more widely felt was the steady development of the vernaculars; and in this respect the increase of Nagari schools, an increase largely due to the circulation of cheap Nagari publications, and still more perhaps to a knowledge of that character being required in Government offices, was highly satisfactory. Into the classical schools, too, the vernaculars were finding their way, whereby the course of instruction became more practical, while the only vernacular school-books being those published by Government, the boys were spared an intimacy with what was often worse than rubbish.

Tahsíli schools.

28. The class of schools next to be noticed are the secondary vernacular, or, as they are more commonly called, the tahsíli schools. Their establishment was part of the scheme for improving indigenous education, and their character is thus described in paragraphs 7 and 8 of the Government Resolution, dated

February 9th, 1850: There will be a Government village school at the head-quarters of every tahsíldár . . . . which will be conducted by a school-master who will receive from Rs. 10 to 20 per mensem, besides such fees as he may collect from his scholars. The course of instruction will consist of reading and writing the vernacular languages, both Urdu and Hindi accounts, and the mensuration of land according to the native system. To these will be added such instruction in geography, history, geometry, or other general subjects conveyed through the medium of the vernacular languages as the people may be willing to receive. Care will be taken to prevent these schools from becoming rivals of the indigenous schools maintained by the natives themselves; this will be effected by making the terms of admission higher than are usually demanded in village schools, and by allowing free admissions only on recommendations given by village schoolmasters who may be on the visitors' list. The object aimed at, says Mr. Reid, "in the establishment of these schools is not to turn out some few accomplished scholars, but to place within the reach and means of all a sound elementary education; to enable the landholder and the cultivator to protect themselves from fraud on the part of the patwáris by teaching them to read and write, and to comprehend the system under which their rights are recorded, their payments entered, and arrears specified in the patwári's books." At first, of course, the scheme met with opposition and difficulties of every kind. Prejudices in favour of the old system of indigenous education with its easy-going slipshod rule, where the teacher's chief thought was his patron's favour, and his patron's ideas of learning were of an indulgent haziness; prejudices against the course of instruction; scarcity of books,—the literature had yet to be created,—want of accommodation,—a big word to use of a shed or a roofless *chabutara*, which as often as not had to do duty for a school-house; a pardonable unwillingness to accept a gift that seemed no gift; distrust in one quarter, apathy in another: these and like hindrances had to be encountered on the threshold. But the Government was in earnest, and these schools received from Mr. Reid an equal care and interest with those strictly indigenous. The first annual numbering of schools and scholars gave 58 of the former, 2,390 of the latter, among whom the Brahmans, Banias, and Kayasths largely predominated, though as many as fifty-eight castes were represented. There were also a few Musulmans. The lowest class was being taught to read and write letters, the highest studied history, geography, two or three books of Euclid, algebra to quadratic equations, &c. This last class was of course but small, all the smaller that many boys were obliged to limit their ambition because the supply of books did not keep pace with the demand. In the first instance, Urdu and Hindi were the only languages read: in 1851 Persian was added to the course. Mr. Reid's scheme of fees was originally one in which the means of the scholars determined the amount to be paid by them. This was found not to answer, and after a short trial, a uniform rate of two annas a month was substituted. Low as this rate may seem, it in many cases pressed, or appeared to press, too hardly; and in 1852 we find that about 700 boys were paying only one anna. Arrears of payment, however, at the outset so common, year by year grew more rare as dismissal for default came to be felt a real punishment. Before long the amount realised from fees was considerable enough to reduce the cost to Government from Rs. 3-5-0 in 1850-51 to Rs. 2-1-0 in 1854-55. In choosing his teachers Mr. Reid was hampered by conflicting difficulties. If he took them from the better trained of the scholars in our colleges, he would have the people up in arms against the innovation, while the teacher himself was sure before long to look down upon his work. If he took them from the veterans of an effete system, the instruction would be of an effete type. He preferred the latter alternative. The old village teachers would at all events be popular, and, to a certain extent popularity meant efficiency; the parents would trust him, the children would respect him, and, an idea being given of the kind of instruction we desired, all but the most obstinate of our dominies would learn something by teaching. The pay varied from Rs. 2 to Rs. 20 a month, when payment was made in cash, but in the earlier days payment was sometimes made in kind, or in cash and kind. At the period

Their character

and object.

Difficulties at the outset.

Numbers.

Subjects taught

Fees.

Cost to Government.

Teachers.

Their pay.

Summary of condition in 1854.

at which this sketch leaves the tahsíli schools, their trial had been but a short one. Enough, however, had been done to give that promise of success which has been since fulfilled, more entirely perhaps than in any other branch of our education. From 1,465 boys in tahsíli schools in April 1851, the total had risen in 1854 to 4,688, with the moderate expenditure of Rs. 9,565 for the year; the percentage of attendance was rapidly improving; the boys remained longer at school than was usual in the *desi maktab;* the teachers had gained experience; school-houses were springing up in every direction; and, says Mr. Reid, "the tahsíli school is as valuable for its indirect influence on the system of indigenous education as for the direct instruction which it imparts." He goes on: "We commenced with inexperience which every year decreases. Grafting improvements on the native mode of teaching, we see where our measures are opposed to its spirit, and must therefore fail. We ascertain to what extent the indigenous schoolmaster is improvable when he places himself under our guidance, while at the same time we impart healthy instruction to a large number of the rising generation, who when they have children of their own to educate, will not forget the advantages which their school presented over the ordinary run, but will introduce the same leading principle of tuition into their own, or, when possible, place their children under the same teacher's care."

Halkabandi schools.

29. The halkabandi or primary vernacular schools which now throng the North-Western Provinces in thousands, originated about 1851 in an experiment made by Mr. Alexander, Collector of Muttra. The plan was this. A *pargana* being chosen, it was ascertained how many children of a school-going age it numbered, what revenue it paid, and what expense it could therefore bear. A cluster of villages, some four or five, was then marked out, and the most central of the villages fixed upon as the site of the school. The rate in aid originally varied a good deal in the different districts, but ultimately the *zamíndárs* agreed to contribute towards education at the rate of one per cent. on their land revenue. Mr. Alexander's idea was quickly caught up by other Collectors; in 1853, Agra, Bareilly, Etah, Etáwah, Mainpuri, Muttra, and Sháhjahánpur all had a certain number of halkabandi schools, and at the close of 1854 there were about 17,000 boys receiving education in them. The teacher's pay varied from Rs. 3 to 7, the average being about Rs. 4-10-0. Reading and writing with a little arithemtic, mensuration, and geography, were the subjects taught, and though later on others more abstruse were added, it is doubtful whether such ambition served any useful end.

Details of cost, &c.

30. The expenditure in 1854 upon the four colleges at Agra, Benares, Bareilly, and Dehli, with the Saugor and Ajmere schools, was Rs. 1,80,247, including the endowments at Agra and Delhi, which amounted to about Rs. 23,000. Establishment claimed Rs. 1,54,000 of the total sum, and the considerable amount of Rs. 22,000 went to scholarships. Fees, entrance, and tuition gave Rs. 8,787, but of the 1,920 pupils 428 paid no fee. The average cost of each pupil varied from Rs. 28 at Saugor to Rs. 144 at Benares, the general average being Rs. 94. On tahsíli schools the expenditure was Rs. 9,565, and though the halkabandi schools were maintained by the zamíndárs' contributions, some share of the cost of inspection should properly be debited to them. In 1854 the total number of schools in the right experimental districts is stated to have been 3,770 with 49,037 scholars. This, however, includes 1,949 scholars at missionary schools, and excludes 1,525 scholars at the Delhi and Benares Colleges and the Saugor and Ajmere high schools. Of the 49,037 scholars, 6,588 (*i.e.*, 1,920 in the colleges and high schools and 4,668 in the tahsíli schools) "read in schools maintained by Government. Of the remaining 42,549, about 17,000 attend halkabandi schools, which, though supported by the agricultural population, are under our control and management; while upwards of 25,000 are found in 2,936 institutions with which our connection is slight."

Conclusion.

31. This sketch, though nominally covering sixty years, in reality has to do with little more than half that period. For the all but single project of the

Benares College, undertaken at a time when our ideas of education were without form, and void of any general principle, can scarcely be said to have occupied the attention of Government before the year 1820. Its previous existence was then declared to have been " of very little use or altogether useless," and it is from its reform, attempted shortly afterwards, and from the foundation of the Agra and Delhi Colleges, that the present system of education in the North-Western Provinces may be most properly dated. A few words will be enough to sum up the results obtained during thirty subsequent years. The English colleges, then, were in 1854 giving to their students an education upon which little advance has been made up to the present day. In commodious and suitable buildings the studies were directed by a sufficient staff of able professors. Opposition and indifference had been largely overcome. Active interest was taking the place of sullen distrust. The English schools, though few, were efficient; while the experience gained in their early want of success had led to a scheme of education which contained in it the not unimportant element of feasibility. A net-work of vernacular schools was beginning to spread itself over the rural district, having for its object to teach the people things of practical interest and utility in place of the tawdry elegance of erotics, or the gabbling of sacred texts that might perhaps serve to strengthen the memory, but could hardly tend to stimulate the intelligence. Lastly, strenuous efforts, considerately directed, were being made to improve where we could not create, to help where help would be accepted, to advise those willing to listen, to encourage and develope whatever in the native system gave promise of desirable results. In 1854 we had, indeed, travelled but a short portion of the journey stretching out before us in illimitable distance. Still, of such progress as had been made there was no reason to be ashamed. For it had been made among a variety of races and religions, all hostile to us, all fearful of our acts and suspicious of our motive; during a period rife with wars, insurrections, annexation; by a Company whose power, though great, was not the power of the nation, and whose necessities compelled it to enrol as its pioneers of education not a body of experts trained to their task by study and experience, but volunteers who had their proper work in the administration of justice, the raising of revenue, the restraint of violence.

CHAPTER II.

SECTION I.—*A Statement of the Progress of Education in the North-Western Provinces and Oudh during the period from 1854 to 1871.*

Ways and means.

32. As stated at the close of our "short sketch," the expenditure upon education in the North-Western Provinces was, in 1854, rather more than two lakhs and a quarter, of which nearly two lakhs (Rs. 1,80,247) went to the colleges and English schools. In 1860, the amount had risen to Rs. 4,47,957, but the proportion spent on collegiate and higher school education, instead of being three-fourths of the whole, was little more than one-third. It is in this year that we come to a change in the method by which the expenditure on particular accounts was regulated. Hitherto, since 1843, the local Governments had been left to do as they pleased with the annual assignment, special sanction being required only in the case of "new charges for fixed establishments" or of "contingent charges above Rs. 1,000." "Henceforth all expenditure required budget sanction, and all new expenditure required special sanction to be admitted into the budget at all." . . . This system prevailed for ten years,—that is, to the end of the period with which we are concerned in the former of the two sections into which this statement is divided. At that date the Government expenditure amounted to nearly thirteen lakhs and a half; Rs. 7,89,921 being the cost of instruction, two lakhs the grant-in-aid contribution, and the remainder on account of direction, inspection, buildings, &c.

Despatch of 1854, as summarised in the despatch of 1859.

33. In the Despatch of 1859, the Despatch of 1854 is thus summarised: "The improvement and far wider extension of education, both English and vernacular, having been the general objects of the Despatch of 1854, the means prescribed for the accomplishment of those objects were the constitution of a separate department of the administration for the work of education; the institution of universities at the several presidency towns; the establishment of training institutions for raising up teachers for the various classes of schools; the maintenance of the existing Government colleges and schools of a high order, and the increase of their number when necessary; the establishment of additional zila or middle schools; increased attention to vernacular schools for elementary education, including the indigenous schools already existing throughout the country; and finally, the introduction of a system of grant-in-aid under which the efforts of private individuals and of local communities would be stimulated and encouraged by pecuniary grants from Government in consideration of a good secular education being afforded in the aided schools." Beyond emphasizing these objects and indicating that, in place of the grant-in-aid system then in force with regard to vernacular education, a special rate would probably need to be imposed, the Despatch of 1859 lays no great stress upon any points which concern the progress of education in the North-Western Provinces between 1854 and 1881. There are, however, in the Despatch of 1854, two or three matters of importance not noticed in the summary just quoted,—such, for instance, as the following: that, where it could be done without injury to education, the existing Government institutions, especially those of a higher order, should be closed or transferred to local bodies aided by Government; that all schools should be subject to constant and careful inspection; that female education should be encouraged; that by a system of scholarships the colleges should be linked with the zila schools, and the zila schools with those of an inferior grade; that attention should be paid to the educational wants of the Musalmans.

34. The extent to which the means prescribed for "the improvement and far wider extension of education" were employed in the North-Western Provinces

and Oudh, may be best shown by following in the main the order in which those means are enumerated above.

The constitution of a separate department of the administration for the work of education.

35. On the receipt of the Despatch of 1854, the Government of the North-Western Provinces proceeded to appoint a Director of Public Instruction, selecting for that post Mr. H. S. Reid, who, since 1850, had been Visitor-General of Vernacular Schools. They also appointed two Inspectors for the 1st and 2nd Circles, Mr. Tregear, Principal of the Bareilly College, and Lieutenant Fuller of the Bengal Artillery. The Inspectors for the 3rd and 4th Circles, Mr. Griffith, Head-master of the Benares College (with Babu Sivá Prasada as Joint Inspector), and Dr. Hall of the Sagar school, were chosen in 1855-56; and these with the principals and professors at the four colleges comprised the superior officers of the department. Under the Inspectors were deputies for each district and sub-deputies for the sub-divisions of those districts; and the colleges and the English schools at Ajmir and Sagar had a large staff of European and native masters. The total yearly cost when all the appointments had been filled up was rather more than three lakhs and a quarter.

The maintenance of the existing Government colleges and schools of a high order, and the increase of their numbers where necessary.

36. With the Universities, except through the colleges and schools of which they are made up, we have no concern. Of the colleges there were four in the North-Western Provinces at the time when the Department was constituted. A narrative of their progress previous to 1854 has already been given; and as their character and objects remained pretty much the same after their affiliation to the University of Calcutta, it will not be necessary to treat them in any great detail. Between 1854 and 1857 they present nothing of importance to record. By the Mutiny they were of course more or less disorganised, those at Agra, Bareilly, and Delhi having their work suspended and their buildings and property injured in various degrees. At Benares no actual interruption took place; "the studies proceeded mournfully, no doubt, but much as usual, though partially disturbed by anxieties and fatigues, and illness." . . . Of the native staff at Agra most were faithful to our rule, and several gave valuable assistance to the maintenance of order. At Bareilly "it was remarked that the demeanour of the oriental teachers and students exhibited a certain degree of insolence and insubordination, while the conduct of the scholars of the English department maintained its wonted respect." In the massacre of the 31st of May, Dr. Bush, the Principal, Dr. Hay, the medical adviser, and Messrs. Beale and Watts, English masters, were among the victims. Of what happened at Delhi we know nothing, except that the Principal, Mr. Tayler, and the 1st and 3rd masters, Messrs. Roberts and Stewart, lost their lives, while the mathematical master, Ram Chandra, having become a Christian, narrowly escaped with his. How his fellow-teachers, Hindu and Musalman, may have behaved, is conjectural. After the Mutiny, the Delhi Division being made over to the Punjab Government, the college passed under the Director of Public Instruction in that province.

Notable points in the history of the colleges between 1858 and 1871.

37. Between 1858 and 1871 the more notable points in the history of the three remaining Government colleges are their affiliation to the University of Calcutta; the gradual increase of their numbers; the establishment of boarding-houses for students coming from a distance; the abolition of separate Oriental departments, except at Benares, where the Sanskrit and Anglo-Sanskrit colleges were still maintained, and the addition of law classes. It should be premised that while in our former sketch the whole number of students in the school and college departments were spoken of as one body, in the present statement the college proper, made up of undergraduates of the University, will be treated separately.

38. The effect of affiliation to the University was marked in many ways. A generous rivalry stimulated the colleges: a certain sense of dignity went with the idea of undergraduateship. Teachers had a common standard of instruction set up before them; a common test was periodically applied to the work done. In range of study the University course brought no great extension, though the larger variety of subjects influenced, in making more systematic, the manner in

which that study was prosecuted. With the necessity of economising time and effort came also more attention to discipline, and whatever else might be of doubtful gain, of the benefit of this there could be no question. In a few years, attendance had become as regular as it was likely to be so long as boys continued "liable to small-pox, matrimony, and cholera, to the loss of grandmothers, and the performance of pilgrimage and *puja*." The exaction of fees, once a subject requiring to be delicately handled, was now only a matter of course. Except in the case of a few students who, coming from a distance, needed, as it were, a deputation allowance, none went free. It was, however, in the school, rather than the college department, that this payment of fees really gauged the value put upon our education. With the large majority of college students, the fees came out of the scholarships they received.

Numbers.

39. For some years after affiliation it was customary to include in the college department the class reading for matriculation. Hence in the annual reports of the period we find an appearance of strength which is likely to mislead. The existence of classes made up of undergraduates begins with 1860, and with the modest number of twenty-one students. In 1870 there were seventy-eight, and up to that time ninety-six had passed the F.A., twenty-six the B.A., and five the M.A. Examination. To those accustomed to the statistics of Bengal this will seem but a poor return. Nor can it in any way be regarded as cause for much exultation. But apart from the fact that the North-Western Provinces had at the start been so far behind Bengal in the number of English-speaking natives, the demand in our public offices for such material as the colleges could supply was comparatively small. Jealousy in those who knew nothing beyond their own vernacular made admission difficult to gain, and officers in many cases not unnaturally preferred an *umedwar* who for many years had been learning his work, to a student fresh from college and with no experience of business detail. But more deterrent than any other hindrance was the general poverty of those who were disposed to accept our education. Without the help of a scholarship, very few could afford to complete their course, however golden the prospect which success held out. Fees were low enough, it is true, but the necessary outlay upon books was considerable, while maintenance during four years in which their sons might have been earning their livelihood was to most parents, if not an impossibility, at all events a speculation imprudent to risk. While, therefore, between 1860 and 1870 more than five hundred students matriculated, it is not much to be wondered at that less than one-twentieth of that number took their degrees.

The boarding-houses.

40. The boarding-house system, which throughout the North-Western Provinces has been such a complete success, owes its origin to Mr. Kempson, when Principal of the Bareilly College. His experiment, judiciously worked out, was accepted by the people more readily than could have been hoped. Agra and Benares soon followed suit; and though ridiculous rumours were industriously spread, the accounts which the boys carried home of the comfort they enjoyed and the care with which they were looked after, quickly disabused even those who would gladly have been credulous of evil. Each year saw a considerable increase in the number of applicants; each examination showed that progress in study generally went with residence in the boarding-house. At first, small maintenance scholarships were allowed to all, but the history of stipends in the early days of education soon repeated itself, and with free admission the self-supporters soon out-numbered the scholarship-holders. Before long the difficulty was where to find room, not how to fill the houses. Hindus of various castes, Musalmans of all sects, lived under the same roof and joined in cricket or other amusements as if they were English boys in a public school rather than members of races with whom exclusiveness is a religion. Wherever else our system of education may have failed, the working of the boarding-houses has been a decided success.

Oriental departments.

41. At Agra, Bareilly, and Ajmere, which in 1868 was raised to a college, the old division into English and Oriental departments had disappeared either

before or shortly after the Mutiny. Benares still retained its Sanskrit and Anglo-Sanskrit branches, which in 1870 had 195 students in the former and 44 in the latter, against 116 in 1860. As to the advantage derived from such institutions *judicent doctiores*. They have been vigorously assailed and eloquently defended. Thus the Director of Public Instruction in 1864, speaking of the study of Sanskrit and the hopeful expectation of those who founded the Benares College, says—"So far as this goes, the horizon of the future is still peopled with shadows in the clouds." . . . At this date I am unable to discover that the "*erudite alumni*" have worked any good in their day and generation. Even if Sanskrit be regarded as the parent stock from which the vernaculars of India gather vigour of expression, it does not appear that the study of Sanskrit now has any appreciable effect on the vernaculars of the North-Western Provinces, or that it has been a spur to literary enterprise. . . . Surely it is hopeless to look for valuable results from a system of teaching in which the teacher's functions are transacted upon the principle that the theories which he expounds claim, both from himself and from his disciples, the most exact submission and implicit credence; that upon them all the offices of reason and of judgment must be abandoned, and that beyond them every motive to investigation ceases. The extremest evils, both of lethargy and superciliousness, because inevitable." Opposite to this picture we may set that painted by the Officiating Director in 1870. "The Sanskrit College," he says, "has fairly maintained its ancient reputation, imparting to an increasing number of students, not perhaps the best possible education, but the only education which the classes who attend it will value or accept. It still teaches systems of philosophy which are derided in Europe by the unlearned, and by the learned regarded merely as obsolete curiosities; it still teaches in the ancient native manner the completest and most wonderful system of grammar that the world has ever seen; it still teaches a code of law which is foolishness to the Western mind. Yet the young Brahmans who attend the college are brought under some softening, some enlightening influences, and, even if they study in the purely Sanskrit department only, they may carry back to their distant villages, in which they will probably be the highest ecclesiastical authorities, some share of European science in addition to their acquaintance with the lore of their own country." With the Government one question of course is how far its inclination to act the munificent patron of the noblest among languages coincides with its duties towards the education of a people whose mother-tongue it once was. Another question is how far promises of an earlier date are binding on it now. Lord W. Bentinck's Resolution declared that it "was not the intention of His Lordship in Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords." The Despatch of 1854 further says, "We do not wish to diminish the opportunities which are now afforded in special institutions for the study of Sanskrit, Arabic, and Persian literature, or for the cultivation of those languages which may be called the classical languages of India. An acquaintance with the works contained in them is valuable for historical and antiquarian purposes, and a knowledge of the languages themselves is required in the study of Hindu and Muhammadan law, and is also of great importance for the critical cultivation and improvement of the vernacular languages of India."

Aided colleges.

42. Besides the Government colleges, there were in the North-Western Provinces and Oudh five institutions receiving grants-in-aid, which were affiliated to the University of Calcutta at various dates between 1862 and 1870. These were Jye Narain's College at Benares, St. John's and St. Peter's at Agra, the Canning College at Lucknow, and the Diocesan Collegiate School at Mussoorie. The grants made to them varied at various dates, and as the total amounts included the school and college departments of most, if not all, of the institutions, it is impossible so to separate them as to show how much went to college and how much to school. Between 1862 and 1870 they passed twenty-four candidates at the F.A. and three at the B.A. Examinations. Of these, ten of the former and one of the latter belonged to the Canning College, though

its affiliation dates only from 1867. At this college there was an Oriental as well as an English department. This in 1870 consisted of 155 pupils in two divisions, Sanskrit and Arabic. In the former there were two classes, the upper of which was reading Hindu law, rhetoric, logic, and grammar; the lower, simple lessons in Sanskrit, introduction to Sanskrit grammar in Hindi and Sanskrit, introduction to astrology, history, arithmetic, Euclid, geography. The highest class in the Arabic division studied grammar, literature, logic, rhetoric, metaphysics, astronomy, geometry, and Euclid. Attached to the college was also a wards' institution maintained at a cost of Rs. 575 a month. In it were 12 wards, and 14 other boarders.

Law classes.

43. In 1865, a law professorship was established at Agra, and a goodly number of students enrolled themselves for the lectures to be delivered by the barrister appointed to the office. In 1869 the classes were removed to Allahabad, where in 1870 they numbered between fifty and sixty students. In 1870 a law class was started at Benares on the grant-in-aid principle, and in 1869 one at the Canning College, Lucknow.

44. The total cost of the colleges, including the Oriental departments at Benares, was in 1870 Rs. 86,670. The following table shows the results of University examinations in the Government colleges of the North-Western Provinces between 1860 and 1870:—

	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	Total.
Master of Arts . . .	...	...	...	...	...	...	...	...	...	2	3	5
Bachelor of Arts . . .	...	...	...	1	3	3	4	3	2	6	4	26
First Arts	...	...	5	7	5	10	7	17	14	7	24	96
Matriculation . . .	10	24	15	24	32	40	35	71	67	101	114	531

Schools of a high order, and the establishment of additional *zila* or middle schools.

45. Of schools of a high order in the North-Western Provinces there were in 1854 nominally two only, those at Ajmere and Sagar. But the school departments of the Agra, Benares, and Bareilly Colleges properly belong to this head, and will be treated under it. For some years no addition was made to the number; or, rather, of the Anglo-vernacular schools established by Government, none for a long time reached the standard of a high school. In 1858-59 we find three Anglo-vernacular *zila* schools, as well as an English school, at Etáwah, founded by Mr. Hume, the Collector of the district, the four together educating about four hundred boys. Five years later there had been a large increase in both schools and scholars. But of the eighteen schools with 1,952 scholars, only three were what would now be called high schools, the one touch of nature that made them kin being in the large majority nothing more than a very insignificant admixture of English. These eighteen gave way in 1867 to twenty zila schools. Six were at that time classed as "superior," fourteen as "inferior." The former cost Rs. 600 a month, the latter from Rs. 200 to Rs. 400; their standards were the same as the high and middle schools of the present day, and, together with the school departments of the Agra, Benares, Bareilly, and Ajmere Colleges, they educated nearly three thousand boys. In 1870-71 there were twenty-seven schools of the two classes, fourteen of the middle schools having 895 scholars and thirteen of the higher, 2,478. This number would have been considerably larger had a zila school been established at the headquarters of each district. But in many cases there already existed mission schools supposed to be adequate to the wants of the locality, "and though they would, perhaps, be none the worse for a second school, by way of healthy emulation, it has been thought better at present to introduce no element of apparent rivalry on the part of this Department with the other educational

agencies at work." Besides the mission schools, there were numerous other aided schools entitled Anglo-vernacular, but their value was practically nothing and they soon died out.

46. In Oudh no Education Department was constituted till the year 1864, but in 1863 there were ten *zila* schools, of which six were supported by subscriptions assisted by grants from the imperial revenue, three by subscriptions and local funds, and one almost entirely by local funds. The aggregate average attendance at the ten schools was 417. In 1868 the zila schools were eleven in number, and of these, two, with 494 scholars, read up to the Entrance standard, and were therefore "high" schools. The remaining nine, with 1,331 scholars, were "middle" schools. To these have to be added nineteen Anglo-vernacular with 1,775 scholars, the first class here being on a level with the fourth of the high schools, and rather more than a thousand out of the 1,775 reading English. Besides these again were the school department of the Canning College with 450 scholars, and the Balrampur school with 176, both educating up to the Entrance standard. Also twenty-four private schools of the middle class with 2,231 scholars. In 1870 the number of zila schools remained the same, but eight out of the eleven having passed candidates at the matriculation, now ranked as "high." The eleven together educated 2,139 boys. Of a total expenditure of Rs. 65,484, Rs. 54,147 came from imperial funds, and the average cost to Government of each pupil was Rs. 21-6-6. Anglo-vernacular middle schools were one less in number than in 1868, and had 97 fewer scholars, but the increase in the upper classes had been very considerable. The total cost of each pupil was Rs. 12-1-2, of which Government paid Rs. 9-3-7. In the school department of the Canning College there were at this date 506 scholars, the grant-in-aid from Government was Rs. 27,173, the expenditure from other sources Rs. 35,200, the cost of the Oriental department being included in the total. The middle class aided schools were twenty-one in number with 2,056 scholars; the grant was Rs. 16,499, the expenditure from other sources Rs. 18,063. There was also one unaided middle class school with 68 scholars. In the following table the value of the statistics given is greatly impaired by the fact that so large a number of middle schools in the North-Western Provinces have no real claim to that title, and are only so called because they taught *some* English.

Table of High and Middle Schools in the North-Western Provinces and Oudh in 1870.

			Schools.	Scholars.	Expenditure from Imperial Funds.	From other funds.
					₹	₹
Govt.	High	N.-W. P.	13	2,478	1,72,892	32,181
Govt.	Middle	N.-W. P.	14	895	33,799	7,101
Aided.	High	N.-W. P.	10	2,373	34,060	41,675
Aided.	Middle	N.-W. P.	162	7,299	98,860	1,22,079
Govt.	High	Oudh.	11	2,139	54,147	11,337
Govt.	Middle	Oudh.	18	1,678	19,333	5,973
Aided.	High	Oudh.	1	519	11,365	*
Aided.	Middle	Oudh.	21	2,056	16,499	18,063
	TOTAL		250	19,437	4,40,955	3,38,409

Normal schools.

47. As the normal schools have relation to the vernacular schools only, it seems better to consider them immediately before those schools, rather than to follow the order of the summary given above, in which normal schools precede the colleges and zila schools.

48. Though under the title of a central tahsíli school an attempt was made at Agra in 1852 to train teachers for the halkabandi and tahsíli schools, the first normal school was not established till June 1855. The monthly expenditure on its staff was then Rs. 250. A further sum of Rs. 400 maintained at it a hundred halkabandi teachers, whose course in those days lasted only four months—a time too short for their careful training, but so curtailed in consequence of the large number to whom it was necessary to give some idea of the principles of teaching and management. During 1856 and 1857 other normal schools were opened at Meerut and Benares. Their working, interrupted by the Mutiny, was resumed in 1858, and during 1860 they "turned out 565 teachers more or less instructed, of whom 113 gained first class, 270 second class, and 182 third class certificates." Between this date and 1870 over three thousand teachers went through the normal course, which had been lengthened to a year. In Oudh the first normal school was founded in 1864. It comprised two distinct departments, a senior and a junior, the former preparing teachers for the tahsíli or town schools of the middle class, and the latter for village schools of the lower class. The cost of establishments was Rs. 590 a month; and as the middle schools were maintained from the imperial revenue and the lower schools from the one per cent. cess, it was decided that both sources should contribute an equal share. The stipends charged to the imperial revenue, ten in number, were at the rate of Rs. 6 per mensem each. Those charged to the rural cess, sixty in number, but variable according to requirements, were at the rate of Rs. 4 each. The curriculum in the junior department comprised, besides the ordinary course of reading, writing, and ciphering, the history of India, general geography, map-drawing, mensuration and surveying, and a teacher's manual. In the senior department the course of study included the mensuration of solids, algebra to the end of simple equations, Euclid, books I, II, and III, with easy deductions, and a much more difficult and extensive course of Persian or Hindi literature (one or other of which was compulsory) than that prescribed for the junior department.

49. Between August 1864 and the 31st March 1871 the total number of students who had been in regular attendance was 1,825, and the total number who obtained a teacher's certificate was 958, of whom 67 had been trained in the senior department and 891 in the junior. The rural cess began to be levied (for the first time in Oudh) after the completion of the regular settlement in 1865; and in the six years following, as the cess income became due in the different districts, village schools were required to be opened at a faster rate than teachers were being supplied. Accordingly the staff at the normal school was raised, soon after its foundation, from four to three masters, and the total monthly expenditure (exclusive of stipends), now rose from Rs. 590 to Rs. 775. At the same time the number of stipends tenable in each department was increased three-fold. During the six years under report—that is, up to the 31st March 1871—the average cost per pupil, as estimated by the number who passed the examination and received certificates, came to Rs. 171.

Increased attention to vernacular schools for elementary education, including the indigenous schools already existing throughout the country.

Tahsíli schools.

50. Vernacular schools in the North-Western Provinces and Oudh are the tahsíli, the halkabandi, and the desi or indigenous. The first cannot perhaps be strictly called elementary; in fact they now-a-days fall under secondary instruction. But they are part of the scheme whose development is included in the objects set forth by the Despatch of 1854, and, as we have stated in another place, a very important part. Their early history has already been sketched, and at the date from which we take up the narrative they were in good working order, though not, of course, as efficient as they became later on. In his Report for 1854-55, Mr. Reid might well express his

satisfaction at what had been done in so short a space of time, for his energy, patience, and tact had surmounted all the most serious obstacles. Prejudices, which at the outset had been strong against the scheme, were fast disappearing, and classes, such as the Musalmans, who then would have nothing to say to our offers, now no longer hesitated to send their children to school; the scheme of study was as high and as thorough as could be desired; in five years the numbers had doubled themselves, and it was a pardonable exaggeration to assert that the beneficial influence of these sixty-two schools was "far greater than that exercised by three thousand maintained by the unaided efforts of the people." This prosperous state of things was rudely interrupted by the Mutiny. In some districts the schools disappeared altogether; in others the attendance fell off to one-third, or less. The scheme had, however, had sufficient time to take root among the people, and, with the return to a settled state of things, little difficulty was felt in making a new departure. So energetic, indeed, were the operations, that by the end of 1858 the returns gave 243 schools with 11,449 scholars, and the system had been extended not only to the Ajmere and Sagar districts, but to Kumaun and Garhwal also. In 1865 the total number of tahsíli scholars was 17,078, of whom 13,529 were Hindus, 3,315 Musalmans, and 234 of other races. About this time an attempt was made to graft a foreign scion upon the vernacular stock by opening a class for the study of English in certain of the schools, but it met with little success, and its abandoment can hardly be regretted.

Tahsíli scholars.

51. What these schools do, and what they ought to do, is well described in one of his annual reports by Mr. Lloyd, Inspector of the 2nd Circle. "They educate the people in the people's own language. They enable any boy who stays for four years at school, even though irregularly attending, to possess himself of something at least of the three essentials of education. Boys who stay longer have usually acquired enough knowledge of Hindi and Urdu to fit them to cope with any ordinary paper. Those who reach the higher classes, and quit them for employment away from their native town, are found to make good office clerks; and some there are so well grounded in learning that a little self-culture soon qualifies them to assist or superintend the instruction of others. In proof of these statements I may mention that many of our Sub-Deputy Inspectors and Muharrirs have received no other education than what a tahsíli school affords. Some of our best teachers, too, have been originally taken from among tahsíli school-boys." In 1867 a diminution, apparent rather than real, in the number of schools and scholars was caused by the order of Government, that parganas which were not tahsíldáris should have no school supported from imperial funds. Most of the schools, however, continued to exist, though under another name, and, deriving their support from school funds, were enumerated in the statistical tables of the halkabandi schools. In 1869 a real diminution followed upon an increased rate of fees. "Repeated representations," writes the Director, "have been made in former years of the necessity of raising the pay and improving the condition of the teachers of tahsíli schools. The Government of India acknowledged the reasonableness of the representations, but disallowed the necessary increase of expenditure except on condition of a corresponding increase in the income arising from fees. This experiment is now working. The fees at tahsíli schools were raised in the past year from one to two annas. This increase has very seriously affected the attendance, and there has been a great falling off in numbers, as will be seen from the tables of attendance." The total diminution in the three principal circles was about 2,500, but with this deduction there still remained about thirteen thousand on the rolls throughout the provinces. Of a total expenditure of Rs. 64,644 upon the 241 schools, Rs. 52,067 came from imperial funds, and the cost to Government of each boy was Rs. 4-0-1.

Oudh.

52. The vernacular town schools in Oudh, which correspond with the tahsíli schools in the North-Western Provinces, do not date further back than 1864-65. At that time there were fifteen with 901 pupils, but an average attendance of 554 only. The total expenditure was Rs. 5,853, of which Rs. 4,771 was contributed by the State, each boy thus costing it Rs. 8-9-10.

In the course of instruction were comprised the following subjects: "geometry, algebra, mensuration, surveying, geography, Indian history, and Persian grammar and literature," in which last alone was there any difference from the tahsíli course of the North-Western Provinces. At first there was no rapid increase of numbers, but from 1,028 scholars in 1866 we come to 2,152 in 1868, and to 2,709 in 1870, the cost to Government having fallen from Rs. 8-9-10 to Rs. 3-10-4. That the schools had greatly improved is shown by the facts that the average daily attendance had risen from 61 per cent. to 76, the fees from Rs. 188 to Rs. 939, and the numbers in the three higher classes from 198 to 953.

Halkabandi schools. The cess.

53. In various notes, minutes, and reports, description has been given of the cess from which the expenditure upon the halkabandi schools is met. It will not, therefore, be necessary to say more than a few words on the subject. As we have seen in our short sketch, the contributions in the earlier days varied in amount, and were supposed to be of a purely voluntary character. Such a basis being felt to be insecure, the Lieutenant-Governor, Mr. Colvin, "recommended, and the Court of Directors sanctioned, the imposition of a 1 per cent. school cess in all new settlements, to be so calculated as to fall half on the proprietor and half on the Government." At this time the Government demand was limited to "50 per cent. of the net assets of the land." The new settlements from 1866 raised it to 55 per cent., and the 1 per cent. cess included in this has since been paid entirely by the landholder. In the four permanently-settled districts of the North-Western Provinces, the landholders were in 1863 persuaded to pay the half per cent. cess on the understanding that the other half should be contributed by the Government, as was subsequently done.

Number of schools and scholars.

54. In 1854 the halkabandi schools were 758 in number with about 17,000 boys on the rolls. At that date the system had been introduced into a few districts only. By the beginning of 1857 it was at work throughout the greater part of the provinces, and 1,491 schools were then educating 31,424 boys. When the year closed there were left but 892 schools with 13,220 boys. The depression, however, did not last long, and by the end of 1860, 84,723 boys were reading in 3,086 schools. During the next ten years the numbers continued to increase gradually, and the returns for 1870 show 104,136 boys on the rolls. Gradually, because by this time a majority of the new settlements having been completed, the system had nearly reached the utmost expansion of which it was capable without further taxation, or the allotment of funds from other sources. To the former expedient it would probably be impossible to resort: the redistribution of educational funds is one of the subjects which this Commission has to consider. We think it necessary here to correct an error which has crept into the report by Mr. Howell on education prior to 1854 and in 1870-71. At page 124 that gentleman writes: "In 1854 there were 3,770 halkabandi schools and 49,037 pupils, and the total expenditure on education was about two and a half lakhs a year. The current report shows 3,327 schools with 93,406 pupils, and the total expenditure on education was Rs. 19,39,452." As we have already stated, the total number of halkabandi schools in 1854 was 758, as is shown in Statement IV, Appendix B. of the General Report on Public Instruction in the North-Western Provinces for 1854-55, by Mr. Stewart Reid, V, page 139. The number of scholars attending halkabandi schools in that year is shown at page 91 of the same report as "about 17,000."

55. Moreover, in the Rs. 19,39,452 expenditure of 1870, Mr. Howell has included Rs. 2,37,316, the estimated cost of indigenous schools, and Rs. 3,18,446 spent on halkabandi schools, whereas in the report for 1854 the expenditure on these classes of schools is excluded from the total of $2\frac{1}{2}$ lakhs. It follows that the inferences drawn by Mr. Howell from the figures he gives are subject to considerable modification.

The condition and character of halkabandi schools.

56. In character the halkabandi schools had remained pretty much the same from the outset. At one period there was an inclination, natural perhaps, but unwise, to raise the standard of instruction to a rivalry with the tahsíli schools. This meant one of two things, the neglect of the lower

classes for the sake of the higher, or a large additional expenditure upon additional teachers. Such expenditure was, however, impossible except by cutting down the number of schools, while the class for which the schools were intended would gain but little by the refinements it was attempted to add. For that class "quadratic equations and the sixth book of Euclid, grammatical treatises, and a smattering of English, are things well enough in their way. But with one master to an average of forty pupils divided among four classes, it is a great mistake to allow the teaching power to be monopolised by two or three promising boys at the head of the school, and this must be the case where such subjects as I have named are attempted to be taught. No doubt it is pleasanter to the master to leave the young and the dull pretty much to themselves, and devote his time to the few lads who will make a show at the Inspector's visit, and perhaps earn for their dominie an increase of salary. But the school exists for the whole village; and the capacities as well as the requirements of the large majority must be considered in preference to the ambition of the necessarily few. For those who cannot content themselves with the elementary education which an ordinary peasant requires, there is the tahsíli school at no great distance."

57. The most enthusiastic educational officers had before long to acknowledge these truths, and the humbler aims of the original scheme were once more accepted as the true ones. Such improvement as is possible in these schools must come from more thorough inspection, and from the better training of the teachers. To the former point increasing consideration has been given of late years, and as one result the percentage of attendance has much improved. If the returns are to be trusted, more than 83 per cent. of the boys were daily present in 1870. For a college or a high school there would be nothing remarkable in such an average. But the distractions to which a halkabandi boy is exposed are very much greater than those which beset boys in towns, and the following remarks from Mr. Griffith's report for 1865-66 certainly do not exaggerate them. "The bulk," he says, "of the halkabandi scholars are agriculturists; their time is most precious to their parents, and when the mangoes are ripe, or the crops are being stacked, on no account can they be spared: nay, each family has some cattle, and each family must send a child to look after them, and the more so since pounds have been introduced into these Provinces. The agriculturist boys are temporary visitors, and they flock to our schools periodically; and as the average is struck for the whole year, it must be a low one for the halkabandi schools, if they are reported truly, till people value education more than food and the necessaries of life." To the question of the teacher's pay, and therefore of his efficiency, much less attention than it deserves has all along been paid. Up to 1870, and even till some years later, there had been no uniformity of scale, nor, except in a small proportion of cases, any adequacy of rate. Varying from Rs. 4 to Rs. 9, it was even in the maximum only one rupee above the minimum which, according to good authorities, must be given in order to attract competent and honest teachers. Mr. Browning's remarks, quoted further on, though applied to Oudh only, are equally applicable to the North-Western Provinces. The cost of each pupil in 1870 was Rs. 4-12, of which the Government paid the odd annas.

58. The one per cent. cess in Oudh, though originally intended to include the whole cost of tahsíli schools, has more properly been devoted to village schools and the training of village teachers exclusively. In 1865-66 the schools were 61, the pupils 2,004, and the average cost of each pupils Rs. 4-10-4: in 1870-71, 575 schools had 21,445 pupils on the rolls, and the cost had fallen to Rs. 3-4-7. A reasonable standard of instruction has throughout been more uniformly maintained than in the North-Western Provinces, and regularity of attendance has been kept well in view. As to the class of boys to be found in these schools, we may quote from the report for 1868 of the Senior Inspector, Mr. A. Thomson. "An attempt," he says, "has been made to show that in no part of India has education reached the lower strata of society; that only the upper and middle classes have shown any desire for learning, and that the lower Oudh.

world refuse it even if brought to their doors. It must be remembered, however, that the expressions 'upper and lower' have different meanings to natives from what they have to Europeans. In Europe, high and low almost correspond with rich and poor. The man who can command many of the conveniences of life ranks before the man in want. Not so in India. The well-to-do kurmi landowner is *nich qaum*, a 'low fellow:' the Brahman with hardly a morsel to eat or a rag to wear is *Maharáj*, a noble. Taking the Indian standard, we have but partially reached the lower classes as yet. Representatives of all castes are to be found in our schools, but I am convinced that the ratio of low-caste scholars to high-caste scholars is very much smaller than the ratio of low-caste inhabitants to high-caste inhabitants. . . . But taking the European standard, the lower, that is the poorer, classes have undoubtedly been reached. A large proportion of the village school pupils, far from being the sons of wealthy *mahájans* or farmers, are the sons of labourers or of cotters who cultivate their fields with their own hands. That, in fact, is one of our great difficulties. Parents are constantly obliged to keep their boys at home to assist them. During the harvest the daily average of attendance falls 10 or 12 per cent., and the dryness of the past season caused the withdrawal of many boys to assist in irrigating the fields, where the parents would gladly have sent them to school if they could have afforded it. It has also been supposed that Rajputs are averse to schools. This is only partially the case. Some Rajput tribes, as the Rajkumars and Bali Sultans are, it is true, indifferent, if not hostile, to our schools. But Bachgotis and Bais send their children to school readily. Schools established in Bais villages always thrive,—in fact I have found the Bais as keen to learn as Kyasths."

59. The question of the amount of pay to be given to teachers in these schools has met with fuller consideration in Oudh than in the North-Western Provinces, though it is but fair to remember that the experience gained in the latter Provinces has in many points served as a guide to the officers of the latter. In 1870, Mr. Browning, exhibiting a table of salaries, writes—"It will thus be seen that there are 346 schoolmasters in Oudh drawing less than Rs. 8 per mensem. I do not hesitate to say that all masters in charge of schools, not being branch schools, whose masters are frequently pupil-teachers, who draw less than Rs. 8 per mensem, are underpaid. There is no reason why a village schoolmaster should draw less pay than a muharrir. Village education will not be in a satisfactory state until the village schoolmaster is well educated and can earn as a schoolmaster more than he can as a writer or a day labourer. At present the Educational Department frequently, I believe, lose their best village teachers because of the small pay they receive, and those that remain hardly, so far as my observation has extended, care to retain their appointments. It is true that the people of Oudh are poor. But for that reason the Educational Department should hardly offer wages that are inadequate. It is not proposed to make any sweeping change, but a wise administration of the Educational Department will hardly tend to reduce the average cost per school, though it should undoubtedly reduce the average cost per pupil, not by underpaying schoolmasters, but by employing good men who will fill their schools with pupils." . . . Mr. Browning's remarks, in the same report, on the subject of school accommodation, are also worth quoting. "I have come to the conclusion," he says, "that, for ordinary village schools, expensive houses which cannot readily be repaired by the unskilled labour obtainable on the spot, are a mistake. I do not see that a village school-house need be very superior, save, of course, in size and airiness, to the ordinary houses occupied by well-to-do agriculturists. Substantial mud walls, thatched and well-projecting roofs, and drains to carry off the surface water and prevent its saturating the foundations, are often all that is necessary. Such mud houses can be readily built for some Rs. 80 or Rs. 100 or less, and if regularly plastered and kept clean, are not the eye-sores that more ambitious buildings may become if suffered to remain in a state of disrepair. Of course, tiles are far preferable to thatch; but some villages are infested with monkeys who damage tiled buildings, but do little harm to thatched houses."

60. Of the indigenous schools existing between 1854 and 1870, it is more difficult to speak with certainty than of the same schools in the days when attention was first turned to primary education. Then the whole care of the Visitor-General, and of the zila and pargana visitors, was dovoted to these and the small number of tahsíli schools set up as models. Our information about them, their numbers, condition, progress, is therefore minute and trustworthy. With the general establishment of halkabandi schools, inspecting officers found but little leisure to concern themselves with a form of education not directly moulded by their own hands. Their interest grew less year by year. The encouragement given became fitful and unsystematic. One officer hopes that our books and our system of classification may in time be adopted. Another declares our advice and example to have exerted a "progressive influence." Education reports continue to record statistics of numbers and expenditure, but of the condition of these schools we learn next to nothing, and their disappearance is generally contemplated with stoic resignation. It is of course beyond doubt that the halkabandi schools soon became more efficient than the indigenous. But it is not equally certain that this state of things was in itself inevitable. Had we been as much in earnest to improve as to create, there might have been a different tale to tell. No one, we believe, can study Mr. Reid's reports for the first four years after his appointment as Visitor-General without this conviction forcing itself upon him. But the most conscientious officers were probably not sorry for an excuse which freed them from a difficult task. Any one could set up a halkabandi school and keep it going on the lines laid down. It required great tact and great perseverance to shape the indigenous schools according to our notions of a useful education; without additional machinery it was impossible to any large extent. Indigenous schools.

61. In 1854 the indigenous schools and scholars in the eight selected districts in which our first experiments upon primary education were made are set down as 2,936 and 25,000 respectively; in 1859 as 6,646 and 65,583 throughout the Provinces; in 1864 as 5,367 and 52,689, with an expenditure of Rs. 2,52,906; and in 1870 as 4,531 and 53,765, with an expenditure of Rs. 2,37,267. The decrease in numbers during the last ten years of the period was therefore large positively and larger relatively. Still a strong attachment to the old order of things is manifest in so considerable a survival, and in an expenditure amounting to more than two-thirds of that by which our halkabandi schools were supported. "By friendly inspection," says Mr. Reid in his report for 1859-60, "and the distribution of prizes and rewards among the teachers and pupils who take up our books, these schools are largely influenced by the Educational Department." Ten years later, Mr. Kempson writes,—"I have made this class of school a subject of particular inquiry this year, with a view of information as to their condition just now. There is plenty of vitality. I should say they have improved on the whole, and that a better class of books is being read." . . . In the same year Mr. Griffith, speaking of certain books which it was his wish to see read in these schools, says,—"These books have successfully been introduced in the advanced Urdu classes of our tahsíli and halkabandi schools, but there are many difficulties in the way to make the scheme universally popular and accepted. However, ultimately we have no reason to despair; already the labours of the Deputy Inspectors in this way are bearing fruit." Instances are also given of indigenous schools coming forward for examination with our halkabandi schools. But for any sustained effort to improve these schools, for any organised scheme, for any willingness to affiliate them to our system, the reports of the period from 1854 to 1870 may be searched in vain. They did not owe their origin to the Educational Department, and this seems to have deprived them of a claim to its interest.

62. Of indigenous schools in Oudh, statistics are given for the first time in the report for 1870. They are as follows: schools 507, pupils 4,257, cost Rs. 11,433. But Mr. Browning does not believe that the returns are to be trusted. He thinks that "they are ridiculous, and there are more schools than Oudh.

those given." Some of the Deputy Inspectors were doing what they could to introduce our books. One of them, for instance, writes: "In a maktab at Abdullahnagar held at the door of Suttar Hussain, zemindar, I awarded a copy of Wakiat-i-Hind and Huqaiq-ul-Moujudat to his son, and explained to him their usefulness. On my next visit, I found both of those books were studied by the son of the zemindar, and I then advised him to take up geography and arithmetic, and I hope he followed my advice." Mr. Browning adds: "It will not be difficult to bring these indigenous schools within the scope of the Government system, provided Sub-Deputy Inspectors are appointed to each district. If aid were given under the payment-by-result system, not only would the schools increase, but they would improve."

Girls' schools.

63. Whatever other shortcomings may be charged to the Educational Department, it cannot be said that between 1854 and 1870 it neglected female education. The two officers who during that period directed public instruction in the North-Western Provinces, Mr. Reid and Mr. Kempson, were ardent enthusiasts whose zeal never flagged, while with Sir William Muir, who became Lieutenant-Governor in 1868, the subject was almost a passion. On no point in the system was so much pressure brought to bear. In no direction do we meet with hopes so sanguine, and predictions of so brilliant a rose-colour. As early as 1859, Mr. Reid is "persuaded that if Government were to appoint 150 pandits to the charge of as many schools in every individual district in these provinces on *liberal salaries*, we should have seventy or eighty thousand girls in these schools before the year was out." A little later on Mr. Kempson quotes with satisfaction, and apparently with concurrence, an article from a native newspaper, in which it is predicted that "in a short time the attendance of the girls will exceed that of the boys." Experience after a time toned down the note of exultation, but to the end of the period we find a hopefulness which speaks well for human nature. In the earlier days there was perhaps some excuse for Mr. Reid's anticipations, for at the beginning of 1857 the Agra district alone boasted 288 schools with 4,927 girls on the rolls, and a few more are put down to Muttra, Mainpuri, and Banda. What the schools may have been like, we have no means of ascertaining. They of course disappeared in the Mutiny; but in 1859 a fresh start was made, and in 1863 the returns give 144 schools with 2,265 girls in the three chief circles. Two years later, 470 schools had 8,583 girls reading in them. There seemed, indeed, no reason why Mr. Reid's early hopes should not be realised. Provided we were willing to pay, provided we were satisfied with the girls being all or nearly all in the lowest class, provided that we accepted the returns sent in, we could have 80,000 almost as easily as 8,000. But against anything like efficiency and reality there were two prominent obstacles. In the absence of educated women teachers, the Department was obliged to employ men; and men, of course, whose chief recommendations were that their age rendered them nearly useless for any other purpose. It was, however, hoped that in process of time we might train up women if they could be found; and it was determined to establish normal schools with this object. Competent mistresses were the first difficulty, and when they were supposed to have been procured, there came the further difficulty of pupils to train. Married women of a suitable age as a rule would not be spared by their husbands, and rarely had time for any continuous study. To a supply of widows we could hardly trust, though the Inspector of the Ajmere Circle hoped to utilise them. "The reputed sanctity of Pokur," he tells us in 1857, "attracts many young widows to pass their days there in dreamy indolence, or in the discharge of servile offices for the many votaries who crowd there to perform their ablutions. The invitation to them to qualify for higher duties has been accepted with an alacrity that shows how gratifying is the prospect of independent means and a useful career." . . . A year later, after an inspection of these widows, he writes: "The scene, the room in which they sat, was rendered at once interesting and impressive by the youthfulness of some of the widows, and the general gloom that hung on their countenances, which was barely cheered here and three by a ray of pleasure at the anticipation of a future free of anxious cares. The thought was forcibly suggested

that, under other circumstances and in obedience to a cruel and exacting creed, an act of self-immolation would have early terminated lives to which a higher end was now proposed. After the perturbation occasioned by so unusual a circumstance as my visit had subsided, and self-possession was regained, they read with a clear pronunciation, and explained the subjects well. Sums were worked in addition and subtraction; the youngest widow, a girl of sixteen, displaying her acquirements here with some merriment at the expense of others who were not so proficient." Departmental annals in the other circles are less eloquent as to the class of recruits enlisted, but up to 1869-70 the largest annual outturn was only sixteen teachers whom indulgence could regard as qualified. If few in number, they had at all events an adequate appreciation of their own importance, asking salaries which to a halkabandi schoolmaster would have seemed fabulous opulence, and most of them declining to accept situations at any distance from their homes. Ready to believe all things, to hope all things, as the Department had ever shown itself, there was a limit to its charity, and in a few years more female normal schools were regretfully acknowledged among its failures. The second obstacle to which we have referred lay in the inspection. To European officers it was hardly to be expected that the school door should be readily opened; and, except in the case of pupils of a very tender age, examination was tempered by the intervention of a *parda*. This unsatisfactory state of things was tolerated for some time. In 1867, however, doubts began to make themselves heard, and the Inspector of the 3rd Circle declines to pretend a complacence which he did not feel. "The inspection of these schools," he writes, "is on a most unsatisfactory footing. As a rule, neither I nor the Joint Inspector examine them. The Sub-Deputy Inspectors also are prohibited from inspecting girls' schools, and they are entirely left to the discretion of the Deputy Inspectors, to be managed with the concurrence of the people. I cannot feel satisfied with the condition of those which are now in existence, or inclined to do much towards their increase without the assistance of an Inspectress." Mr. Griffith goes on to suggest the appointment of a European lady in that capacity, and by the end of the year this measure was adopted. The results of her first inspecting tour is given in the next annual report, and Mr. Kempson regards them as satisfactory. His faith seems to have been large in time, for the Inspectress' record of existing circumstances reads like a record of failure on which enthusiasm was willing to put the best face. In 1870 there were in the three chief circles 6,953 girls at school, of whom 6,560 were in the two lowest classes,—that is, had learnt next to nothing. After ten years of strenuous and unceasing efforts in which all concerned had vied with each other in presenting the most favourable results, it cannot be considered as satisfactory that one of the most energetic of the Inspectors should sum up his report in such words as the following: "If even a moderate proportion of the above number of pupils attended the schools regularly, or were likely to remain long enough to acquire some solid knowledge, the above results would be most satisfactory, and we might congratulate ourselves that female education had made rapid and real progress; but a reference to the tables shows that out of 3,465 pupils 2,978 are in the 7th class, which means that six out of every seven are as yet practically unable to read or write. On the other hand, it is an established fact that there are 200 girls in our Government schools who have learnt in them enough to be of every-day use in life, and that there are another 200 fairly advanced in reading, writing, and simple arithmetic." Four hundred girls, in a population of something like twelve millions, who, thanks to the efforts of Government, were not in a state of absolute ignorance!

64. In 1866, six girls' schools were opened in Oudh, as an experiment. Oudh. By 1869 the six had become 38 with 879 pupils; in 1870 a further extension had raised the numbers to 69 schools with 1,369 pupils. There was also a model school with ten pupils under training as schoolmistresses. In Oudh, as in the North-Western Provinces, the two great difficulties of inspection

and teachers soon began to be felt. An application had, in 1868, been made for a grant which should enable the Department to appoint a European Inspectress. This was refused. Mr. Browning was therefore obliged in many cases to trust to the voluntary services of European ladies, and their reports were not very encouraging. On the question of inspection Mr. Browning in his report for 1870 observes: "It might seem . . . as if great improvement had been effected, and that the girls' schools in Oudh were in every respect progressing. But, indeed, the education of girls in Oudh is beset with difficulties. Here not only do schoolmistresses object to having their pupils seen or to be seen themselves, but many of them object to male inspection even from behind a *parda*. Some say that not only must not a man be seen, but even his voice must not be heard. Consequently, there are some girls' schools that I have not seen or examined even from behind a *parda*, and of whose condition I can form but the faintest idea. Moreover, the girls will sometimes not come to school without a *dooli*, and the money spent on kahars is actually, in some instances, greater than the amount spent on tuition." The Secretary to the Chief Commissioner saw matters in a more hopeful light. "Although," he says, "it may be feared that the footing as yet secured in Oudh for female education is a somewhat precarious one, there are still clear signs of progress. With regard at least to junior pupils, difficulties of inspection will give way to time; till then, the feelings and even the prejudices of the people must be treated with consideration. The apparent waste of money on *doolies* and kahars is to be regretted, but at present seems to be almost a necessary evil in Lucknow and Fyzabad, where you state that the schools would collapse if *doolies* were withdrawn." As to the class of pupils in these schools, Mr. Browning furnishes the following table:—

Daughters of—	
Talukdars	12
Zamindars, including lambardars, pattidars, thikadars, &c.	195
Patwaris and kanungos	10
Cultivators	284
Government servants	127
Private servants	180
Professional men, such as pandits, maulvis, hakims, writers, &c.	103
Trading class, including bankers, merchants, shopkeepers, &c.	208
Artisans and manufacters, as smiths, carpenters, weavers, &c.	156
Others	94
TOTAL	1,369

Grants-in-aid.

65. The first Grant-in-aid Code insisted as a condition of a grant that fees, however small, should be paid by all scholars. Such a condition, if rigidly enforced, would have prevented many of the missionary bodies from accepting any grant at all, for, though they admitted the principle that those who could afford it ought to pay something towards their education, they were not prepared to shut their school doors to the really indigent merely because of their indigence. A later code issued in 1858 modified the condition, and demanded that "schooling-fees shall be paid by at last two-thirds of the pupils, those exempted from payment being *bonâ fide* indigent." During that year Rs. 17,185 were disbursed in nine grants, and the number of boys in the schools thus aided was 1,456. "The average cost to the State of each boy," says Mr. Reid, "is Rs. 15-10, and in Government Anglo-vernacular colleges and schools Rs. 128-10 a year. Mere conditions of economy would justify a more vigorous working and a wider extension of the grant-in-aid system."

66. The total expenditure of Government upon education in the North-Western Provinces was then Rs. 4,60,444. In 1860 it had risen to Rs. 9,47,657, and still only Rs. 16,649 was given in grants. By 1864, however, a fresh code of rules had been issued, more liberal and better adapted to the circumstances of the provinces, while the amount granted

during that year to 72 colleges and schools was Rs. 80,936, a sum small enough when compared with the total expenditure, but nearly five times as large as it had been four years before. In 1870 there were 235 colleges and schools receiving among them Rs. 1,76,100. Thirteen of the institutions had in that year passed 40 candidates at the Entrance examination of the Calcutta University, and three of them—St. John's College at Agra, Jye Narain's at Benares, and Christ Church School at Cawnpore—had sent up ten candidates to the F.A. examination, of whom three passed. Among the aided institutions were 123 boys and 113 girls chiefly under missionary superintendence, four normal schools, three of which belonged to the Church Mission Society, and 38 Anglo-vernacular schools under the management of the Educational Department. The total number of boys and girls in the 278 schools was 19,382, and a full account of the principal among these schools and colleges will be found in Mr. Kempson's report for the year. The cost of education in the North-Western Provinces was at the time Rs. 19,39,452, of which Rs. 13,36,252 was State expenditure.

Oudh.

67. In 1863, the grants-in-aid made by the Oudh Government amounted to Rs. 26,000, of which sum Rs. 25,000 went to the Canning College. In 1866, Rs. 41,779 were given to 70 schools educating 3,743 pupils. In 1870, 81 institutions of various classes, and educating 5,401 pupils, received Rs. 53,307.

Scholarships.

68. The system of scholarships contemplated by the Despatch of 1854 was one in which the higher schools should be linked to the colleges, and the lower schools to the higher, by means of stipendiary scholarships sufficient in amount for the maintenance of boys joining schools or colleges at a distance from their homes; and this system was to "be carried out not only in connection with those places of education which are under the immediate superintendence of the State, but in all educational institutions which will now be brought into one general system." Moreover, in the opinion of the Court of Directors it was desirable that scholarships other than stipendiary should gradually be reduced in amount, as they doubted the expediency of applying the limited funds at the disposal of Government "to the encouragement of the acquisition of learning by means of stipends which not only exceed the cost of the maintenance of the student, but in many cases are above what he could reasonably expect to gain on entering the public service, or any of the active professions of life." The system here suggested has in the North-Western Provinces been worked with fair success and generally with justice. It was not, indeed, till 1864 that the aided colleges were brought on the list of institutions in which Government scholarships were allotted, nor till 1860 that a G. O. sanctioned maintenance stipends to be held at the colleges by boys coming from a distance. In the following year 99 such stipends of Rs. 3 a month were paid to boys selected by the Inspectors from the tahsíli schools in the three principal circles. In 1864 the amount disbursed in scholarships, other than stipendiary, was Rs. 14,376. Of this sum, Rs. 1,020 went to the two aided colleges at Agra and Benares, and in it are included the stipends of the Sanskrit and Anglo-Sanskrit students at Benares, as well as the local scholarships at Agra. In 1867 an improvement was made in the principle of award, a larger share being given to boys proceeding to the colleges from the zila and other schools, while students in the colleges who passed in the 3rd division of Entrance examination were disqualified from receiving Government scholarships. Two years later a new system of assignment was prescribed by the Government of India, according to which the number of scholarships to be awarded was fixed beforehand, and was not to exceed one for every four competing students. Its effect was of course to reduce the numbers in the colleges; but though the Director grieves to find "unsuccessful students driven to seek employment at an earlier date than is desirable," he is "of opinion that good has been done by the limitation." In 1870 the amount allotted for scholarships is Rs. 20,000, which . . . has been distributed on the following scale: senior scholarships of the second grade to men reading for the B.A. examination, 12 at Rs. 18-6-0= Rs. 220; junior scholarships to second-year men, 30 at Rs. 7=Rs. 210, and to first-year men, 40 at Rs. 7=Rs. 280; minor scholarships to students preparing for the

next entrance examination, 50 at Rs. 5=Rs. 250; tahsíli scholarships, 122 at Rs. 3= Rs. 336; scholarships in the Sanskrit and Anglo-Sanskrit departments of the Benares College, Rs. 218. This makes a total of Rs. 1,544-8-0 per mensem, or per annum Rs. 18,534, leaving a saving of Rs. 1,446. These scholarships are not confined to Government institutions; 2 senior, 21 junior, and 12 minor scholarships have been awarded to privated aided schools and colleges. Besides these there were the local scholarships at the Agra, Benares, and Bareilly Colleges, amounting to Rs. 1,812, and scholarships granted by municipalities to students at zila and other schools amounting to Rs. 24,380 for the year.

Oudh.

69. In 1866, 54 scholarships aggregating Rs. 259 a month were distributed among the various schools in Oudh; in 1868, 17 schools and colleges shared 92 scholarships of the value of Rs. 480 a month; in 1870, the number had risen to 119, distributed among 14 schools and colleges, and amounting to Rs. 501-8-0 a month.

Committees.

70. Shortly before the conclusion of the period now reported on, a measure was taken which, in its bearings on the present state of mass-education, is of considerable importance. By Resolution No. 1043A., dated 30th March 1867, a committee was formed in each district "for the purpose of exercising supervisory functions over the Government schools in the district under the control of the Director of Public Instruction, and co-operating generally in the promotion of education." The history of this measure is interesting. It was a concession to a very reasonable expression of public opinion made by certain landowners of the Aligarh district. Their memorial and the answer accorded to it are given *in extenso*.

"*To* GEORGE LAWRENCE, Esq., *Collector of the Aligarh District.*

THE PETITION OF THE UNDERSIGNED LANDHOLDERS OF THE DISTRICT OF ALIGARH.

HUMBLY SHEWETH,—That after the revenue settlement of the land of this district was effected under the requirements of Regulation IX of 1833, the Government directed their attention to the education of the people, and in support of this object your petitioners were called upon to pay one rupee per cent. in excess of the Government jama or assessments, which demand was complied with.

That, in contrast to the class of illiterate and ignorant landholders, those who understood the value of knowledge and belonged to respectable, educated families, had then felt some degree of hesitation in yielding to this demand; but it is to be observed that this feeling did not proceed from a want of inclination on their part to contribute to the Education Fund, but rather proceeded from the conviction that the system of education intended by Government to be pursued—a system still in force—was not calculated to prove beneficial to the country.

That the ignorant landholders who readily consented to pay the educational cess in addition to the jama were not the friends of education, but they paid it simply under the mistaken idea that the demand was a pretext for augmenting the revenue, and that they must perforce submit to it.

The Government system, as originally introduced, has now lasted a long time, and your petitioners do not desire to discuss the question as to its having been beneficial or otherwise; but they only wish to submit to you their representation, as follows:—

That, while your petitioners pay for the expenses of education, it is obviously a hardship that they should not be allowed to take any part in the management of the system, or exercise any control over the disbursements of the funds. It is very mortifying to them to find that they are not consulted on any points connected therewith, and that, notwithstanding their having to provide the

funds, they know nothing as to the manner and purposes in which those funds are expended.

That your petitioners beg respectfully to submit their opinion that all the money which they contribute for education at the rate of one per cent. on the jama, should, together with the sum which the Government grants or may grant in future in aid of the cause, be separately funded, under the designation of the Educational Fund, and applied solely for the benefit of the people of that district alone from which the contribution is raised, and to which it rightfully belongs, to the exclusion of all others.

That a committee, consisting of the educational officers and the district landholders and gentlemen, presided over by the Collector of the District or the Commissioner of the Division, should be formed for the general control and supervision of the system, and for regulating the expenditure; and all matters connected with the business of education should be left to the discretion of the committee so constituted.

That this committe should be required to frame a code of rules for the guidance of schools, and should determine the amount to be granted annually for all the schools that may be existing or may hereafter be established in the sudder station, the tahsíls and villages of the district, and allot separate funds for the maintenance of each school; and that all those measures of the committee be officially laid before the Government, and acted upon everywhere in the district after they shall have been sanctioned by Government.

Your petitioners believe that this project will be found to be attended with important advantages, not the least of which will be the impetus afforded to the cause of education.

In the first place, it will tend to convince the people of the benevolent intentions of the Government, forasmuch as they they will see that the funds provided for the purpose by the joint contributions of the Government and themselves are really laid out, through themselves, for the purpose of education alone.

2nd.—That the admission of the natives to the executive management will make them conversant with the details of the system, and tend to show to their satisfaction what are the real motives the Government have in view in educating the people; and, having this knowledge, they will then reject all those unfounded prejudices and suspicions the existence of which is not unknown to Government.

3rd.—That, by taking an actual part in the administration of education, the higher classes residing in the district will become warmly interested in the pursuit of knowledge, and heartily co-operate together in diffusing its benefits far and wide.

4th.—That their access to the management of the system will give the natives a desirable opportunity of discussing the disadvantages which really exist in it at present, or which they think to exist, and of suggesting improvements.

5th.—That, by a participation in the management of the affairs of the Educational Department, the natives will necessarily become better acquainted with the liberal views and intentions of Government and this must eventually bring about the much to be desired result of filling our schools and colleges with a much greater number of children of respectable families than are found in them at present—a result that is most important, and must prove beneficent to the Government as well as the public.

As it is possible that the Government may entertain a doubt as to the realisation of the anticipated advantages by giving effect te the proposition for which your petitioners pray, and may not think it expedient on that account at once to alter the established system, your petitioners would therefore earnestly solicit that the scheme proposed should first be introduced as a tentative measure into a single district, with a view to ascertain whether it is really more conducive to the progress of education and public good than the existing one, or otherwise.

As the one rupee per cent. which your petitioners pay for educational purposes, and in virtue of which payment they consider themselves entitled to a voice in its administration, is collected and realised by you, it is but natural that anything they may have to urge respecting this matter should be communicated to you; and accordingly they beg to submit this petition to you, in the hope that you will be kind enough to forward it with your remarks thereon to the Commissioner, for the ultimate consideration of Government.

That your petitioners beg that you will communicate to the Secretary of the Scientific Society any orders that the Government may be pleased to pass on this petition.

And your petitioners will, as in duty bound, ever pray.

The 16th May, 1866.

No. 2328A OF 1866.

RESOLUTION.

GENERAL DEPARTMENT.

Dated Naini Tal, the 14th July, 1866.

READ a petition, received with the Commissioner of Meerut's letter No. 2507, dated 4th June, from certain landholders in the district of Aligarh, in which they urge certain objections to the present system of education and of managing the educational funds, and suggest measures for its improvement.

OBSERVATIONS.—The Lieutenant-Governor has given this petition the consideration which it merits as an expression of the feelings of some of the influential landholders in the district of Aligarh in regard to the existing system of education in these Provinces.

2nd.—His Honor has long been convinced that the most earnest efforts for the good government of the country and for the welfare of its inhabitants must fail to exercise any permanent influence for good, or have, indeed, any but the most superficial and transient effect, until the confidence and aid of the people themselves have been secured; and it has been his anxious desire and aim to enlist the sympathies and to obtain the co-operation of the resident gentry in this country in the general administration of affairs. Every legitimate means, therefore, by which this object may be promoted will ever have his cordial concurrence and support.

3rd.—It is with pleasure, therefore, that he hails any movement among the landed gentry towards a more active exercise of the influence which properly belongs to them; but, at the same time, it is necessary to correct a misapprehension on which considerable stress is laid in the petition of the memorialists as to their right to claim that which, within certain limits and upon other grounds, the Government is very willing to concede to them.

4th.—It is urged as a hardship that those who pay for the expenses of education should not be permitted to take any part in the management of the system, or exercise any control over the disbursement of the funds; but the same argument might obviously be used in respect of the government of the country generally, and the application of the land revenue and other taxes. To this there is but one reply: the people must prove their qualification to exercise such rights and responsibilities before they can be admitted to any share in the direct control of the administration of the State; and it is in furtherance of this object that the means of education are placed at their disposal.

5th.—As respects the amount actually contributed by the landholders towards education, it may be true that they have paid their quota in the one per cent. cess over and above the original sum assessed as land revenue; but it is not alleged that they have been overtaxed; and, in another year or two, this arrangement will

come to an end, and a new one will be made on the liberal terms now sanctioned by Government, by which a consolidated sum of only 55 per cent. of the net assets of the land are taken by the State, which includes all local cesses, and the remaining 45 per cent. are conceded to the zemindar; so that, in fact, the whole of the local cesses will in future be defrayed, not by the landowner, but out of the share of the rent which has always been the admitted right of the State. Upon this ground, therefore, no claim to any control or management of the funds on the part of the zemindars could for a moment be sustained.

6th.—It may also be observed that, in many instances, funds which are termed "local" are so called not on account of any special title to control them by the localities in which they are raised, but as a guide in their distribution, and because the control has been entrusted to the local, instead of the Imperial Government.

7th.—The petitioners have urged that the one per cent. cess raised in each district should be applied exclusively for the benefit of the district, and this is the principle by which the Government would be guided generally in the expenditure of the funds, but the cess is imposed for the benefit of the community at large, and rigidly to localise the funds of each district would counteract that object; while to give separate control over the expenditure and management to separate local committees will very possibly produce as many varying schemes of education and management as there are districts, which would obviously be very objectionable and inconvenient.

8th.—At the same time, it must be admitted that the comparative isolation of the Education Department from the influential residents of a district is a serious defect in the present system, and it would entirely consist with the views of the Lieutenant-Governor to give the district officers and the native landowners and aristocracy generally some voice in the local management of schools, so that they might take a more immediate interest in the well-being of these institutions; and His Honor has no doubt that their aid would be welcomed by the superior officers of the Education Department. It could, however, only be for purposes of inspection and check upon the internal management, the conduct of the masters, and such like matters, that local committees could advantageously be invested with any direct authority, although the Government would thankfully acknowledge their aid in the submission of annual reports of their opinion of the condition of the schools, of their views generally on the subject of education, and of the suggestions that occur to them of improvements which they might desire to recommend.

9th.—Whether all the districts are possessed of the materials from which such committees could beneficially be formed, may perhaps admit of doubt; but the Lieutenant-Governor is of opinion that the experiment may well be tried in selected localities, such as Aligarh, Etáwah, and Bareilly; and the Director of Public Instruction will accordingly be requested to submit, in communication with the Commissioner of the Meerut Division, a scheme for the institution of a local educational committee at Aligarh, in accordance with the views above expressed, the extension of which to other districts will form the subject of future consideration.

71. A few years later, *viz.*, in 1871, the contribution of the zemindars for education was in fact converted into a tax by Act XVIII of that year, but at the time paragraphs 4 and 5 of the above Resolution were written the contribution was voluntary. The following quotation from the report on popular education in the North-Western Provinces for 1856-57 and 1857-58, page 40, is to the point: "The fund is raised by a voluntary contribution; any zemindar may refuse to contribute. I am even doubtful how far a landholder who had engaged to pay his share could be legally compelled to do so in the event of his repudiating the agreement." It was subsequently ruled by Mr. Edmonstone, Lieutenant-Governor of the Provinces, that the education cess could *not* be realised compulsorily from defaulters.*

* *Vide* G. O. No. 2617A, dated 4th October 1861, and G. O. No. 2618A, dated 7th October 1862.

72. Education committees were therefore formed in each district, but the object with which they were sought for, *viz.*, *the control of the funds*, was withheld. Surely a golden opportunity was here lost of giving effect to the principle enunciated by Mr. Thomason—"The Government does not intend to establish schools of its own, but it intends to help the people in establishing schools for themselves."

73. At that time local committees were not a new institution in the North-Western Provinces. For many years the road fund in each district had been under the entire control of district road fund committees; and it was not till the passing of Act XVIII of 1871 rendered departmental interference possible, by enacting that all the cesses should be credited to a provincial fund from which grants were to be made, that they lost their independence of action and with it their importance and influence for good.

CHAPTER II.

SECTION II.—*A Statement of the Progress of Education during the period from the 1st of April 1871 to the 31st March 1881; drawn up so as to show the extent to which the objects indicated in the several Despatches from the Secretary of State have been attained, and the causes which may have prevented any sections of the Native community from availing themselves of the departmental system of education. A brief account of Legislation which has reference to Education.*

74. In 1871-72 education become a provincial charge, the resources available being placed under the immediate control of the Local Government. The following tables exhibit the more important particulars of expenditure at four equal intervals between 1871 and 1881. Table I shows the Government expenditure on (*a*) Direction, (*b*) Inspection, (*c*) Instruction, (*d*) Miscellaneous items, (*e*) Grants-in-aid, with the percentage of each separate amount to the total amount; Table II, the Government expenditure on instruction alone, with the amounts allotted to the more important classes of schools, and the percentage on each to the whole; Table III, the Government expenditure on instruction alone, and the cost to Government of each scholar; Table IV, the Government expenditure on schools and colleges teaching English, and the percentage to the total expenditure.

TABLE I.—*Total Government Expenditure on Direction, Inspection, &c.*

	1871-72.		1874-75.		1877-78.		1880-81.*	
	Amount.	Percentage.	Amount.	Percentage.	Amount.	Percentage	Amount.	Percentage.
N.-W. PROVINCES.	*R*		*R*		*R*		*R*	
Direction . . .	29,632	2·4	42,796	2·9	37,899	3·1	34,461	2·2
Inspection . .	1,77,389	14·6	1,78,342	12·3	1,44,233	12·0	2,05,731	13·6
Instruction . .	7,27,487	60·0	9,85,739	68·0	8,58,476	71·6	10,53,993	69·9
Miscellaneous . .	73,340	6·0	47,298	3·2	13,973	1·1	30,295	2·0
Grants-in-aid . .	2,03,090	16·7	1,93,180	13·3	1,44,375	12·0	1,81,763	12·0
TOTAL .	12,10,938	...	14,47,355	...	11,98,956	...	15,06,243	...
OUDH.								
Direction . . .	26,448	7·0	22,633	5·2	1,185	0·3	...	...
Inspection . .	51,434	13·7	57,611	13·2	69,703	17·8	...	...
Instruction . .	2,21,497	59·2	2,53,964	58·4	2,29,479	58·8	...	...
Miscellaneous . .	21,120	5·6	59,132	13·6	47,031	12·0	...	...
Grants-in-aid . .	52,204	14·1	41,065	9·4	41,955	10·8	...	...
TOTAL .	3,72,703	...	4,34,405	...	3,89,353	...	...	...
GRAND TOTAL .	15,83,641	...	18,81,760	...	15,88,309	...	15,06,243	...

* The figures for the North-Western Provinces and Oudh are here shown together.

TABLE II.—*Government Expenditure on Instruction alone in 1871-72, 1874-75, 1877-78, 1880-81, showing the Amounts allotted to the more important classes of Schools, with the Percentage of the Total Amount in each case.*

Total expenditure by Government on instruction alone.		Colleges.	High and middle English schools.	High and middle vernacular schools.	Lower vernacular schools.	Grants-in-aid.
1871-72.	₹	₹	₹	₹	₹	₹
North-Western Provinces	9,30,577	67,168	1,89,933	74,556	3,24,064	2,03,090
Oudh	2,74,854	...	76,457	14,055	87,865	52,204
TOTAL	12,05,431	67,168	2,66,390	88,611	4,11,929	2,55,294
Percentage		5·5	22·1	7·3	34·1	21·1
1874-75.						
North-Western Provinces	11,79,975	1,46,699	2,05,298	78,493	4,69,752	1,93,180
Oudh	2,95,090	...	81,376	11,934	1,22,196	41,065
TOTAL	14,75,065	1,46,699	2,86,674	90,427	5,91,948	2,34,245
Percentage		9·9	19·4	6·1	40·1	15·8
1877-78.						
North-Western Provinces	10,03,341	1,43,050	2,58,235	94,792	5,58,447	1,44,375
Oudh	2,71,584	...	...	...	...	41,955
TOTAL	12,74,925	1,43,050	2,58,235	94,792	5,58,447	1,86,330
Percentage		11·2	20·2	7·4	43·8	14·6
1880-81.						
North-Western Provinces and Oudh	12,55,707	1,08,006	1,70,727	54,625	6,26,429*a*	1,81,763
Percentage		8·6	13·6	4·3	49·8	14·4

a This includes expenditure on primary English schools, ₹46,211.

TABLE III.—*Expenditure by Government on Instruction in 1871-72, 1874-75, 1877-78, 1880-81, and Cost to Government of each Scholar.*

	Schools.	Scholars.	Expenditure by Government.	Cost to Government of each scholar.
1871-72.			₹	₹ a. p.
Government N.-W. P.	4,009	143,009	7,27,487	5 1 4
Aided N.-W. P.	324	19,970	2,03,090	10 4 7
Government Oudh	905	43,416	2,21,497	5 1 7
Aided Oudh	75	4,818	53,357	11 1 2
TOTAL	5,313	211,213	12,05,431	
1874-75.				
Government N.-W. P.	4,759	176,033	9,85,739	5 9 7
Aided N.-W. P.	396	22,333	1,94,236	8 11 2
Government Oudh	1,315	54,919	2,53,964	4 9 11
Aided Oudh	39	3,402	41,126	12 1 5
TOTAL	6,509	256,687	14,75,065	

		Schools.	Scholars.	Expenditure by Government.	Cost to Government of each scholar.
1877-78.				*R*	*R a. p.*
Government	N.-W. P.	4,506	163,942	8,58,476	5 3 9
Aided	N.-W. P.	253	15,893	1,45,046	9 2 1
Government	Oudh	1,350	59,719	2,29,479	3 13 6
Aided	Oudh	51	3,766	42,105	11 2 10
	TOTAL	6,160	243,320	12,75,106	
1880-81.					
Government	N.-W. P. and Oudh.	6,199	205,011	10,53,993	5 2 2
Aided	N.-W. P. and Oudh.	345	18,833	1,81,763	9 10 3
	TOTAL	6,544	223,844	12,35,756	

A few small sums were expended by Government upon unaided schools.

TABLE IV.—*Amount and Percentage of Expenditure on Schools teaching English.*

	1871-72.	1874-75.	1877-78.	1880-81.
	R	*R*	*R*	*R*
Cost of instruction	12,05,431	15,22,363	12,74,935	12,55,707
Cost of schools teaching English	3,33,548	4,33,373	4,01,285	2,78,733
Percentage	27·6	28·4	31·4	22·1

75. The four next Tables have to do with the numbers of schools and scholars. Thus Table V gives a summary statement of schools under Government inspection in the North-Western Provinces and Oudh from 31st March 1871 to the 1st April 1872, the number of scholars in the various classes of schools, and the total Government expenditure from all sources; Table VI, the number of schools and scholars during the same period, divided into Government and aided institutions; Table VII, the numbers educated in Government and aided schools in 1850, 1860, 1870, 1880; Table VIII, particulars of boarding-houses in 1871-72, 1874-75, 1877-78, 1880-81.

TABLE V.—*Summary Statement of Schools under Government inspection, the Number of Scholars, and Total Government Expenditure from all sources for the North-Western Provinces and Oudh, from 31st March 1871 to the 1st April 1881.*

	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
I.—COLLEGES AND SCHOOLS.										
Arts colleges	9	8	10	9	8	6	6	6	8	8
Secondary schools	501	887	771	524	519	445	441	663	651	631
Primary schools	4,146	4,166	4,768	5,291	5,457	5,365	5,353	5,621	5,756	5,577
Schools for girls	640	660	714	670	592	338	333	322	316	304
Special schools	17	15	15	16	15	28	27	17	222	24
TOTAL	5,313	5,736	6,278	6,510	6,591	6,182	6,160	6,629	6,953	6,544
II.—NUMBER OF STUDENTS.										
In Arts colleges	*2,283	*1,032	846	814	864	775	742	631	667	850
„ schools for boys	194,420	217,143	227,258	239,273	246,699	242,289	232,179	224,282	209,961	213,523
„ „ „ girls	13,853	14,069	16,514	16,073	15,497	9,493	9,264	8,704	8,557	8,919
„ special schools	657	615	553	517	†729	†1,079	†1,125	†887	544	552
TOTAL	211,213	232,859	245,171	256,677	263,789	253,636	243,310	234,504	219,729	223,844
III.										
TOTAL EXPENDITURE	15,83,641	18,58,806	17,97,066	18,18,760	21,43,549	20,55,331	15,88,209	16,09,061	14,69,289	15,06,243

* Includes the school departments of certain colleges. † Including industrial schools.

TABLE VI.—*Showing the Number of Colleges and Schools, Government and aided and Number of Scholars in the North-Western Provinces and Oudh, from 1871-72 to 1880-81.*

	Number of Schools and Colleges.		Total.	Number of Scholars.		Total.
	Government.	Aided.		Government.	Aided.	
1871-72.						
Colleges	4	5	9	360	*1,923	2,283
Secondary	298	203	501	25,047	16,437	41,484
Primary	4,085	61	4,146	150,605	2,331	152,936
Female	515	125	640	9,825	4,028	13,853
Special	12	5	17	588	69	657
TOTAL	4,914	399	5,313	186,425	24,788	211,213
1872-73.						
Colleges	5	3	8	408	634	1,032
Secondary	682	205	887	48,155	17,123	65,278
Primary	4,117	49	4,166	150,193	1,672	151,865
Female	501	159	660	10,150	3,919	14,069
Special	11	4	15	464	151	615
TOTAL	5,316	420	5,736	209,370	23,489	232,859
1873-74.						
Colleges	5	5	10	524	322	846
Secondary	593	178	771	40,255	13,814	54,069
Primary	4,719	49	4,768	171,032	2,157	173,189
Female	524	†190	714	10,603	5,911	16,514
Special	12	2	15	438	115	553
TOTAL	5,853	424	6,277	222,852	22,319	245,171
1874-75.						
Colleges	5	4	9	503	311	814
Secondary	357	167	524	29,702	16,736	46,438
Primary	5,228	63	5,291	190,316	2,519	192,835
Female	472	‡198	670	10,046	6,027	16,073
Special	12	3	15	375	142	517
TOTAL	6,074	435	6,509	230,942	25,735	256,677
1875-76.						
Colleges	5	3	8	557	307	864
Secondary	356	163	519	30,632	16,346	46,978
Primary	5,383	74	5,457	196,619	3,102	199,721
Female	401	191	592	9,103	6,394	15,497
Special	14	1	15	§677	52	729
TOTAL	6,159	432	6,591	237,588	26,201	263,789
1876-77.						
Colleges	4	2	6	538	237	775
Secondary	358	87	445	31,473	12,311	43,784
Primary	5,312	53	5,365	195,321	2,134	198,505
Female	178	170	338	4,532	4,961	9,493
Special	25	3	28	§917	162	1,079
TOTAL	5,877	315	6,182	232,781	19,855	253,636
1877-78.						
Colleges	4	2	6	551	191	742
Secondary	354	87	441	27,929	12,320	40,249
Primary	5,302	51	5,353	189,989	1,941	91,930
Female	172	161	333	4,242	5,022	9,264
Special	24	3	27	§940	185	1,125
TOTAL	5,856	304	6,160	223,651	19,659	143,310

* Includes school departments. † Of these five are mixed (boys and girls) with 800 scholars.
‡ Including six mixed schools (boys and girls) with 57 scholars. § Including technical schools.

TABLE VI.—*Showing the Number of Colleges and Schools, Government and aided, and Number of Scholars in the North-Western Provinces and Oudh, from 1871-72 to 1880-81*—concluded.

	Number of Schools and Colleges.		Total.	Number of Scholars.		Total.
	Government.	Aided.		Government.	Aided.	
1878-79.						
Colleges	4	2	6	451	180	631
Secondary	581	82	663	6,605	3,121	9,726
Primary	5,486	135	5,621	203,771	10,785	214,556
Female	195	127	322	4,559	4,145	8,704
Special	16	1	17	* 816	71	887
Total	6,282	347	6,629	216,202	18,302	234,504
1879-80.						
Colleges	4	4	8	441	226	667
Secondary	568	83	651	6,270	3,042	9,312
Primary	5,616	140	5,756	190,736	9,913	200,649
Female	189	127	316	4,141	4,416	8,657
Special	19	3	22	341	203	544
Total	6,396	357	6,753	201,929	17,800	219,829
1880-81.						
Colleges	4	4	8	590	260	850
Secondary	559	72	631	5,972	2,738	8,710
Primary	5,455	122	5,577	194,336	10,477	204,813
Female	160	144	304	3,757	5,162	8,919
Special	21	3	24	356	* 196	552
Total	6,199	345	6,544	205,011	18,833	223,844

* Including technical schools.

TABLE VII.—*Table showing Numbers educated in Government and in aided Schools in 1850, 1860, 1870, and 1880, in the North-Western Provinces and Oudh.*

	1850.*		1860.*		1870.		1880.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Direct Government management	75	4,708	2,884	93,956	4,393	160,130	6,199	205,001
Aided	1	300	9	1,643	400	25,075	345	18,836
Total	76	5,008	2,893	95,599	4,793	185,205	6,544	223,837

* There are no records for Oudh in these years.

TABLE VIII.—*Number of Boarding-houses and Boarders in the years 1871-72, 1874-75, 1877-78, 1880-81.*

Division.	District.	1871-72.		1874-75.		1877-78.		1880-81.	
		Number of boarding-houses.	Number of boarders.	Number of boarding-houses.	Number of boarders.	Number of boarding-houses.	Number of boarders.	Number of boarding-houses.	Number of boarders.
1. MEERUT	...	4	72	4	133	5	172	5	183
2. AGRA	Muttra	1	8	1	23	1	35	1	28
	Etáwah	1	23	1	34	1	39	1	57
	Etah	1	11	1	16	1	20	1	24
	Mainpuri	...	...	1	32	1	26	1	30
	Farukhabad	...	...	1	21	1	25	1	28
	TOTAL	3	42	5	126	5	145	5	167
3. ROHILKHAND	Moradabad	Cannot be traced.		1	28	1	19	1	21
	Shahjahanpore	1	6	1	19	1	18	1	19
	Bijnor	...	...	...	...	1	27	1	34
	Budaun	1	17	1	20	1	14	1	19
	TOTAL	2	23	3	67	4	78	4	93
4. ALLAHABAD	...	3	64	3	56	4	111	4	111
5. BENARES	Mirzapore	...	...	1	16	1	9	1	11
	Oriental Zila School	...	...	...	...	...	...	...	...
	Gorakhpur	...	...	1	9	1	11	1	10
	TOTAL	...	...	2	25	2	20	2	21
6. JHANSI	...	1	4	2	30	2	25	2	13
7. OUDH	Lucknow	1	8	1	6	1	2	2	4
	Bara Banki	5	5	6	23	6	21	6	23
	Unao	1	50	1	37	1	32	1	32
	Sitapur	1	14	1	12	1	13	3	20
	Hardoi	1	14	1	14	1	18	1	34
	Kheri	1	10	1	8	1	19	1	15
	Fyzabad	3	25	2	18	2	21	2	39
	Gonda	1	14	1	30	1	40	5	44
	Bahraich	...	8	...	17	...	30	...	17
	Rae Bareli	...	...	1	18	3	30	3	33
	Sultanpur	1	6	1	10	2	20	2	28
	Partabgarh	1	6	1	...	2	8	3	24
	TOTAL	16	160	17	193	21	254	29	313
1. Agra College		1	66	1	68	1	78	1	82
2. Benares College		1	127	1	89	1	76	1	71
3. Allahabad College		...	...	1	7	1	15	1	18
4. Bareilly High School		1	90	1	81	1	56	1	89
	GRAND TOTAL	32	648	40	875	47	1,030	55	1,161

76. Looking back upon the decade from 1871 to 1881, the Director of Public Instruction in the North-Western Provinces and Oudh thus writes in his report for the latter year: "The number of English Government colleges for University education remains the same, the Muir Central College having taken the place of the thinly-attended college at Bareilly, which was closed in 1876-77. In the North-Western Provinces the number of students has risen from 78 to 180, the Muir College alone having almost as many pupils as the three colleges together in 1871. The number of students in the Benares Sanskrit College has, in spite of the abolition in 1877 of the Anglo-Sanskrit department, risen from 210 to 410. The Muhammadan Anglo-Oriental College, which in 1871 had no existence, has been added to the list of colleges, and has now 28 students on its rolls. The London mission high school at Benares has also undergraduates reading up to the First Arts examination. The total result is that in the North-Western Provinces, 223 students are now receiving

University instruction in English against 80 in 1871; and in Oudh, 111 against 56. There has also been a great improvement in the instruction given in Government colleges. In 1871 there was no provision for the teaching of physical science. Since that time professorships have been established at Allahabad and Benares with the most satisfactory results; students from both colleges having for some years taken up the subject with success in the B.A. examination, and several from Allahabad having obtained the M.A. degree and honours in physical science. In 1871 three students passed for honours, four took the B.A. degree, and 24 passed the F.A. examination. In the present year the numbers are, respectively, 7, 22, and 48."

77. The following table gives particulars as to the examinations from the F.A. to the M.A. passed by students from the different colleges, Government and aided, during the ten years :—

Arts Colleges.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	Total.
Masters of Arts . . .	1	1	4	1	1	5	5	5	3	7	34
Bachelors of Arts . .	2	8	10	9	16	18	10	18	17	22	130
First Arts	23	22	53	31	49	22	35	36	46	48	365

78. Of the Government colleges those at Allahabad and Benares have throughout been the most numerously attended and the most successful. At Bareilly, as has already been stated, the classes were in 1876 still so small that it was felt to be a waste of money to maintain a college staff; and the numbers at Agra having during twenty years shown no signs of a sufficient increase, the college is now to be made over to a local committee and to be maintained upon the grant-in-aid principle. When it is remembered that the average annual cost of educating each pupil in a Government college was, in 1880-81, Rs. 1,035, of which Rs. 759 fell upon Government, it will hardly be thought premature that Government should decline to keep up institutions which certainly have not fulfilled the expectations entertained of them. The success with which the Canning College at Lucknow has been worked, and the prospect of a success perhaps not inferior held out by the Muhammadan Anglo-Oriental College at Aligarh, are year by year making it more feasible to follow the principles of the Despatch of 1854, and before long the Government will probably feel that in maintaining a central college at Allahabad it does its full duty towards University education. So great has been the extension of railways in the United Provinces during the last few years, that to one or other of these colleges a student can now proceed with little trouble and at small expense. For the Meerut and Rohilkhand Divisions the Aligarh College is within easy reach; Canning College more than meets the wants of Oudh, and is only a few hours distant from Bareilly; that at Allahabad is the natural resort of students from the Benares and Allahabad Divisions. Of the history of these three colleges—all of them the growth of the last decade, for the Canning College was hardly in full working order before 1871—it will be as well to give some particulars. First in order of time comes the Lucknow College, which was founded in 1864 by the táluqdárs of Oudh in grateful memory of the generous treatment they received from Lord Canning at the close of the Mutiny. In order to ensure the permanence of the institution, the táluqdárs bound themselves and their heirs, by a special deed, to allow the cess of ½ per cent. to be levied by Government for the benefit of the college. In the earlier years of the college the amount derived from this source was Rs. 25,000 a year, and an annual grant of the same value was contributed by the Government of India. Since the revision of settlements, the average income from the táluqdárs' endowment for the last five years has been Rs. 40,918. Besides these two sums, the receipts from fees average Rs. 5,000 a year. The expenditure has always been less than the income; the average annual savings amount to Rs. 12,700,

The Canning College.

its origin and endowment.

and the present surplus is Rs. 54,723. From the savings, supplemented by a special grant from Government of Rs. 40,000, a spacious and handsome building was erected in 1878 at a cost of Rs. 1,93,400. The management of the college is vested in a committee composed of the Commissioner of Lucknow, the Deputy Commissioner, the District Judge, the Executive Engineer, the senior Inspector of Schools, the Principal of the College, and an equal number of táluqdárs. Committee meetings are held once a month, but as most of the táluqdárs reside on their own estates during the greater part of the year, the settlement of all important questions is reserved for occasions when they are able to be present. In everything connected with the college, and its Oriental branch more especially, the táluqdárs take the deepest interest; its success being a great source of pride to them. Looking on the institution as one founded by themselves, they are, not unnaturally, jealous of Government interference; but they welcome improvements, provided they themselves are associated with the agency for carrying them out. The college consists of five departments—the English college, the Oriental college, the high school, the middle school, and the lower or primary school. The English college contains at present about 120 students, undergraduates of the Calcutta University. The fee is Rs. 1 per mensem for all students, an extra fee of the same amount being charged for attendance upon the law class. The Oriental college educates about 140 students in Sanskrit, Arabic, and Persian literature, the Oriental style of teaching being adhered to. In each of the languages taught there are two classes, and the students have been very successful in passing the examinations of the Punjab University. In the Sanskrit classes no fee is charged; in the others the fee is only nominal. The high school consists of two classes preparing for the Entrance examination of the Calcutta University. It contains at present 81 pupils, who pay a fee of Re. 1 a month. In the middle school also there are two classes, numbering 135 pupils, the standard up to which they work being that of the middle class Anglo-vernacular examination. The lower school consists of five classes with 355 pupils. Altogether, therefore, there are between eight and nine hundred pupils in the institution. In the English college the majority of students come from different parts of Oudh, but there are also many from various places in the Bengal Presidency, as well as from the North-Western and the Central Provinces. The students of the Oriental college are nearly all natives of Lucknow. This is also largely the case with the pupils of the school department, though among them is included a considerable number of Bengalis whose parents are employed in Lucknow and the neighbourhood. Throughout the college about 90 per cent. of the students are Hindus, mostly Brahmans and Kayasths, with a sprinkling of Rajputs, Banias, and Ahirs. Of Musalmans there is a large proportion in the lower classes, but this decreases rapidly in those more advanced. About 5 per cent. are native Christians and Eurasians. The success of the college has made it very popular, and its students as a rule readily find employment, not only in the service of Government, but in Native States and in the private service of wealthy landholders. There is a boarding-house for students coming from a distance, which, however, from a want of funds, is not adequate to the demands made upon it. The staff of the college consists of a principal and two European professors, a Sanskrit professor, a Persian professor, and an assistant professor in the English department, two pandits, two maulvis, and two munshis in the Oriental, a head-master and his assistant in the high school, two assistant masters in the middle, three masters and eleven monitors in the lower. There is a special class for the sons of táluqdárs and Native gentry, a higher fee being charged, and students being allowed to enter it only with the special permission of the Commissioner. Since the opening of the college, 210 students have passed the Entrance examination of the Calcutta University, 116 the F.A., 45 the B.A., 9 the M.A., 4 of whom obtained Honours; 8 the B.L., 3 the L.L., 2 the L.C.E., 4 the L.M.S., 1 has entered the Bengal Civil Service, and 2 have become barristers. Successful, however, as the college has been, it would probably have been far more successful but for certain disadvantages under which it labours as a private institution. Of these, the

Management.

Constitution of the College.

The College staff.

more important are, that promotion among the staff is impossible except within the narrow limits of the college itself; that there is no pension fund for its officers and masters to look forward to; and that experience derived from serving in different capacities is denied to them. As a consequence of the two former circumstances, the greatest difficulty is experienced in filling up vacancies caused by death, dismissal, or furlough. With regard to pensions, it was some years ago represented by the committee that there was a marked distinction between the Canning College and aided institutions generally, inasmuch as the grant to it was specially sanctioned by the Imperial Government and the Secretary of State; the sum granted far exceeded that usually given, and the income was as fixed and permanent as the Government itself. It was further urged that the institution supplied the place of a college for Oudh and a zila school for Lucknow, which it would otherwise have fallen upon the Government to maintain. These circumstances were recognised by Government, and it was even admitted that the college was practically, though not in name, a Government institution; but the objection was made that the funds were not under the control of Government but of a local committee, and the college authorities were called upon to alter the constitution of the college before the claim for pension could be admitted.

The Muir Central College.

79. The Muir College at Allahabad, which opened in 1872, had its origin in a desire to centralise the higher education, English and Oriental, by an institution different from, and superior to, any already existing in the North-Western Provinces. Its objects are thus particularised by Mr. Kempson, then Director of Public Instruction, in a letter to the Secretary to Government, dated the 5th of January, 1872: "First, as regards the establishment ultimately likely to be required, the basis of estimate is the expectation that the college at Allahabad will gradually draw to itself all the young men of the provinces who wish to obtain the Calcutta University degrees of B.A. or M.A., and especially such as read for Honours. It will become a central institution for this class of students, and probably for young men similarly circumstanced in neighbouring provinces, according to the facilities which are given for tuition of the highest order. It should also become a centre of education in another aspect, as the focus of an improved system of vernacular education. It is intended to affiliate with the Allahabad College all vernacular schools in the province by means of annual examinations, and to transfer pupils thus selected to Allahabad for advanced instruction in science through the medium of the vernacular, and in oriental classics, with a view to the conferment of appropriate titles or orders of merit, suited to the usages of the country. Classes for instruction in the F.A. course will also be opened for youths who have matriculated in the Allahabad or other Government schools in the neighbourhood. There are, under gradual development in these Provinces, two modes of educacation. The first is intended for the benefit of the masses, and is purely vernacular. Schools hardly worthy of the name, and schools of which no German town would be ashamed, are to be found on the list. Their usefulness is undoubted, in the lowest grade and in retired districts, as the means of elevation above pure barbarism; in the next grade, as teaching reading, writing, and arithmetic, with elementary general knowledge and science; and in the highest grade, introducing the pupils, after a good foundation in the rudiments of knowledge in their own vernacular, to the best parts of the oriental curriculum,—*viz.*, grammar, logic, and morals. To raise this system into a homogeneous whole, we need the stimulus of a well-organised system of examination and degrees, which can be attained only by establishing a central institution at Allahabad, which in this aspect will become a vernacular university. The second system of education at work is that which may be called the Calcutta University system, in which English is the basis of instruction as the language of the governing class, the key to offices of trust and emolument, and the means of introducing Western science and philosophy. It is obvious that this can never become a national system. However useful and acceptable it may be to an important section of the inhabitants, and however excellent in itself, it must always be exotic and less and less popular the further it is removed from the

chief seats of Government and civilisation. By centering our chief efforts in this direction at Allahabad and Benares, and by placing our zila and collegiate schools in subordination to a chief institution there, we shall give to the class which desires it, every reasonable facility for securing degrees and honours."

80. With a view to ascertaining the opinion, and of enlisting the co-operation, of the natives of the provinces, a committee was shortly afterwards formed. Among the Europeans were Mr. Justice Turner, *President*, Messrs. Reid, Mayne, Inglis, and Perkins, while the native community was represented by several chiefs and men of high position, both Musalmans and Hindus. Of the subscribers, the most liberal was the late Maharája of Vizianagram, who contributed a lakh of rupees, at the same time offering a further sum of two lakhs for the foundation of a medical college and hospital, an offer which for certain reasons was declined. The establishment which it was considered would eventually be necessary consisted of a principal, four European and two native professors, with assistants; but at the outset the sanction of Government was asked to the appointment of a principal, two European and three native professors, at a cost, when the several officers should be entitled to the maximum pay of their grades, of Rs. 3,830 a month. The required sanction having been obtained, the English department commenced work in July 1872. Since that time the numbers have steadily increased, and there are now in the college about 80 undergraduates and graduates. From the table already given, it will be seen that the college has carried off honours in all branches of the University course, including Sanskrit—a distinction not achieved by any college out of Calcutta. The oriental department which was "to reach downwards," and to which the vernacular schools throughout the provinces were to be affiliated, has not hitherto been developed to any complete extent. A professor of oriental literature was, indeed, appointed; but as yet the function of the college in this direction has been confined to the management of the middle-class vernacular examinations. From these examinations it was intended that the successful candidates should proceed to a course still purely oriental. Such of them, however, as did not at once seek employment, generally transferred themselves to the zila schools, where, in spite of their having then to begin the study of English, they soon worked their way up to the University examinations. Whether hereafter the original scheme may become practicable,—and this must depend in the main upon the demand for employés highly educated in orientals,—there can be little doubt that the English college will in a few years absorb most of the students who, under other circumstances, would have been scattered about at the different minor colleges. With a richer endowment in scholarships, with a stronger staff of professors, with all the appliances for teaching the subjects of the various alternative courses of the University, and with the large number of educated natives collected at the seat of Government and naturally anxious that their sons should at least not fall behind themselves in education, an efficiency may be expected which will justify the creation of this central college. The scheme may also, in the end, prove economical. For years to come the Allahabad College will alone have room for all the students in the North-Western Provinces who are likely to desire a University education; and before its capacities are overtaxed, we may hope that the natives will have been stimulated to found more colleges of their own. On the establishment of the Muir College, it was prophesied that students would not leave their homes, if at any distance, for the sake of an education however superior to that to be had more nearly at their doors. Experience is yearly showing that such an anticipation was unfounded; but in any case it would have been a sufficient answer to the objection that those who were unwilling to make so small a sacrifice for what is after all a luxury, had no claim to a boon that could only be granted at the cost of denying to a much larger number a far more essential form of education. The college building, probably the handsomest of its kind in India, which is estimated to cost about seven and a half lakhs of rupees, will probably be opened before the end of the year, and the boarding-houses attached will find room for a considerable proportion of the students.

81. The circumstances that gave rise to the foundation of the Muhammadan Anglo-Oriental College at Aligarh are thus described in a letter from the Honourable Sayyid Ahmed, Khan Bahadur, Honorary Secretary, Muhammadan Anglo-Oriental College Fund Committee, to the Director, Public Instruction, North-Western Provinces, dated June, 1881: "It will be sufficient to say that a body of influential Muhammadan gentlemen, who interested themselves in education, being mournfully aware of the backwardness of the Muhammadan population in the matter of English education, regarded the circumstance as a great evil, not only to the immediate moral, social, and political welfare of their own co-religionists, but to the country at large. Their enquiries roused the most serious apprehensions in regard to the future of their co-religionists under the British rule, and they formed themselves into a committee to raise funds for establishing the present college. The original object of some of the supporters of the committee was to confine the college to the Muhammadans for whose special benefit educational facilities were to be provided. But so much good-will, sympathy, and generosity were displayed by the Hindu nobility and gentry, that the committee in establishing the college declared it open to Hindu students also, especially as the curriculum (beyond religious instruction) pursued in the college suited Hindus and Muhammadans alike, and the former showed a readiness to join the college. In the matter of scholarships, prizes, and other college rewards, the rules of the college show no partiality to either Hindus or Muhammadans, whilst the committee has provided separate boarding-houses for Hindu students. The college is conducted upon the most advanced principles of toleration, and whilst the immediate control of it is vested in a European principal and a European head-master, the staff of professors and teachers consists of Hindus and Muhammadans. The committee can congratulate themselves upon the circumstance that they have never observed the smallest indication of any feeling other than friendly spirit between the Hindu and Muhammadan students, and they are sincerely convinced that the college (though naturally a place of exceptional attraction to Muhammadan students) may, as an educational agency, be regarded as suited alike to Hindus and Muhammadans." The Muhammadan Anglo-Oriental College at Aligarh.

82. The committee formed for the collection of funds began its work in 1872, and up to the present time the amount realised is something over three lakhs of rupees, exclusive of the contributions to the building fund. In a long list of donors, Native and European, are found the Nizam of Haidarabad, the Maharája of Patiálá, the Nawab of Rampur, Sir Salar Jang, Raja Amir Hasan Khan of Muhammadabad in Oudh, the Maharája of Vizianagram, the Honourable Sayyid Ahmed Khan, C.S.I., Kunwar Muhammad Luft Ali Khan, Lord Northbrook, Lord Stanley of Alderley, Lord Lytton, Lord Ripon, Sir W. Muir, Sir J. Strachey, &c., &c. At present the annual income of the college is Rs. 34,000, while the expenditure for the last year exceeded the income by Rs. 2,538. Fully to carry out the scheme of the college, it is calculated that the income must be raised to Rs. 60,000 per annum; but it may reasonably be expected that the Government will before long find it possible to increase the amount of its grant-in-aid (now only Rs. 6,000 out of Rs. 34,000), and a considerable addition will accrue from the fees as soon as a larger number of quarters are completed for the residence of boarders. For the college buildings, including 164 rooms for boarders, a sum of Rs. 5,31,000 will ultimately be required, and of this Rs. 1,62,963 has already been subscribed. At present the works completed consist of eleven class rooms and one central hall, twenty-five rooms for first-class boarders and forty-nine for those of the second class, a house for the head-master, a small dispensary, and some temporary boarding-houses. Besides these, the foundations of the entire college have been sunk, a park has been laid out, and the wall on one side of the college grounds has been finished. Beginning with about 20 students in June 1875, the school and college now contain nearly 300, of whom 29 are in the latter department. Since 1877, 55 candidates have gone up for the Entrance examination, of whom 36 have passed; 10 out of 17 have succeeded in the F.A. during the three years the college has been affiliated up to that standard; and there are now 8 students reading for the B.A. As originally constituted, the college had two depart-

ments, the English and the Oriental. In the former, all subjects were taught in English; Arabic, Persian, or Sanskrit being taken up as a "second language:" in the latter, either Arabic or Persian was studied for its literature; while history, geography, mathematics, &c., were taught in Urdu, and English became the "second language." But this Department, which has never attracted many students, and now numbers 15 only, will probably be abolished before long. At the head of the college is a European principal, with seven Native professors, three of whom are Masters of Arts in the Calcutta University: the school has a European head-master, seven native English teachers, and six Arabic, Persian, and Hindi teachers. In scholarships the college awarded Rs. 3,764 during the past year. Of these, some were from permanent endowments for special purposes, such as the Patiálá and the Northbrook scholarships, some from yearly donations by private gentlemen, and some from the college income. Religious instruction is given to Sunnis by a Sunni teacher, to Shias by one of their own sect, in either Arabic or Persian according as the one language or the other has been chosen by the student for his college course; and the managing committee is willing that similar instruction should be given to Hindu students in their own sacred books. The concerns of the college are managed by two committees,—one, composed of Native and European gentlemen, dealing with matters of instruction only; the other, composed entirely of Native gentlemen, which regulates the general concerns of the institution. Much of the popularity of the college is due to the provision for the residence of students belonging to families of the upper classes. The rooms of the first-class boarders are scarcely less comfortable than those of an undergradute at Oxford or Cambridge, and the Musalmans take their meals together in a dining hall. To a first-class boarder the cost of living at the college is about Rs. 300 a year, which includes rent, board, medical attendance, and tuition fees: a second-class boarder pays about Rs. 190. Of the two classes there were, in 1881, 171 in residence, of whom 16 were Hindus. At the outset, the undertaking met with very great opposition from the more bigoted of the Musalmans. Believing that the founders of the college were enemies of the faith, they held aloof themselves, and did their best to persuade others to follow the same course. All sorts of rumours were spread abroad as to the character of the institution and the heterodoxy of its supporters. Fortunately, however, the originator of the scheme, the Honourable Sayid Ahmed Khan, was not to be daunted by opposition or deterred by want of sympathy. In the esteem of the more liberal minded of his co-religionists he held the highest place; and his perseverance was before long rewarded by the hearty co-operation of powerful friends. Chief among those who came forward to his support was Sir Salar Jang, Prime Minister to the Nizam. His lead was followed by many influential Musalmans in all parts of the country; and though the college funds are at present insufficient for the complete working of the scheme, the number of students is now limited chiefly by the want of accommodation. If, then, the Musalmans are to be reproached for not having availed themselves of the benefits of the education offered them by Government, they have certainly set an example to the generality of the population by founding and maintaining, almost without State aid, a college in many respects superior to any educational institution in India, and one which bids fair to be of the greatest importance from a political as well as from an educational point of view.

Secondary education. English.

83. Previous to the introduction of the new statistical forms, secondary English education in the North-Western Provinces was comprised in the superior and inferior zila schools, as they were termed,—the high and middle schools of more recent nomenclature. In the superior, the highest class was made up of students reading for the Entrance examination of the Calcutta University; in the inferior, the first class ranked with the third of the superior. Both schools also contained classes just beginning the study of English. A superior zila school included, therefore, the two divisions of secondary and the two divisions of primary instruction, according to the new forms; while in an inferior zila school were the lower divisions of the secondary and the higher and lower of primary instruction. Hence a comparison between these schools in the earlier

and the later years of the decade is in some points impossible. The following tabular forms exhibit in the more important points the condition of both classes of schools in the North-Western Provinces and Oudh in the years 1871-72, 1874-75, 1877-78, the three years already taken for comparison, and also give the total number of scholars and total cost in 1880-81.

TABLE IX.—*Secondary Education:* (a) *Anglo-Vernacular High Schools, North-Western Provinces and Oudh, 1871-72.*

	Number of schools.	Number on rolls.	Hindus.	Musalmans.	Others.	Total cost.	Total cost per head.	Cost per head to Government.	Number of Entrance candidates.	Number of Entrance passes.
						₹	₹ a. p.	₹ a. p.		
NORTH-WESTERN PROVINCES.										
Government . .	12	2,536	...	...	...	1,76,464	69 9 4	60 7 3	77	48
Aided . . .	16	4,230	...	...	...	1,74,205	41 3 0	15 9 0	63	40
PROVINCE OF OUDH.										
Government . .	11	1,635	1,279	343	13	61,087	42 11 7	37 5 9	49	19
Aided . . .	2	920	643	232	45	23,443	45 5 0	20 0 0	24	9
TOTAL .	41	9,321	...	...	...	4,35,199	...	...	213	116

NOTE 1.—High schools in the above table include, besides the High School department proper, the middle and primary departments, the statistics at this time not giving those departments separately.
NOTE 2.—One unaided school, La Martinière.

Secondary Education: (b) *Anglo-Vernacular Middle Schools, North-Western Provinces and Oudh, 1871-72.*

	Number of schools.	Number on rolls.	Hindus.	Musalmans.	Others.	Total cost.	Total cost per head.	Total cost per head to Government.	Anglo-vernacular middle class examination candidates.	Passed.
						₹	₹ a. p.	₹ a. p.		
NORTH-WESTERN PROVINCES.										
Government . .	14	1,044	...	...	...	41,746	39 15 9	34 15 9	...	...
Aided . . .	154	10,500	...	...	...	1,92,511	20 0 0	9 9 3	...	...
PROVINCE OF OUDH.										
Government . .	19	1,890	1,329	559	2	25,421	13 9 2	10 8 11	...	...
Aided . . .	19	2,367	1,714	630	23	27,744	13 5 6	6 3 6	...	...
TOTAL .	206	15,801	...	...	...	2,87,422	...	...	...	...
GRAND TOTAL .	247	25,122	...	...	...	7,22,621	...	...	...	...

NOTE 1.—Middle schools in the above table include the primary department as well, the statistics at this time not giving the two departments separately.
NOTE 2.—One unaided school: Bhinga school, 73 pupils.

Anglo-Vernacular Schools: (a) *High Schools, 1874-75.*

	Number of schools.	Number on rolls.	Hindus.	Musalmans.	Others.	Total cost.	Total cost per head.	Cost to Government per head.	Number of Entrance candidates.	Number of Entrance passes.
NORTH-WESTERN PROVINCES.						₹ a. p.	₹ a. p.	₹ a. p.		
Government . .	14	3,291	2,647	617	27	1,82,831 0 0	65 6 0	60 0 0	121	74
Aided . . .	22	4,919	3,583	739	597	1,73,337 0 0	44 4 0	18 8 0	88	30
Unaided . .	5	806	500	97	209	...	...	...	15	5
PROVINCE OF OUDH.										
Government . .	11	1,542	1,159	364	19	54,962 0 0	44 2 4	38 14 2	51	26
Aided . . .	3	1,012	804	175	33	37,183 0 0	49 11 4	21 11 6	29	12
Unaided . .	1	371	...	...	...	...	...	...	14	5
TOTAL .	56	11,941	...	...	...	4,48,313 0 0	...	...	318	152

NOTE.—High Schools include middle and primary departments.

Anglo-Vernacular Schools: (b) *Middle Schools, 1874-75.*

	Number of schools.	Number on rolls.	Hindus.	Musalmans.	Others.	Total cost.	Total cost per head.	Cost to Government per head.	Middle class Anglo-vernacular examination candidates.	Number of candidates passes.
NORTH-WESTERN PROVINCES.						₹ a. p.	₹ a. p.	₹ a. p.		
Government . .	12	1,206	981	223	2	39,713 0 0	40 8 0	38 3 0	40	5
Aided . . .	117	8,488	6,246	1,841	401	1,15,096 0 0	16 15 0	8 3 0	...	...
PROVINCE OF OUDH.										
Government . .	20	2,244	1,485	756	3	26,386 0 0	14 15 8	12 4 8	...	...
Aided . . .	10	1,199	824	350	25	13,281 0 0	14 12 1	6 12 0	...	...
TOTAL .	159	13,137	9,536	3,170	431	1,94,476 0 0	...	...	40	5
GRAND TOTAL .	215	25,078	...	...	...	6,42,789 0 0	...	...	358	157

NOTE.—One unaided school: Bhinga school, 64 pupils.

Anglo-Vernacular Schools: (a) *High Schools, 1877-78.*

	Number of schools.	Number on rolls.	Hindus.	Musalmans.	Others.	Total cost.	Total cost per head.	Cost to Government per head.	Number of Entrance candidates.	Number of Entrance passes.
NORTH-WESTERN PROVINCES.						₹	₹ a. p.	₹ a. p.		
Government . .	14	3,175	2,694	459	22	1,53,733	52 5 0	48 5 0	143	69
Aided, European .	4	332	6	2	324	24,628	120 0 0	69 12 0	115	44
Ditto, Native .	17	4,409	3,333	612	464	1,46,573	41 1 0	14 0 0		
Unaided . .	4	...	...	...	...	...	...	...	12	7
PROVINCE OF OUDH.										
Government . .	11	1,515	1,161	338	16	57,286	38 15 11	33 13 8	54	29
Aided . . .	3	967	756	191	20	30,528	39 2 3	17 4 4	30	11
Unaided . .	1	215	...	...	215	...	...	...	13	9
TOTAL .	54	10,613	7,950	1,602	1,061	4,12,748	...	...	367	169

Anglo-Vernacular Schools: (b) *Middle Schools, 1877-78.*

	Number of schools.	Number on rolls.	Hindus.	Musalmans.	Others.	Total cost.	Total cost per head.	Cost to Government per head.	Middle class Anglo-vernacular examination candidates.	Passed.
North-Western Provinces.						₹	₹ a. p.	₹ a. p.		
Government	13	1,154	944	179	31	43,864	42 4 0	39 0 0	...	...
Aided, European	8	550	1	...	549	53,072	113 0 0	33 12 0	...	...
Ditto, Native	31	3,518	2,600	632	286	61,130	21 0 0	7 12 0	...	...
Province of Oudh.										
Government	20	1,320	883	437	...	30,227	17 12 2	15 4 5	...	...
Aided	10	1,079	686	345	48	12,951	16 2 8	8 2 8	...	...
Total	82	7,621	5,114	1,593	914	2,01,244	...	...	861	105
Grand Total	136	18,234	13,064	3,195	1,975	6,13,992	...	...	...	...

Note.—One unaided school: Bhinga, 77 pupils.

Secondary Education: Anglo-Vernacular Schools, North-Western Provinces and Oudh, 1880-81.

	Number of schools.	Number on rolls.	Hindus.	Musalmans.	Others.	Total cost.	Total cost per head.	Cost per head to Government.	Number of Entrance candidates.	Number of Entrance passes.
(a).—High and Middle.						₹	₹ a. p.	₹ a. p.		
Government	65	2,680	3,974	802	481	1,93,177	94 8 11	83 9 1	...	...
Aided	67	2,535				1,69,016	84 4 5	31 3 8	...	...
Unaided	3	45				1,125	44 6 10	...	...	...
Total	135	5,260	3,974	802	481	3,63,318	...	...	425	270
(b).—Primary, 1880-81.										
Government	62	5,095	8,867	3,002	1,655	72,996	18 5 9	11 9 11	...	...
Aided	73	7,937				1,20,098	19 14 3	8 2 5	...	...
Unaided	13	492				6,193	16 0 6	...	...	...
Total	148	13,524	8,867	3,002	1,655	1,99,287	...	...	...	...
Grand Total	283	18,784	12,841	3,804	2,136	5,62,605	...	...	...	..

84. Taking the North-Western Provinces and Oudh separately, it will be seen that the Government schools in the former provinces varied but little as to numbers between 1871 and 1878. Such increase as there was, appears chiefly in the high schools, and there amounts to 639 only. The middle schools had added but 110. In Oudh the division was at first into superior zila, inferior zila, and Anglo-vernacular town schools. From 1874 the term "zila" was applied to the high, and "Anglo-vernacular" to middle schools. Up to the year 1877, the numbers increased steadily in both classes of schools. In that year a very considerable fall took place in the middle schools from 2,441 to 1,270; in the high, from 1,819 to 1,515. On the former the Secretary to Government remarks:

"These Oudh schools are on an unsatisfactory footing. The attendance has hitherto been kept up by the free admission of pupils, and as soon as fees are demanded the attendance drops to one-half. Nor is the teaching good, for all these schools did badly in the Anglo-vernacular examination. You mention that the Inspector of the Circle will report specially on the condition of these schools; this report will be awaited. In the meantime I am to observe that these Oudh middle A schools are really more like the North-Western Provinces middle B schools, except that they teach English in an unsatisfactory way. It would be well to reconsider their classification when you report on their condition and prospects." On the latter schools the same officer observes: "The fact that higher fees are now levied in the Oudh schools accounts probably for the decrease in numbers, but it is satisfactory to find that the average daily attendance has improved. In economy, these schools compare favourably with those of the older province, as the cost per boy in Oudh is Rs. 39 against Rs. 52 in the North-Western Provinces."

85. In the number of scholars in the aided high schools during the same period, there was about the same increase as in those maintained by Government; sixteen schools in 1871-72 having 4,230 on their rolls, and twenty-one in 1877-78 having 4,741. The aided middle schools dropped from 154 with 10,500 scholars to 39 with 4,068. This fall did not of course occur suddenly, though it was to some extent due to financial reasons that the Government withdrew a large number of the grants upon which they mainly existed. Writing in 1877 of such of this class of schools as were under the management of the Department, Mr. Kempson, to whom especially they owed their origin, remarks: "As it was pronounced needful to retrench, there is no question but that the withdrawal of aid from subscription Anglo-vernacular schools outside sudder stations has caused less harm and less retardation than if any other class of school had been condemned. No doubt they represented a certain amount of effort made by the people themselves to obtain a better class of education for their children than could be had in the vernacular schools, and this is the sole reason why they were aided in the first instance; but it has been found in the majority of cases that the effort was unwillingly sustained or fraudulently counterfeited. Even under the most careful inspection, than which nothing is more difficult to maintain when secretaries of committees and inspecting officers are often changed, there was always a feeling of uncertainty as to whether the teachers received their share of pay from the subscription funds, or whether the fee entries in the accounts were *bonâ fide* transactions. The teachers dare not complain, because if the school was closed they lost their living, and they preferred to make a false affidavit to ruining themselves or compromising the tahsíldars or other people by whose influence these schools were established. It is to the credit of the élèves of our schools and colleges that they were always unwilling to accept those teacherships, but the consequence was that inferior men had to be put in, and hence the instruction was rarely satisfactory. It will, I think, be a fair test of reality if any of the schools survive the withdrawal of the grant-in-aid, and I find the attempt is being made here and there." This picture of the schools in question is certainly not unfairly coloured. The sanguine hopes which the Director entertained of them in their earlier years were shared by few, if any, of his subordinates. In 1870 they were thus described by an educational officer who had carefully inquired into their character and condition during his tour of inspection: "According to the last report there were, in 1869, independent of the Government zila schools, and of the numerous aided Anglo-vernacular schools under private management, seventy-nine Anglo-vernacular schools under the Department of Public Instruction. The cost of these schools for the year was Rs. 48,765, of which sum Rs. 23,868 came from the pockets of Government. They are placed in the outlying towns of each district, where every kind of business is carried on in the vernacular, and where the small smattering of English which the pupils gain can be of no use to them in after-life. So insignificant are the results from, and so unstable the desire for, such education, that it does not appear justifiable to expend in this direction a sum of money equivalent to the maintenance of five hundred halkabandi schools. The genesis of a school of the kind is somewhat in this way. An enterprising native official fancies

that capital is to be made out of an exhibition of intelligence, or he is really anxious that his sons should receive a training somewhat higher than is to be obtained at a tahsíli school. Accordingly he persuades his fellow-townsmen that it is incumbent on them to be up and doing. For a while everything is *couleur de rose*. A subscription list is opened, and money liberally put down, at all events upon paper; an application is made to Government for a grant-in-aid; teachers are appointed; scholars flock in; and the every existence of the older tahsíli school seems imperilled by the vigour of its youthful rival. It is considered *the thing* to learn English; and fashion is all-powerful in this as in other matters. But ere long, perhaps before the year is out, there begins to be some reluctance on the part of the subscribers to fulfil their part of the bargain. The salaries of teachers fall into arrears, discipline relaxes, parents return to their old love, and the closing of the school may be looked for at no distant date. It comes, and with it the conviction that every rupee expended has been a rupee thrown away."

86. In Oudh, the numbers in the aided high schools rose from 517 in 1871-72 to 1,182 in 1877-78; in the middle, they fell from 1,441 to 1,079. At the end of the decade the North-Western Provinces and Oudh together reckoned 132 Government and aided English schools, high and middle, with 5,215 scholars. Of these, 425 went up as candidates at the Entrance examination in December 1880, and 270 passed; 60 in the first division, 159 in the second, and 51 in the third. Ten years before the numbers were, candidates 179; of whom there passed in the first division 12, in the second 56, in the third 27.

87. For the ten years the statistics of this examination are as follows:—

Year.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
Candidates passed .	123	144	140	152	158	147	120	201	157	270

88. Until 1876-77 progress in both classes of schools was further tested in the North-Western Provinces by a departmental examination at which the second and third classes of the high and the first of the middle competed. Of late years, what is called the middle class Anglo-vernacular examination has dealt with the third of the high and the first of the middle. The following table gives results from 1871-72 to 1880-81:—

Year.	2ND CLASS (HIGH).		3RD CLASS HIGH, 1ST MIDDLE.	
	Candidates.	Passed.	Candidates.	Passed.
1871-72	144	74	253	85
1872-73	131	22	259	52
1873-74	167	35	240	68
1874-75	155	71	247	29
1875-76	120	21	260	56
1876-77 (*a*)	156	77	342 (*b*)	50
1877-78	...	...	861 (*c*)	105
1878-79	...	...	800	130
1879-80	...	...	807	222
1880-81	...	...	883	172

(*a*)—From this date this examination of the second class was discontinued.
(*b*)—From this date Oudh is included.
(*c*)—From this date aided schools and private students are included.

89. On the results of the last of these years the Secretary to Government remarks: "It cannot be denied that these are most unsatisfactory, and are not nearly as good as last year, when 151 passed from Government schools as compared with 123 and 222 in all. The failure is most conspicuous in aided high schools, from which only 34 out of 262 passed. You explain that the standard is comparatively higher than that of the University Entrance examination, but that the main reason of failure, as previously remarked, is that in many schools both masters and students regard the University Entrance examination as the

only goal worthy of their serious thoughts, and will
teach or learn thoroughly the subjects of study in the
attention was invited to this in the orders on the last
Couper would again emphatically desire that an
promptly repressed. This is especially the duty of
no opportunity of impressing on head-masters that
Entrance examination can be held to excuse marked
Anglo-vernacular examination."

Secondary vernacular.

90. Secondary vernacular schools are the tahsíli
schools in the North-Western Provinces, and the verna
Oudh. The pargana schools were "intended to supply ins
of a small fee, to the chief leading towns which are not th
tahsíl, and therefore have not a tahsíli school. Most, if n
previously supplied with free village schools, but it was de
these to villages, with a view of supplying the wants of the
whom they are primarily intended." The statistics for the th
compared are as follows; the schools, it must be remembe
primary classes :—

TABLE X.—*Vernacular Schools, High and Middle, 1*

	Number of schools.	Number of pupils.	Total cost.	Total co per head	
			₹	₹ a. p.	₹
North-West Government	209	11,737	56,731	5 2 9	4
„ Aided	37	1,445	10,258	7 4 2	3
Oudh Government	33	2,768	16,777	6 8 11	4
„ Aided	(a) 16	1,543	8,090	5 8 2	2 0
TOTAL	295	17,493	91,856	...	...

(a) Managed by the Department.

Vernacular Schools, High and Middle, 1874-75.

	Number of schools.	Number of pupils.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
North-West Government	235	15,573	71,253	5 11 0	5 5 0
Oudh „	52	4,818	27,425	7 1 2	4 6 11
N.-W. Provinces { High, aided	2	178	3,528	25 3 0	9 6 10
N.-W. Provinces { Middle, „	9	719	5,248	9 15 0	4 2 5
Oudh	...	...	...	...	...
TOTAL	298	21,288	1,07,454	...	...

Vernacular Schools, High and Middle, 1877-78.

	Number of schools.	Number of pupils.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
North-Western Provinces Government	234	15,967	72,289	5 6 0	5 4 0
Oudh Government	56	4,172	31,667	7 3 11	5 10 9
North-Western Provinces { High, aided	2	178	2,826	17 5 9	7 5 0
North-Western Provinces { Middle, „	8	774	5,767	8 11 4	2 1 10
Oudh	...	...	...	...	...
TOTAL	300	21,091	1,12,549	...	...

91. Th[illegible] progress made in the upper classes of these schools has been tested since 1872, [illegible]t his son is called the middle class vernacular examination. Of this examinatio[illegible] a tahsíli sc[illegible]ng table gives an abstract from 1874 to 1881: in the returns pr[illegible]cumbent on the[illegible]r of these years the high and middle schools are not show[illegible]*e rose.* A subscript[illegible]her schools examined with them:—

[illegible]ents upon paper; an[illegible]

[illegible]chers are appoi[illegible]

	Schools.	Examinees.	Number passed.
1873-74	142	508	(*a*) 190
1874-75	135	381	124
1875-76	153	424	197
1876-77	158	477	183
1877-78	(*b*) 191	663	(*c*)
1878-79	223	715	164
1879-80	(*d*) 142	462	200
1880-81	170	644	211

(*a*) Includes primary schools.

(*b*) From this year the returns from Oudh are included with those of the North-Western Provinces.

(*c*) In this year the results given by other schools are included in those of the tahsíli schools.

(*d*) The small number of candidates sent up this year was due to the great sickness that prevailed.

92. Besides this examination by printed papers, these schools are carefully examined by the Inspector of the Division during his cold-weather tour, and many of them again in the rainy season. The District Deputy Inspector also visits them three or four times in the year. In an earlier part of this report the character of the education given in this class of schools has been fully described. Since 1870 their management in matters except tuition has been made over to local committees of public instruction in each district. During the past decade, if the numbers have not materially increased, there has been considerable improvement in point of instruction, owing to the teachers having for the most part gone through the Normal School course. An attempt was at one time made to add English to the list of subjects taught; but it was found that, while nothing more than the merest smattering of that language was acquired, the vernacular instruction suffered greatly. On this point the following remarks made by an Inspector of large experience are worth quoting. In his report for 1874-75 he writes: "The aided English classes attached to tahsíli schools have always struck me as examples of wasted power and money. Very little English is taught in them, and that only of a very inferior quality. The attendance is made up by constant relays of pupils, who seldom advance beyond the first reading book. These boys come in at the instance of the teacher, the tahsíldar, and the town officials, these being the persons interested in preserving the grant-in-aid. The townspeople, as a rule, care nothing for the English offered, and accordingly scarcely ever subscribe towards the local contribution. This is got from the pargana zamindars with their kists of revenue, or occasionally the municipality supplies the local income. The tahsíldar and his amla find it convenient to have a teacher on the spot to give their children some instruction in English, and so do everything they can to keep him there. Even the schooling fees are in a great part not paid by the pupil's parents, but by the teacher. The fees lodged come back to him as part of his salary. The fees' account is in fact merely a floating deposit account in the name of the teacher. There is no real observance of the grant-in-aid conditions, but only a colourable observance. The Government money spent in aiding such English classes, would, I think, be spent to very much more advantage in increasing the staff and space of zila schools and in enlarging boarding-house accommodation;

while, if municipalities, zamindars, or other people have money to spare for educating boys in English, there can be no better way of utilising it than by sending such boys up with scholarships to the zila boarding-house to take advantage of the zila school instruction. The very object of boarding-houses is to draw boys in from outlying parganas. Why, then, defeat that object by maintaining an English teacher in every petty town? Did I see these aided classes yearly sending up a batch of scholars to the third or fourth classes of zila schools, I should own them to be doing good preparatory work. But preparation for the zila school is not the object with which such classes are started. The object is to avoid the zila school altogether. When pupils leave these classes they mostly consider their education completed. They have got at their own doors, often without paying anything for it, just that smattering of English which they think necessary, and they start at once on the strength of it as umedwars for employment. I have known all these aided classes now for nine years. During that time many hundreds of boys have both come and gone off the books, but I do not perceive any increase of attendance, nor has the quality of the instruction very sensibly improved. The teachers are too far away from where English is spoken to get any practice in the use of the language. Some of them are worse speakers of English now than they were when I first knew them. They know the primer and a few lessons of prose and poetry by heart, and these they drill into their pupils with more or less success. But they have no books but class books, and they never see an English newspaper. Difficulties of idiom and construction they must pass over, for they have no one by to explain such things to them. For these and many other reasons I think the attempt to teach English in outlying tahsíli and pargana towns should be given up." In 1871-72 and again in 1872-73 the number of scholars in these schools decreased considerably. This was owing chiefly to the stricter levy and higher rate of fees. But there were other causes at work, and in 1874-75 the Inspector of the 2nd Circle summarises them. In pargana schools, which were formerly halkabandi, and therefore free schools, a fee was now exacted. In tahsíli schools the fee had been raised to two annas a month, and as the monthly payments had to be lodged in the treasury before the teacher could draw his salary, "any arrear leads to the striking off of the boy's name until he can come back with the money," which did not often happen. Again, "in municipal towns the tahsíli and town schools lose scholars by gratuitous instruction given in the free schools to which banya boys and others are admitted who have no claim to free education." Tahsíli schools, situated side by side with zila schools whose fees were no higher, and whose course included English as well as the vernaculars, worked at a disadvantage. The case was worse still when the competition was with Anglo-vernacular aided schools, whose fees were less than two annas, and often merely nominal. Changes in the books to be read also operated against these schools, for parents frequently removed their sons rather than incur the fresh expenditure. "From all these causes," says Mr. Lloyd, "the tahsíli town and pargana schools of this circle have been showing for the past few years an almost continuous ebbing away of scholars. The instruction has generally improved in them from the institution of the vernacular examination, and here and there, as occasions arose, from the appointment of younger and better teachers in place of those retired or deceased. But nothing seems to improve their attendance. When I first took charge of the circle, the 61 tahsíli and town schools of the circle averaged a daily attendance of 70 boys each; the same schools average now only 56. These figures are taken from returns; but apart from returns, my own observation tells me that the schools are, as a body, less full now than they were nine years ago. In some of them the diminution is very visible. The fee-rate has been altered several times within the period. It has been raised and lowered, then raised and lowered again, till finally it was fixed at two annas, with exemptions for certain boys in certain towns. Yet at the end of the year there has always been the same story to tell of a decrease in the attendance at tahsíli and town schools. Some of the establishments have been improved by the addition of Persian teachers and Urdu assistants, in the hope that in this way more pupils might be attracted. These additions have had

no effect whatever upon the attendance. Whether this state of decline may be remedied by a return once more to the anna-rate of fee, I do not pretend to say; but I certainly recommend the change, or perhaps even more, a reversion to the system upon which these tahsíli and town schools were originally conducted, which was this: Government supplied, as now, a certain fixed establishment for teaching, and paid for all repairs to the buildings. The teacher made his own arrangements about fees, taking three annas from some boys, two annas, one anna, or even a pice from others, just whatever he could induce them to pay. He let in free, however, all children whose parents paid to the education-rate, and such other poor children also as he had room for. The fees realised practically belonged to himself after he had paid all contingencies out of them. If he let in more boys than the fixed establishment could find proper teaching for, he was held responsible for the neglected classes, and was made to pay for an extra teacher or monitor himself, also out of his fee income. This, I am told, was the system upon which the tahsíli and town schools were managed till within a year or so of my coming into the circle. Doubtless something objectionable was thought to attach to the above mode of levying and disposing of the fees, and perhaps also to the admission free of school rate-payers' children. Still the schools were popular under the system and kept up an attendance which they cannot maintain now, and never have maintained since the teachers were deprived of all interest in the fees." In 1877-78 the distress and sickness, so general in the provinces, told heavily upon these schools. "The decrease," writes the Director, "in the number of pupils attending the Government schools of this class (*i.e.*, secondary schools, English and vernacular) is very considerable, and is easily accounted for. In the North-Western Provinces the increase of fee-rates, occurring unfortunately at a time of dearness and distress, has caused a temporary decrease with the return of prosperity. In Oudh, where the decrease is far greater, the same causes have operated, but there is not the same reason for expecting that the numbers will under similar conditions rise again to what they were. In the North-Western Provinces parents have been accustomed to pay fees for their children in the secondary schools, and in an ordinary year the slight increase of the rates would not have been felt. In Oudh a large proportion, perhaps 25 per cent., of the pupils in English schools received gratuitous instruction, and the parents are unwilling and in many cases unable to pay the fees that are now demanded from all. The vernacular schools are still within the reach of children who may be thus debarred from attending the English school, and if they obtain a sound elementary education in their own language, the loss of a possible smattering of English is not much to be deplored." Again, with reference to the middle vernacular schools in Oudh, "the number of schools remains the same as it was last year, but the number of pupils has decreased by 1,491, or by 26 per cent. of the number returned on the 31st of March last year. The average daily attendance has also fallen off. The condition of the country and the imposition in January last of increased and compulsory rates of schooling fees are causes sufficient to account for the falling off. Some of these vernacular town schools are in places which are nothing more than large villages, and the attendance in all of them has largely consisted of agricultural and other poor children who, attending only for primary instruction, were not formerly charged fees. Even in the middle classes fees were not exacted from all, the only real obligation upon the teachers being to collect from month to month an average fee of half an anna per pupil. The great majority paid less than the half anna, the rich pupils being made to pay for the poor. But the new fees are class rates, *viz.*, one anna for the primary classes and two annas for the middle classes, and the teachers have been enjoined to adhere to these rules strictly. The consequence has been a wholesale removal of names from the register, and a large reduction of the daily attendance. 'I think it a pity,' says the Inspector, 'that a certain portion of free scholars, say 25 per cent. of the whole school roll, has not been allowed in the primary classes of these schools. The poorer agricultural children can hardly be expected to produce with punctuality even so small a fee as one anna, nor would they be required to produce it except for the accidental nomenclature of the schools. The

primary instruction given in vernacular town schools differs in no way from the primary instruction given in village schools; but in the one case it has to be paid for by the rich and poor alike, while in the other case it is given free to the poorer peasantry. To charge a poor agriculturist who lives in a so-called town a fee for the education which, did he live in a village, he might get for nothing, is a great anomaly. I advocate, therefore, the following modification of the new fee rules: In vernacular town schools the charge for tuition will be one anna per pupil in the primary classes VII to II, and two annas in the middle classes, II and I. In the primary classes, however, a proportion of poor children (not to exceed 25 per cent. of the roll) may be educated free of charge, the committee of the school selecting the boys to be thus exempted.'" The Inspector's suggestions seem to be eminently reasonable.

93. Since 1877-78 the numbers have gone up again, but it will take some time for a complete recovery. In his review of the decade, Mr. Griffith remarks: "For middle class vernacular education much has been done. Pargana or town schools, a sort of lower-grade tahsíli schools, have been established in 23 towns, and secondary instruction is now given in 234 Government vernacular schools, exclusive of the halkabandi schools which teach beyond the primary standard. In Oudh in 1871 there were 18 Anglo-vernacular town schools and 33 vernacular town schools; there are now 50 vernacular middle schools in their stead."

Primary education.

94. Primary English schools were till 1877-78 included in the high and middle schools, and it is impossible therefore to give their statistics separately. Primary vernacular schools consist mainly of the halkabandi, the municipal, and the aided primary schools. They are divided into upper and lower primary, promotion to the former being regulated by an examination which was held for the first time in 1879-80. Halkabandi schools have been considerably improved of late years by an improvement in the teachers, by the middle class vernacular examination, and lastly by its no longer being sought to make them rivals to the tahsíli schools. They are now strictly primary, but their course of instruction is at least as high as is needed for the class of boys who attend them. As in the tahsíli schools, the local committees have entire executive control except as to the subjects taught. In the matter of inspection, though the Inspector of the division is no longer called upon to examine the boys, yet he generally manages to see and test the condition of a good proportion of the schools. The local committees, civil officers, and private gentlemen also inspect and examine, though it is upon the District Deputy Inspector that the work chiefly falls. The income from which these schools are maintained originated, as has been shown above, in a voluntary contribution by the landholders of a fixed rate of one per cent. on the land revenue assessed upon them. Before the close of the period now under review, all the re-assessments of the temporarily-settled districts had been completed, and the one per cent. cess had become a fixed income. But the character of the contribution was completely changed by Act XVIII of 1871, under which all the cesses hitherto paid by landholders for local purposes and credited separately to district funds were consolidated into a single tax payable to the provincial fund. It is true that provisions were contained in the Act which were intended to secure to each district the full benefit of the local taxation raised within its area, and to the local authorities full control over the sums assigned from the provincial fund to each district. But these provisions have from the first been a dead letter. The financial control of the local educational (and road) cesses has been as completely in the hands of the departments administering them as that of any provincial revenue. In fact, so thorough was the amalgamation of provincial and local income that any separation of the accounts has been found to be impossible. So far as the Department of Education is concerned, there is no reason to suppose that the districts suffered any actual pecuniary loss from this change. But there can be no question that local freedom of action was repressed by it, while the sequestration in the Public Works Department of funds which had

for years been administered by district committees created very general discontent, and rendered hopeless the attempts which have been made to secure the hearty co-operation of committees in educational work. In fact, committees were expected to become the executive agencies of the departments concerned, but were allowed no voice in the disposal of funds which had their origin, it must be remembered, in local self-taxation for strictly local purposes. It would, perhaps, be unwise to assume that this system has had a directly evil influence on the spread of primary education until it is seen how the system of local self-government which is now to be introduced will work, but the gradual supersession of indigenous by departmental schools appears to have been one result of it. At all events, every check was removed, from the natural desire of the Department to foster its own schools and to abide by its own convictions. Increased efficiency, from a departmental point of view, has no doubt been attained; but the sympathies of the people have not been aroused. The halkabandi school is not a national institution, but a creation of the Government. The village schoolmaster is not a representative of the people, but a Government official, and the gulf between the departmental and the indigenous or private schools has become wider year by year.

95. The following tables give statistics for 1871-72, 1874-75, 1877-78, and 1880-81. The same causes which brought down the numbers in the tahsíli and pargana schools in 1877-78 affected the halkabandi schools also.

TABLE XI.—*Vernacular Schools, Primary, 1871-72.*

	Number of schools.	Number of pupils.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
North West, Government	3,335	119,014	3,24,063	2 15 2	0 14 1
Ditto, Aided	...	...	...	...	...
Oudh, Village	747	31,525	85,663	3 2 8	...
Ditto, Town	85	3,437	8,964	3 7 11	0 8 10
Ditto, Aided	7	392	839	2 1 0	...
TOTAL	4,174	154,368	4,19,529	...	...
GRAND TOTAL	4,464	171,861	5,11,385	...	...

1874-75.

	Number of schools.	Number of pupils.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
North-West, Government	4,025	139,349	3,99,637	3 11 0	...
Ditto, Aided	59	2,362	10,924	5 14 6	2 8 0
Oudh, Town	98	3,923	11,934	3 11 3	0 13 8
Ditto, Village	1,054	40,209	1,10,262	3 10 8	...
Ditto, Aided	5	220	1,387	8 11 6	3 9 6
TOTAL	5,241	186,063	5,34,144	...	...
GRAND TOTAL	5,539	207,351	6,41,598	...	...

1877-78.

	Number of schools.	Number of pupils.	Total cost.	Total cost per head.	Cost to Government per head.
			₹.	₹ a. p.	₹ a. p.
North-West, Government .	3,983	133,000	4,29,001	3 9 0	...
Ditto, Aided . .	36	1,158	4,554	4 13 10	1 4 2
Oudh, village Government .	1,124	48,017	1,22,303	3 1 5	2 12 5
Ditto, Aided . .	15	783	2,945	5 1 11	2 2 4
Ditto, Town . .	53	2,362	8,529	4 0 6	2 5 5
TOTAL .	5,211	185,320	5,67,332	...	...
GRAND TOTAL .	5,511	206,411	6,79,881	...	...

The subjoined table gives the results of the different examinations of secondary and primary schools, English and vernacular, between 1871-72 and 1880-81:—

	SCHOOLS.									
	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
Entrance examination . .	123	44	148	152	158	207	169	201	147	270
Anglo-vernacular middle class examination . . .	85	52	68	29	56	50	105	130	222	172
Vernacular middle class . .	...	249	190	250	310	281	282	230	356	348
Upper primary . . .	...	...	...	...	...	...	...	...	7,322	7,722
Lower primary . . .	...	...	...	...	...	...	...	...	19,330	16,954

Indigenous schools.

96. Up to the year 1877-78 the return for the indigenous schools are included in the Director's reports. They then disappear, partly because it was considered that their statistics were not to be trusted, partly because the schools were not under regular Government inspection. At the opening of the decade, Mr. Kempson is "glad to be able at last to report signs of permanency and improvement." There had, indeed, been a small decrease in the number of scholars from 53,775 in the previous year to 52,999 in the current one; but use was now beginning to be made of our books, and in parts of the North-Western Provinces it was not uncommon for these schools to present themselves for examination when the Inspectors visited the tahsíli and halkabandi schools. "It is gratifying," says the Secretary of Government, in his review of the year, "to learn that the Government school-books are used even in a few of those institutions. Every inducement should be offered to the managers to adopt the best books and to follow the course of learning approved by Government, rather than their old sterile methods of instruction, or at least to add the former to the latter; the schools should be visited by the district officers, prizes distributed, and grants of books made to them; and in special cases where these institutions supply a recognised want, and where the teaching is really sound and good, grants-in-aid might be made. So long as such schools teach sound learning in any part of their course, they are doing the work of the Government, and it cannot be too strongly impressed on all the officers of Government that they should not be repressed as rivals or antagonists of our own institution, but should be encouraged as coadjutors." In 1872-73 the numbers were 57,362, classified as follows:—

	Schools.	Scholars.
Higher vernacular	14	611
Middle Anglo-vernacular	10	621
„ vernacular	1,253	16,376
Lower (boys)	3,258	38,309
„ (girls)	219	1,445
	4,754	57,362

"Excepting," says the Secretary of Government, "the purely religious schools (as those for the Koran and the Shasters), and the lower class for the mahajani

accounts, there was found" (during the Lieutenant-Governor's tour) "almost invariably a cheerful and ready response to the offer of encouragement and aid promised if the Government course of reading, or any similar one embracing useful training, were adopted. And wherever this response may be followed up by action, the offer should be liberally acted upon in the shape of money, books, &c., either to the masters or scholars, or both; and the grant, if required, of school-books. Material aid and countenance may thus be given in a miscellaneous way, without any exact inspection or examination. Our object is to induce the managers to improve their schools rather than to subject them to a system of scrutiny which they would probably dislike and resent, and by enforcing which we should defeat our own object. At the same time, if any such schools are anxious to receive a regular grant-in-aid, and should make application for it, it would undoubtedly be necessary to require the same precautions as are required for other schools. These might not at first be drawn so tightly as in other classes of schools, but it would be essential that good security were taken that a corresponding benefit in substantial education is conferred, and that could only be done by some kind of systematic inspection and examination." The increase of numbers continued in the following year, when 5,124 schools contained 61,509 scholars. "This," says the Director, "shows an increase of 370 schools and 4,147 scholars, which circumstance, taking into account the likelihood of a more careful inquiry revealing more schools, shows that there is an increasing desire abroad for education. Last year it was found that 3,200 more scholars were at indigenous schools than the year before, so that in two years there has been a growth of over 7,000 children, the more valuable because spontaneous and uncreated by external influence. In schools containing more than 15 scholars, the cost of each scholar is estimated at Rs. 3-3; in those with less than 15, at Rs. 5-11. With regard to a proposal to extend the grant-in-aid system to these schools, the Secretary to Government remarks: "There is, *primâ facie*, no necessity for the State to pay for what exists and flourishes already without assistance. Besides, all these schools teach after the native fashion, and this is not the kind of instruction which Government wishes to make popular. If an indigenous school will accept our books, and submit to due inspection and examination, it will be possible, as was said last year, to consider whether a grant-in-aid should be given." In 1874-75 the numbers are put down at schools 5,045; scholars, 60,012; of which 39,309 were Hindus and 20,703 Musalmans; in 1875-76 at 4,854 schools with 59,891 scholars. "All statistics," says the Officiating Director, "connected with these schools are somewhat uncertain. Many of the schools have no permanent existence, and are merely a fortuitous and ephemeral concourse of private pupils." In the Secretary's review the schools are unnoticed except for a statement of their numbers. In 1876-77, 4,792 schools had 60,647 scholars; in 1877-78, 4,241 had 57,204. This is the last record of numbers. "In the new statistical returns," says the Director in his report for 1878-79, "no account is taken of schools that are not under regular inspection. Last year more than 50,000 children were entered in the statements as attending the ephemeral and dubious indigenous schools, which are now omitted."

97. For Oudh, the following are the statistics of numbers previous to its amalgamation with the North-Western Provinces:—

	Schools.	Scholars.	Average Number per school.
1871-72	568	4,604	8
1872-73	758	5,460	7
1873-74	553	4,865	9
1874-75	756	4,335	6
1875-76	Not	stated.	

98. In an appendix to his report on education for the year 1874-75, Mr. Nesfield, then Director of Public Instruction in Oudh, furnished a very complete and interesting account of indigenous education in that province. This

account is summarised in the evidence recently given by the same officer before the Commission, and from that evidence we extract the following paragraphs:—

"There are three kinds of indigenous schools in Oudh: (1) maktabs or Perso-Arabic schools; (2) Sanskrit schools; (3) Kaithi schools. The distinction which has been drawn between Hindu and Muhammadan schools is one which cannnot be maintained. Maktabs are partly Hindu and partly Muhammadan. Sanskrit schools alone are purely Hindu. Kaithi schools, though chiefly Hindu, are attended by Muhammadans to the extent of about one-third of the students. An enquiry which I made as Director of Public Instruction in Oudh in 1874 showed that there were at that time 602 maktabs teaching 2,973 students, 63 Sanskrit schools teaching 506 students, and 91 Kaithi schools teaching 859 students. Probably a good many more than 91 Kaithi schools would be found in existence in the rainy season. My enquiry was made during the dry months of 1874, when Kaithi schools dry up like the earth and re-open with the return of the rains. Among the list of maktabs I did not include those of the high or superior grade which teach such advanced subjects as logic, physiology, law, tradition, philosophy, &c.; for the enquiry was confined to those schools which it was thought might be utilised for the extension of primary education among the masses."

* * * * * *

"In maktabs the instruction is sometimes purely religious, consisting in nothing else than teaching the pupils to repeat the Koran by heart. In 1874 there were 39 such maktabs with 225 students or rather rote-learners. This gives about five rote-learners per school.

"The other maktabs teach Persian only, or Persian with the Koran and Arabic. After about ten years' work, a student, if he is attentive, and if his teacher happens to be competent, turns out a very fair Persian scholar, which indirectly makes him a good Urdu scholar also. Penmanship is taught fairly in some schools, but neglected in others. Arithmetic is taught in none. In 1874 there were 563 secular or semi-secular maktabs with 2,748 students, or about five students per maktab.

"The Sanskrit schools teach nothing whatever but Sanskrit; and the books or subjects taught are *Karam Kand* (the book of ceremonies), *Vyakaran*, one or more *Purans*, and *Jyotish*. The students are mere rote-learners, as in the Korani maktabs.

"The Kaithi schools teach nothing but Kaithi-writing and bazaar arithmetic. They never teach Nagri-writing or Nagri-reading.

"No registers are kept; there is no arrangement of the students into classes, and there are no separate school-houses. As each kind of school never teaches more than one subject, no regular curriculum is drawn up for guidance. No two students read together. A teacher beats a pupil sometimes if he is not afraid of offending the boy's father.

"In 1874, out of a total of 563 maktabs, no less than 503 (educating 2,251 students) were not schools at all in the proper sense of the term, but merely private family tutorships. The maulvi was simply a family tutor, paid from Rs. 2 to Rs. 8 or more per mensem, with free board and lodging, and employed to teach the sons or relatives of the master of the house and to help him in the management of the estate. Such a man as a matter of course receives no fees, unless the employer may happen to allow him to take in one or two outside pupils, from whom he would receive a fee varying with the parents' means. The fee is seldom or never less than 2 annas a month, and sometimes comes to 8 or 12 annas.

"In the same way, among the Kaithi schools, out of the 91 found in existence in 1874, no less than 41 turned out to be merely family tutorships like the preceding.

"The Sanskrit schools take no fees; on the contrary, they give fees (or their equivalent in board and lodging) to the students.

"The purely religious or Korani maktabs feed their pupils in the same way as the Sanskrit schools do.

"When all these deductions have been made, there remain (or rather remained in 1874) only 60 independent secular maktabs and only 50 independent Kaithi

schools, the teachers of which received fees from the students and made their livelihood out of what they could make them pay. The fees varied greatly in amount, from one or two annas a month to six or eight. Sometimes the teacher was rewarded, not by fees in cash, but by presents in grain.

"Maktabs of all kinds are presided over by maulvis, Sanskrit schools by pandits, and Kaithi schools by gurus. They are almost always elderly men, and their qualifications never extend beyond the subjects which they teach, and these have been already described." * * * *

Female schools.

99. To those who for the twenty years between 1856 and 1876 entertained such sanguine hopes and spoke in such glowing terms of the prospects of female education, it must have been a sad disappointment to witness the condition of things during the last few years of the decade with which we are dealing. But of those whose experience was most to be trusted, few anticipated any other result. The attempt had been prematurely made. The people, except in very rare cases, did not want their girls to be educated; and though there were of course a good number of people interested in concealing the truth, the most generous of Governments could not for very long shut their eyes to it. When, therefore, in 1876, "the financial position of the Government became such as to render economy essential," it was felt that the abolition of a large number of girls' schools was one of the measures which could be taken with least prejudice to education. Even Mr. Kempson, the warmest and steadiest champion of this class of schools, could not but acknowledge the want of appreciation with which the project had been received. Writing in 1877, he says: "The reductions which were effected during the year under report leave but a sorry return under this head for the North-Western Provinces. Two hundred and twelve schools and four thousand three hundred and sixty girls have vanished, whose teaching, however poor and pointless, only cost the State between Rs. 3 and Rs. 4 a year for each child. I regret that the experiment has succumbed to the difficulties of the situation, and to the want of appreciation from natives and Europeans alike which it has encountered." A further reduction took place in the following year, and whereas in 1875-76 there were in the North-Western Provinces and Oudh 400 Government primary female schools with 9,000 pupils, in 1880-81 but 111 schools remained with 2,600 pupils. It would have been well if more heed had been paid to the words of the Secretary to Government in his review for 1871-72. "The teaching of girls," he says, "cannot be forced like that of boys; the door must be opened by the people themselves. We can supply female teachers from our normal schools, but can do little more beyond this, except to encourage them by our countenance and by contributions in aid of funds locally raised. There seems to be no other course open, but to go on patiently waiting till the improved feeling and enlightenment of the male sex gradually creates a sense of the necessity of a corresponding elevation of the female sex. The want once really felt and honestly acknowledged will no doubt speedily lead to an effective seconding of the efforts of Government, and then practical results will follow."

100. The following are the statistics for 1871-72, 1874-75, 1877-78, and 1880-81.

TABLE XII.—*Female Schools, 1871-72.*

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
NORTH-WESTERN PROVINCES.					
Government (Lower) . .	427	7,917	27,847	3 12 2	3 11 5
Aided (Middle and Lower) .	112	3,716	92,490	27 12 1	11 7 2
PROVINCE OF OUDH.					
Government (Lower) . .	88	1,649	8,577	5 3 3	3 10 0
Aided (Middle and Lower) .	13	451	21,132	52 13 4	14 2 0
TOTAL .	640	13,733	1,50,046	...	...

Female Schools, 1874-75.

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
NORTH-WESTERN PROVINCES.					
Government (Lower)	368	7,496	31,968	5 8 0	5 8 0
Aided, Middle European	5	241	36,698	176 0 0	60 0 0
„ „ Native	4	225	14,103	69 0 0	14 2 0
„ Orphanages	5	301	10,701	39 9 0	11 2 0
„ Lower	157	3,706	31,497	10 4 0	4 4 0
PROVINCE OF OUDH.					
Government (Lower)	85	2,104	9,919	5 13 4	3 8 4
Aided, Middle	2	116	6,139	71 6 3	38 8 9
„ Lower	17	555	8,443	26 2 2	8 6 11
Unaided, Lower	2	29	...	...	...
TOTAL	645	14,773	1,49,468	...	...

Female Schools, 1877-78.

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
NORTH-WESTERN PROVINCES.					
Government (Lower)	107	2,633	9,610	4 11 0	...
Aided, Middle European	5	359	42,389	...	41 3 0
„ „ Native	4	445	12,958	...	8 8 0
„ „ Orphanages	6	539	11,013	...	11 4 0
„ Lower	128	2,933	23,442	...	2 12 0
PROVINCE OF OUDH.					
Government (Lower)	70	1,609	7,759	5 15 6	5 9 9*
Aided, Middle	2	122	6,433	53 9 9	26 0 0
„ Lower	18	746	9,005	24 6 6	7 5 6
Unaided, Lower	4	94	...	...	...
TOTAL	344	9,480	1,22,609	...	...

* Including local rates.

Female Schools, 1880-81.

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.
			₹	₹ a. p.	₹ a. p.
(*a*).—HIGH AND MIDDLE AIDED.					
North-Western Provinces	10	313	39,477	136 9 6	28 4 9
Oudh	2	35	2,926	108 5 10	44 13 5
TOTAL	12	348	42,403	...	...
(*b*).—PRIMARY.					
NORTH-WESTERN PROVINCES.					
Government	111	2,600	10,316	4 15 11	4 6 11
Aided	100	3,085	32,622	13 0 1	3 15 2
Unaided	6	205	1,030	6 2 1	...
PROVINCE OF OUDH.					
Government	49	1,157	6,157	7 8 9	7 2 11
Aided	15	395	3,569	12 8 4	5 8 7
Unaided	5	130	365	3 15 6	...
TOTAL	286	7,572	54,059	...	...
GRAND TOTAL	298	7,920	96,462	...	...

101. In the normal schools of the North-Western Provinces there was steady progress made between 1871 and 1881. During 1874 the examination and certificate system was "revised and unified," and in place of three classes of certificates given in some schools and four in others, two grades were adopted; the former qualifying for appointment to secondary and the latter to primary schools. The subjects prescribed for the higher certificate were the following:— Normal schools.

I. *Language.*—Vernacular literature, grammar and composition, with optional instruction in Persian or Sanskrit, if the pupils have time.

II. *Mathematics.*—Arithmetic, the whole.
Algebra to quadratic equations.
Euclid, Books I—IV.
Mensuration, plane surfaces.

III. *History and geography.*—History of India. The geography and map of India. Outlines of the geography of the world.

IV. *Technical.*—Physical geography.
Elements of natural science.
Caligraphy and map-drawing.
Land-surveying, plane table.
The principles of teaching.

102. The subjects for the lower certificate were "grouped in the same way with omissions, the object being to ensure a practical knowledge of reading, writing, and arithmetic chiefly." In 1875, "for the first time a general examination of uncertificated teachers employed in middle and lower schools was held simultaneously with the normal schools' examination, the subjects and questions being the same, but the standard considerably lower. Eleven hundred and twelve teachers were thus examined, and 266 obtained certificates. . . . The examination seems to have done good already. It has stamped a considerable number of teachers as competent, as far as attainments go, and has stimulated self-improvement among those who hope to obtain certificates. Incompetent teachers may now be gradually weeded out, and the general standard, which is deplorably low at present, may be raised by slow degrees." In 1876, the Lucknow normal school was closed, an alternative method being adopted of providing schoolmasters for village schools. "In brief, the plan is this: The subject selected for training receives his year's teaching at a vernacular middle school instead of at a normal school, and if he passes the examination he is posted on a small stipend as an apprentice to a schoolmaster of experience, so as to learn the duties of the work, for a second year. He then spends a third year as probationary schoolmaster on his own responsibility, and thereafter, if he gives satisfaction, is granted a certificate. Thus candidates for teacherships need never leave the district, and no deputy inspector need be at a loss for men to supply vacancies; but it is equally obvious that they can receive no training or teaching which is superior to that which any boy in a middle school receives; and further, that they have no opportunity of emulation among themselves, or of contact with the superior experience and intelligence possessed by a normal school staff, or of personally becoming acquainted with the samples of school apparatus and methods of instruction which normal schools are intended to illustrate." Since 1878, in place of the four normal schools at Meerut, Agra, Benares, and Almora, there has been one at the head-quarters of each division. In 1880 "provision was made for the establishment" in Oudh "of eleven normal tahsíli schools;" the only difference between a school of this description and any other tahsíli school being that a normal class is attached to the former. None are admitted into the "normal class" but those who have either passed the middle school examination or have completed the middle school course and appeared for the examination and are believed to have a good chance of passing. The middle school course itself is two years in advance of the highest curriculum that is ever allowed to be taught in village schools. Yet there are certain kinds of knowledge which it does not include, but which it is very important that a

village teacher should possess. These subjects are especially taught in the "normal class," and are as follows:—

(1) A knowledge of the second form of the vernacular.
(2) A knowledge of the improved Kaithi-writing.
(3) The use of the chain and plane table.
(4) Hidayat Nama, or village teacher's manual.

103. The following are the statistics of normal schools in the North-Western Provinces and Oudh for 1871-72, 1874-75, 1877-78, 1880-81.

TABLE XIII.—*Normal Schools, 1871-72.*

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.	Examinees for certificates (a).	Passed.
			₹	₹ a. p.	₹ a. p.		
NORTH-WESTERN PROVINCES.							
Government, male	4	361	36,071	117 1 0	105 5 0	...	...
„ female	3	40	7,947	240 13 0	240 13 0	...	...
Aided, male	2	26	4,886	195 7 0	58 12 0	...	...
„ female	3	51	8,032	146 0 0	65 7 0	...	...
PROVINCE OF OUDH.							
Government, male	1	151	15,120	108 12 6	39 3 6	...	...
„ female	4	36	1,368	47 3 0	24 12 0	...	...

(a) No return for 1871-72.

Normal Schools, 1874-75.

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.	Candidates.	Passed.
			₹	₹ a. p.	₹ a. p.		
NORTH-WESTERN PROVINCES.							
Government, male	4	233	33,126	152 12 0	...	...	...
„ female	4	37	5,501	175 9 0	...	...	...
Aided, male	...	...	...	...	...	...	...
„ female	1	46	5,183	120 4 0	55 13 0	...	...
PROVINCE OF OUDH.							
Government, male	1	92	12,040	141 10 4	48 13 10	...	...
„ female	3	24	1,036	47 1 0	38 12 0	...	...

Normal Schools, 1877-78.

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.	Candidates for certificates.	Passed.
			₹	₹ a. p.	₹ a. p.		
NORTH-WESTERN PROVINCES.							
Government, male	3	176	22,479	132 15 0	132 15 0	175	144
„ female	...	...	...	...	...		
Aided, male	...	...	...	...	...		
„ female	1	64	5,301	101 15 0	36 14 0		
PROVINCE OF OUDH.							
Government, male	11 (Classes in school)	147	4,628	32 9 7	...		
„ female	4 (Classes in school)	20	949	49 15 1	48 7 1		

Normal Schools, 1880-81, for North-Western Provinces and Oudh.

	Number of schools.	Number on rolls.	Total cost.	Total cost per head.	Cost to Government per head.	Candidates for certificates.	Passed.
			₹	₹ a. p.	₹ a. p.		
Government . Masters .	18	339	35,397	108 9 3	108 2 7	235	195
Government . Mistresses .	3	17	437	27 5 0	25 13 6		
Aided, Mistresses . .	1	68	5,350	76 6 10	5 12 0		
TOTAL .	22	424	41,184	...	...		

Municipal schools.

104. Among the public bodies that in the earlier years of the decade were roused into educational activity were the municipalities of the North-Western Provinces and Oudh. Great expectations were entertained of their endeavours, and in one of the annual reviews of the Report of the North-Western Provinces their contributions are spoken of as "fast becoming a very considerable means of national education." Praise like this, and the pleasant feeling that they were taking part in an intellectual movement, stimulated these bodies to further efforts. By 1875, about 7,000 children were attending the municipal schools of the North-Western Provinces, at a cost of Rs. 56,000 for the year. Generally speaking, the education was primary and gratuitous, but a small number of the schools reached the secondary stage. As might be expected, not a few of the parents who are sufficiently well-to-do to pay for their sons' schooling, soon began to take advantage of an education that cost them nothing, and inspecting officers complained that many boys were attracted away from the tahsíli schools, where the teaching was better and the discipline less lax. This led to the levying of a fee from all whose parents could afford it. At the same time, the municipalities, pressed by other claims, were obliged to contract their assignments, and in 1877-78 the numbers in the schools had fallen by a thousand. In 1878-79 the assignments were Rs. 41,982, of which Rs. 15,241 went to aided schools; the number of boys for the year is not given separately. In 1879-80 and in 1880-81 the assignments were respectively Rs. 47,625 and Rs. 52,401. Though these schools may, as a rule, be inferior to the majority of the halkabandi schools, still in many places they supply a certain measure of instruction where otherwise there would be none at all; and with greater care and attention on the part of their founders they would have a useful place in the scheme of education. The amount contributed between 1871 and 1881 in the North-Western Provinces and Oudh was Rs. 5,16,448, or an average of Rs. 51,644 a year.

105. The particulars of the grants-in-aid in the North-Western Provinces and Oudh from 1871-72 to 1880-81 are best shown in a tabular form.

	Total expenditure by Government.	Amount of grant-in-aid.	Percentage.
	₹	₹	₹
1871-72	15,84,894	2,55,293	16·1
1872-73	17,73,019	2,35,413	13·2
1873-74	17,31,762	2,37,958	13·7
1874-75	18,82,877	2,34,245	12·4
1875-76	18,61,133	2,31,953	12·4
1876-77	17,73,974	1,95,613	10·9
1877-78	15,89,130	1,86,330	11·7
1878-79	14,49,061	1,91,449	13·1
1879-80	14,69,289	1,93,568	13·1
1880-81	15,06,243	1,81,763	12·0

Employment of students.

106. Nothing like a complete statement of the number of students who obtained employment from year to year is given in any of the reports before

that for 1878-79. No statement, indeed, could be complete, for in many cases students fail to obtain employment till some time after leaving school or college, and are not heard of again except by accident. The report for 1878-79 furnishes particulars of 527 students from colleges, zila, and tahsíli schools in the North-Western Provinces; of these, 478 found service with Government, 232 as teachers, 34 as writers, 74 as muharrirs, 83 as patwaris, 21 as police constables, 34 in other Government posts, and 24 in private employ. In 1879-80 nearly 700 students are reported as having obtained situations with a salary varying from Rs. 3 to Rs. 250. "A list," says the Director, "of the boys or young men who pass the middle class vernacular examination is sent to each Collector and Deputy Commissioner, and from this list, at least in many districts, existing vacancies are filled. Mr. Graves, the Inspector of the Rohilkhand Division, very truly says 'that our passed entrance and middle class boys are not employed in larger numbers is partly due to the fact that they are, as a rule, unwilling to serve as apprentices. They expect a salary to begin with, and the prospect of obtaining regular employment in time is not a sufficient incentive to them to plod on for months with no immediate remuneration.' Mr. Nesfield, the Inspector of the Oudh Division, writes as follows: 'District Officers have seldom failed to give what encouragement they could to young men educated at our zila schools. But the amlahs in Government offices throw every impediment in their way that they can. The presence of student-apprentices in courts is treated as an invasion of their rights. Hence the apprentice system, the chief door of admission of students educated in our schools, if it is to be successful, requires to be watched and fostered. An occasional inquiry into what these apprentices are being taught by the ministerial officers under whom they are placed will not only strengthen the position of the apprentices, but remind the officers concerned of the responsibility that lies upon them to give these apprentices a fair chance of learning the duties of the post in which they are anxious some day to be employed.'" In 1880-81, 700 students had entered the public service on salaries varying from Rs. 3 to Rs.150. "This number," says the Director, "is exclusive of those ex-students who may have obtained employment for the first time a year or more after leaving school. A new opening has lately been afforded to men who have passed the Entrance examination in their admission by the Department of Agriculture and Commerce to the periodical examination for kanúngoships. If successful and found capable of performing the active duties attached to the post, they are expected to serve a year's apprenticeship to a kanúngo of experience, receiving a subsistence allowance of Rs. 10 per mensem. At the end of a year, or earlier if official aptitude is shown, they obtain permanent employment on the kanúngo staff. Eight men had obtained kanúngoships in this manner before the commencenent of the year under report, and during the year 17 others have been received as apprentices. . . . The same department has been endeavouring to utilise the services of native graduates and former undergraduates to a greater extent than is usually done in other public offices. During the past two and half a years three graduates of the Calcutta University have received appointments, two of whom turned out extremely well. . . . Three former undergraduates, who read up to the B.A. standard, but failed to take the degree, are also employed in the office of the Director of Agriculture, and are pronounced far superior to the ordinary run of Bengali clerks." For Oudh the following are the statistics from 1871 to 1875:—

Year.	Students employed.	Salary.
1871-72	(returns incomplete) . . . 276	from 2 to 150
1872-73	 777	„ 1 „ 100
1873-74	 806	„ 1 „ 50
1874-75	 704	„ 1 „ 100
1875-76	 635	„ 1 „ 170

Causes which have kept certain classes aloof from departmental education.

107. The sections of the native commuuity who have not sufficiently availed themselves of the departmental system of education in the North-Western Provinces and Oudh may be classed under three distinct heads:—

(1.) The landed nobility and gentry, both Hindu and Muhammadan.

(2). The middle classes of Muhammadans in general.

(3). The religious classes, both Hindu and Muhammadan.

General remarks.

108. Before discussing under these separate heads the various causes which have operated to prevent these sections of the native community from availing themselves of the education provided by the State, we may offer some general observations, owing their origin to purely native sources, which were made in a public periodical seven years ago. We quote them *in extenso*, as they seem to us to be still pertinent to the subject: "When the Government of the East India Company resolved upon introducing education in this country, the natives of India were greatly surprised. They regarded the innovation with feelings of astonishment and horror. They could not understand what motives the State had in interfering with the education of their children. All classes of the natives began to speculate about the 'hidden object' which the Government possibly had in undertaking the management of public instruction; for a long time they regarded the Educational Department as a cunning political measure for introducing Christianity to the rising generation of this country, and respectable people refrained from sending their children to Government schools and colleges. But the lower and middle classes, however, welcomed the new state of things, and promises of future advancement in the shape of Government employment soon attracted numbers of boys to Government educational institutions. This circumstance accounts for the fact that the majority of those who formed the early product of the Government educational policy were men of indifferent birth and indifferent position in this country. However, after the lapse of some years, the native public took a more sensible view of the educational policy of the East India Company. Experience had shown them that a knowledge of English literature and European science did not invariably mean conversion to Christianity; and the scrupulous regard which the Government had paid to their religious prejudices inspired them with a certain amount of confidence. But still they did not altogether cease to regard the Government educational policy with suspicion. They looked upon the East India Company in the light of a selfish and avaricious trader anxious to cheapen labour in order to get the highest dividends from its capital. 'The English people,' they said, 'wish to teach us their language in order to make use of us in the drudgery of offices; in fact, they wish to treat us as mules for carrying the burden which they have to carry themselves now.' Such were the sentiments entertained by the native public; they fully believed that the Government, with all its pretensions, never meant to give really high education, and facts unfortunately supported these views. For a long time the product of the Government schools were men of very inferior abilities, and they never succeeded in winning any appointments of responsibility under the Government. All these circumstances combined to keep the better classes of natives aloof from the Government system of education, and those who had independent means of livelihood, considering the English language only a means of entering into Government service, refrained from availing themselves of the educational advantages which the State had brought within their reach. Then came the Mutiny of 1857, which, with all its atrocities and horrors, did a great deal of political good to the country. It awoke the native mind from the lethargy of ages; it made the fact very prominent that India was ruled by a civilised foreign race, and that the greatest power of that nation lay in its civilisation. It also announced in a forcible manner the great truth that times had changed; that circumstances of life had undergone a tremendous revolution in India; that a thorough intellectual and moral reform was needed. The disasters of 1857 also reduced some of the best families to indigence, and thus gave stimulus to individual exertion and personal merit. The institution of the Department of Public Instruction ceased to be looked upon as a selfish measure, and the establishment of the three Universities of Calcutta, Madras, and Bombay at once gave a respectable appearance to the intentions of the Government. A better class of students was attracted to the Government colleges, and the English language, literature, and sciences began to be sought after with greater avidity. To those who are not acquainted

with the real state of things in India, it would appear that the chief difficulties with which the Government had to contend in carrying out its educational policy ended here; but it was only now that they really began. For there was a large number of men ready to educate their children and to bring them up in the literature and sciences of the West, in order to make them useful men in after-life. But where were the means for such education? The Government had, indeed, established hundreds of village schools educating a fictitious number of boys, numerous zila schools, and a few colleges, which professed to impart education on the highest and most advanced principles of toleration. But this did not satisfy either the wants or the wishes of the better portion of the native community. They did not consent to subject their children to an education which, whilst it demolished all the force of family traditions, was not calculated to improve the tone of the native mind. The results of the great educational system which the public had before their eyes were very unsatisfactory. A smattering of English, a superficial knowledge of the elements of mathematics, and a shallow information regarding isolated periods of English or Indian history had only produced a class of unpleasant young men who soon became as remarkable for their detestable conceit as for their profound ignorance. Brought up in ignorance of their own national literature, they had learnt to despise the time-honoured traditions and customs of their own race, and had at the same time been unable to acquire those characteristics of the mind which essentially distinguish the European from the Asiatic. Thus it was that the intellect of the nation which was formerly employed in maintaining the learning of the East was now wasted in a hopeless attempt to acquire the literature and sciences of the West; and whilst Oriental learning dwindled every day, no class of men arose who could supply the nation with a better substitute. A despotic rule of centuries had reduced the Hindu mind to a state of submissiveness, and the higher classes had completely forgotten their own literature: even the Brahmans had ceased to have any scruples in teaching the language of the conquering race to their children, and Persian was adopted by the better class of Hindus in general, as much as by the Musalmans themselves. When the English succeeded the Musalmans in the supremacy of India, the Hindus found no difficulty in reconciling themselves to the new state of things. The change of rulers made no great difference to them, and they took to English as their ancestors had taken to Persian. But the Musalman, who, notwithstanding the downfall of his race, had still sparks of ancestral pride in his bosom, looked with contempt upon the literature of a foreign race, opposed all reform, and ignorance contributed to encourage him in his opposition. He obstinately declined either to learn the English language or modern sciences; still looked up with veneration to those mysterious volumes which contained the learning of his forefathers, and reconciled himself to his position by a firm belief in predestination. The result was a great political evil. A large number of Hindus had acquired a knowledge of the English language and thus kept pace with the times, and some of them rose to the highest offices under the English Government. The Muhammadans, on the contrary, remained stagnant, remembered with pain and sorrow the past power and prestige of their race, and still continued to worship the learning contained in Arabic and Persian literature. The surrounding circumstances grew too powerful for them, and they gradually sank into ignorance, poverty, and degradation. . . . The ignorance of the real policy of the English Government, combined with false traditions of the past and a deluded view of their own religious doctrines, tend to alienate the sympathies of the Muhammadan population from the British rule. . . . . The higher classes of the Hindus also have not sufficiently availed themselves of the education offered to them by the State. The reason is very obvious. There is not, so far as we are aware, a single Government educational institution which imparts instruction upon principles that would meet the requirements or wishes of the higher classes of natives. . . . The Government educational institutions can without exaggeration be described to be a mixture of the lower class of English private and public schools, having the disadvantages of both and the advantages of neither; and we

are not surprised to find that natives of good position are not anxious to patronise them. Notwithstanding his advanced ideas, an English parent, who in politics sees no distinctions of rank, would be sorry to send his son to a place of education where the majority of students belong to a class of life that has little or nothing in common with himself, and the social habits of which are not in conformity with his views. It is our opinion that the absence in India of educational institutions like the public schools of Eton and Rugby, or the Universities of Oxford and Cambrige, accounts for the backwardness of the higher classes of natives in Western education. It was, and is even now, within the power of the Government, if it chooses to adopt a different educational policy, to bring about the existence of the higher class of public schools and colleges, and to win the help and sympathies of the better classes of natives. These institutions would undoubtedly be more self-supporting than the colleges which owe their existence, not to the wants of the population, but to the wishes of the Government. It is quite possible for the Government, by adopting a different course, to see in a few years an intelligent and influential class of young natives entertaining feelings of the greatest respect for the British rule, and exercising an influence upon their country which cannot fail to be a great political support to the Government."

109. Making allowances for the circumstance that these observations were made some years ago, and for the purposes of a public periodical, we think that they accurately represent the views of the more advanced native gentry of this part of the country.

Landed classes.

110. Foremost among the classes who have not availed themselves of the departmental system of education, are the landed nobility and gentry, both Hindu and Muhammadan. To investigate minutely the causes of this circumstance involves the consideration of vast social, political, and religious questions connected with the conditions of life in which the wealthy classes of India live. For the present purpose it is necessary to refer to them only briefly. We borrow the words of a native gentleman himself in saying that "wealth and position in India, as a rule, mean licentiousness and sensuality, disregard of public opinion, and almost total absence of the sense of duty and responsibility. To expect exertion from men brought up in surroundings least favuorable to intellectual and moral growth, is to expect a practical impossibility. The influence of the *zenana*, the example of a licentious father or uncle, the means at hand for debauchery, the absence of those checks which social public opinion in more advanced countries places on dissipation," are the most important and the most deplorable causes which contribute to keep the children of large landed proprietors aloof from all education, except the most elementary and such as may be required in a native home. It is therefore intelligible that the departmental system of education has had no effect upon these classes. Early marriage among the wealthy classes is another of the social causes which produce this result. Most of the wealthy landed proprietors in this part of the country reside on their estates, which are generally at some distance from places where the higher class of public schools exist. Native mothers in wealthy families dote upon their children, and to them the idea of even a temporary separation is associated with unhappiness and misery. The father, as a rule uneducated himself and living in affluence, cannot see the necessity of separating the child from the mother for the purpose of education, which in his eyes has no signification other than that of being a means of earning a livelihood. He knows that his ancestors before him managed his estate without the help of any but the most moderate education, and also that his son after him is to inherit an estate which will place him far above the necessity of seeking employment. Added to these notions, which make education almost superfluous in the eyes of the wealthy classes, is the circumstance that no Government educational institution is adapted to the social needs of the class to which we are referring. A well-born Rajput or Muhammadan abhors the notion of his son's associating with the sons of men far below him in social rank, the class to which the vast majority of students in Government schools and colleges belong.

These circumstances, which are common both to Hindu and Muhammadan landed proprietors, have an especially deterrent effect upon the Muhammadan landlord. In him the traditions of a more recent past, which remind him of power and supremacy, are combined with religious bigotry, which persuades him that all that is needed for the well-being in "this world and the world to come" is contained in the Koran and in the literature which its doctrines have inspired. The advance of modern science is to him a matter of no concern, the exigencies of his life do not demand an active interest in that which goes on around him, and he sleeps away his life in isolated contentment with his surroundings and the state of things as they now are. The complaint is also made, and not without reason, that no substantial efforts have been made by the Government to render education in its modern sense attractive to the landed nobility and gentry; and their unwillingness to send their children away from home is in some measure due to the fact that no system at present exists in which moral is combined with mental education and adapted in point of comfort and ease to the circumstances and prospects of the classes in question.

Middle class of Muhammadans.

111. The middle class of Muhammadans in general also form an important section of the native community that has kept aloof from Government educational institutions. This unsatisfactory result is due to causes of a complicated nature connected with their socio-political history, religious tenets, and quasi-religious notions which centuries of Muhammadan literature have generated. In describing those causes briefly, we adopt the views, in general, expressed by a Muhammadan gentleman of these Provinces, who has for many years taken an active interest in the cause of Muhammadan education, and who has been examined as a witness by the Commission. The Honourable Sayyid Ahmed, after stating that English education had found no favour with the Musalmans, went on to say: "I have myself earnestly endeavoured for years to trace the causes to which this shortcoming of the Muhammadans may be ascribed. And in 1871 my humble endeavours resulted in the formation of a committee the object of which was to investigate the causes which prevented our community from taking advantage of the system established by Government, and to suggest means by which education could be spread amongst them. As a means of receiving aid in their enquiries the committee offered three prizes for the best essays by educated Muhammadan gentlemen on the subject of Muhammadan education, and no less than thirty-two essays were sent in. The views expressed in these essays were fully discussed at a large meeting of respectable and educated Musalmans, and the committee arrived at the conclusion that Muhammadans had strong feelings of dislike to modern education, and that their antagonism to the Government educational system was not a mere matter of chance. This aversion of the Musalman community is due to the fact that when in the reigns of the Caliphs of Baghdad the Greek sciences of logic, philosophy, astronomy, and geography were transalated into Arabic, they were accepted by the whole Muhammadan world without hesitation, and, with slight modifications and alterations, they gradually found their way into the religious books of the Muhammadans, so that in course of time these sciences were identified with their very religion, and acquired a position by no means inferior to that of the sacred traditions of the faith. A few spurious but well-known foreign as well as indigenous traditions which referred to remote historical events, and to which time had lent a charm, were likewise adopted and accepted like other religious doctrines. European learning, which was founded on the results of modern investigations, differed widely in principle from these asiaticised Greek dogmas, and the Muhammadans certainly believed that the philosophy and logic taught in the English language were at variance with the tenets of Islam, while the modern sciences of geography and astronomy were universally regarded, and are still regarded by many, as altogether incompatible with the Muhammadan religion. History was viewed in no better light, inasmuch as it differed from their adopted traditions. As regards literature, it must be admitted that it is a subject which is always more or less connected with the religion of the nation to which it belongs; and such being the case, the Muhammadans, as a

matter of course, viewed this branch of knowledge, too, in anything but a favourable light. Their antipathy was carried so far indeed that they began to look upon the study of English by a Musalman as little less than the embracing of Christianity, and the result was that Muhammadans generally kept aloof from the advantages offered by Government institutions. There are still some Musalmans who denounce the study of English in the severest terms, and those who pursue or endeavour to promote that study are positively pronounced to be Christians. But this prejudice has of late decreased to a great extent, and is not entertained by so large a portion of the Muhammadan community as formerly. This may be said to be the main cause of the abstention of the Muhammadans from the study of European science and literature. . . . I have only touched upon the main cause. If all the causes to which the failure of the Muhammadans to avail themselves of the benefits of English education to an adequate extent is due were noticed, it would become a lengthy detail. It may be briefly stated that the causes which have kept the Muhammadans aloof from English education may be traced to four sources—to their political traditions, social customs, religious beliefs, and poverty. An insight into the political causes can be obtained by studying the history of the last two centuries, and especially by studying the well-known work written by the honourable the President of the Commission and named 'Our Indian Musalmans.' Briefly, I may say that the Muhammadan public was not opposed to the establishment of British rule in India, nor did the advent of British rule cause any political discontent among that people. In those days of anarchy and oppression, when the country was in want of a paramount power, the establishment of British supremacy was cordially welcomed by the whole native community; and the Muhammadans also viewed this political change with feelings of satisfaction. But the subordinate political change which this transition naturally involved as a consequence, and which proved a great and unexpected blow to the condition of the Muhammadans, engendered in them a feeling of aversion against the British and against all things relating to the British nation. For the same reason they conceive an aversion for the English language, and for the sciences that were presented to them through the medium of that language. But this aversion is now declining in the same degree in which education is spreading among Muhammadans. The Muhammadans were proud of their socio-political position, and their keeping aloof from English education may in some measure be ascribed to the fact that the Government colleges and schools included among their pupils some of those whom the Muhammadans, with an undue pride and unreasonable self-conceit and vanity, regarded with social contempt; and under this vain impression they did not think it worth their while to associate with persons whom they considered inferior to themselves in social position. The same vanity, self-conceit, and prejudice of the Muhammadans led them to attach an undue importance to their own literature, metaphysics, philosophy, and logic; and in the same spirit they regarded the English literature and modern sciences as quite worthless and productive of no mental and moral good. They did not tolerate those persons being called learned men who had acquired a respectable knowledge of European literature or science. They could never be brought to admit that sound and useful learning existed in any language except Arabic and Persian. They had given a peculiar form to moral philosophy and had based it on religious principles which they believed to be infallable; and this circumstance had dispensed, as they thought, with the necessity of European science and literature. I still remember the days when in respectable families the study of English, with the object of obtaining a post in Government service or of securing any other lucrative employment, was considered highly discreditable. The prejudice has now, however, much slackened. The religious aspect of the question I have already described. The poverty of the Muhammadan community is only too obvious to require any comment. I am, however, of opinion that the above-mentioned socio-political causes, though still extant, have been mitigated to a considerable extent, and the Muhammadans are gradually freeing themselves of old prejudices, and taking to the study of English literature and science."

Religious classes.

Hindus.

112. Lastly, the religious classes, both Hindus and Muhammadans, are to be reckoned among those sections of the native community who have not availed themselves of the departmental system of education. Among the Hindus, who form the majority of this section of the population, the religious classes invariably beloug to the Brahman caste. They are frequently very wealthy men when in the position of spiritual heads of a religious sect, or managers of celebrated temples, which, as a rule, are well endowed. Offerings made by devotees usually form an important item of their income. In the case of poorer Brahmans, especially in the rural districts, the *parohit*, or priest, performs the religious ceremonies connected with births, marriages, and deaths, and in return for these spiritual services receives fees which go to support him and his family. Among the higher classes of Brahmans, and especially in sacred places like Ajudhia, Muttra, and Benares, the religious literature of the Hindus is usually taught to Bhrahman boys who aspire to be pundits; and whilst these studies engross them, the extent of Sanskrit literature is wide enough to leave no available time for any secular education. On the other hand, the profession of the father is almost invariably followed by the son, and whilst the requirements of their future career necessitate the punctilious study of religous ceremonials and prayers, the social surroundings in which they live offer no temptations to deviate from the course of life which has its sympathies with ancieut times and spiritual traditions rather than with modern progress and civilisation. Moreover, in many cases the son succeeds to his father as *parohit* of a locality or as manager of a well-endowed temple. In the case of such persons secular study and avocations other than those of priesthood virtually involve forfeiture of patrimony and social position.

Muhammadans.

113. Similar causes, *mutatis mutandis*, account for the abstention of Muhammadan religious classes from availing themselves of the departmental system of education. They, however, form no caste, and it can hardly be said that there is any large section among them. With them the office of priest is a hereditary profession. They regard all bnt religious education as almost sinful, and their time is usually spent in preaching and giving instruction gratis in the sacred books of the Muhammadan religion. The better classes among them are supported either by old religious endowments, which still exist in some places, or by contributions from their *murids* (disciples). The rest find their livelihood in the individual charity of well-to-do neighbours. As a rule they have no wish to take up any secular employment, and as all departmental education is secular it does not find favour among them. The absence of religious education in Government educational schools is another reason which keeps them aloof from those institutions. In some cases poverty, which is the rule among this class, is the principal reason for their not pursuing education in Government schools.

Legislation having reference to education.

114. In giving a brief account of the legislation which has reference to education and is applicable to the North-Western Provinces and Oudh, it is necessary to premise that no separate legislation on the subject has taken place. Isolated references to the subject of education are to be found in the statute book, most of which relate to the whole of British India, and not to these Provinces only. It will be convenient to describe them in chronological order.

115. In the year 1812-13, statute 53, Geo. III, Cap. CLV, was passed relating to the Government of India, and establishing a Board of Commissioners for the affairs of India. Sections 42 and 43 of the statute deal with the subject of education, and for the sake of easy reference they may be quoted here *in extenso*:—

Section 42.—"And be it further enacted, that the said Board of Commissioners for the affairs of India, by force and virtue of this Act, shall have and be invested with full powers and authority to superintend, direct, and control all orders and instructions whatsoever which in anywise relate to or concern any rules, regulations, or establishments whatsoever of the several colleges established by the said Company at Calcutta

or Fort St. George, or of any seminaries which may be established under the authority of any of the Governments of the said Company, in the same manner, to all intents and purposes, and under and subject to all such and the like regulations and provisions, as if such orders and instructions immediately related to and concerned the Government and Revenues of the said territorial acquisitions in the East Indies."

Section 43.—"And be it further enacted, that it shall be lawful for the Governor General in Council to direct that out of any surplus which may remain of the rents, revenues, and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil, and commercial establishments, and paying the interest of the debt, in manner hereinafter provided, a sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India; and that any schools, public lectures, or other institutions, for the purposes aforesaid, which shall be founded at the presidencies of Fort William, Fort St. George, or Bombay, or in any other parts of the British territories in India, in virtue of this Act, shall be governed by such regulations as may from time to time be made by the said Governor General in Council; subject nevertheless to such powers as are herein vested in the said Board of Commissioners for the affairs of India, respecting colleges and seminaries: Provided always, that all appointments to officers in such schools, lecturerships, and other institutions, shall be made by or under the authority of the Governments within which the same shall be situated."

116. Connected with the subject of education is that of copyright in books, &c., and in view of statute 5 and 6 Victoria, chapter 45, Act XX of 1847 was passed "for the encouragement of learning in the territories subject to the Government of the East India Company, by defining and providing for the enforcement of the right called copyright."

In 1858, Act XL of that year was passed for making better provision for the care of the persons and property of minors in the Presidency of Fort William in Bengal. Section 25 of that Act enacted that "every guardian appointed by the Civil Court, or by the Collector under this Act, who shall have charge of any male minor, shall be bound to provide for his education in a suitable manner."

Act XXI of 1860 was passed to make provision "for improving the legal condition of societies established for the promotion of literature, science, or the fine arts, for the diffusion of useful knowledge, or for charitable purposes."

117. Among local Acts applicable to the North-Western Provinces and Oudh, the following make reference to the subject of education:—

118. In Act XVIII of 1871, which was passed to provide, in the North-Western Provinces, "for the levy on land of rates to be applied to local purposes," Part IV lays down rules for the "manner in which the rates are to be expended;" and section 9 of the Act provides that "the proceeds of all rates levied under this Act shall be carried to the credit of a general provincial fund." Section 10 of the Act provides that the Local Government "shall from time to time allot from such fund an amount to be applied in each district for expenditure on all or any of" certain purposes specified in various clauses of that section. Among such purposes clause (*c*) of the section includes "the construction and repair of school-houses, the maintenance and inspection of schools, the training of teachers, and the establishment of scholarships." The Act was amended by Act VII of 1877, and was finally repealed by Act III of 1878, in which, however, the provisions above referred to were maintained. [*Vide* Section 11, clause (*c*) (3).] Similarly in the Oudh Local Rates Act VI of 1878, provision was made for the expenditure of a portion of the local fund on the purpose above mentioned. [*Vide* Section 11, clause (*c*) (2).]

119. Section 200 of the North-Western Provinces Land Revenue Act (XIX of 1873) provides that "the Court of Wards may direct where all male minors under its jurisdiction shall reside for the purpose of education or otherwise." Similarly Section 166 of the Oudh Land Revenue Act (XVII of 1876) lays down that "the jurisdiction of the Court of Wards shall extend to the care and education, and to the management of the property, of the persons subject thereto." Section 169 of the Act provides that "the Court of Wards may direct where all male minors under its jurisdiction shall reside for the purpose of education or otherwise."

120. These appear to be the only legislative references to the subject of education in the North-Western Provinces and Oudh.

CHAPTER III.

A description of the actual state of education on the 31st of March 1882, prefaced by summary statistics of its area and population according to the Census of 1881, its physical characteristics, the social condition of the people, and the languages spoken by them.

121. The tract of country now known by the awkward title of "the North-Western Provinces and Oudh" occupies a space of 111,228 square miles, chiefly situated between the central portion of the Himalayan range and the Vindya hills, but including 12,437 square miles of the Himalayan country. Had it not lost the Delhi division by transfer to the Punjab Government, it would contain nearly the whole of Hindustan Proper. Most of the spots celebrated in the early annals of India are contained within its limits; the scenes of the Mahabharata are laid in the neighourhood of Delhi and Meerut; the hero of the Rámayana was king of Ajudhya, the modern Oudh; the birthplace of Buddha is to be found in the Gorakhpur district, and he preached at Benares; the deified Krishna was born at Mathura. Passing from the region of fable and tradition to that of history, we find that immediately before the conquest of India by the Muhammadans, the king of Kanoj claimed supreme sovereignty. The most energetic and successful of the Musalman conquerors fixed their capitals at Agra or Delhi. The Hindustani language is said to have originated at Delhi and to have been perfected at Lucknow.

122. The country below the hills may be described roughly as the upper portion of an enormous valley unequally divided by the River Ganges, which passes into the adjoining province of Bengal after being swelled by the waters of the Gogra. The valley takes the same direction as the Himalayan range, *viz.*, from north-west to south-east; but the Ganges makes a bend, its course being first almost due south and then almost due east. The western portion is again divided by the Jumna, which, after running a course of about four hundred miles almost parallel to the Ganges, joins it on the south at Allahabad. The eastern portion is watered by a number of smaller streams which, descending from the marshes below the Himalayas, find their way to the Ganges from the north. In the upper part of the province the temperature is harsher and the climate more bracing than in the lower. The character of the people differs in much the same way.

123. The whole valley, except some portions under the Himalayas on the one side and along the Vindya hills on the other, is assiduously cultivated. The staple crops are wheat, barley, sugarcane, numerous pulses, maize, millet, and rice. The soil is generally rich, but the country is here and there intersected by belts of barren plain. Except beneath the hills, there is little forest; but the numerous groves and orchards redeem the landscape from dullness, and supply the people with a considerable portion of the fuel they require.

124. Excluding the two small Native States of Rampur and Garhwál, the area of the province is 106,103 square miles, and this is divided for administrative purposes into eleven divisions and forty-nine districts. It contains a population of 44,107,869 souls, or 415·7 to the square mile. The highest density of population is in the Benares district, *viz.*, 894·4 to the square mile, in an area of 998 square miles; the lowest is in Garhwál, *viz.*, 62·8 over an area of 5,500 square miles.

125. There are 282 towns with a population over 5,000; 101 of these with a population over 10,000; 33 of these with a population over 20,000; and 6 of these with a population over 100,000. The total urban population is returned as 4,283,641. Of the 44,107,869 inhabitants of the province, 30,362,434, or 68·84 per cent., are returned as agricultural,—*vide* census form XXI. The highest percentages of agricultural to total population are 79·67 in the Kumaon (hill) Division, 79·43 in the Faizabad Division, and 76·53 in the Benares Division; the lowest is 52·53 in the Meerut Division.

126. The average number of acres per head of agricultural population is 1·67, ranging from 9·83 in the Dehra Dún to ·91 in the Jaunpur district. The average incidence of rent paid per cultivated acre is Rs. 4-0-8, the average incidence of Government land revenue and cesses Re. 1-15-5.

127. Of the 30,362,424 persons deriving subsistence from agriculture, 15,030,833, or nearly half, are returned in the detailed form XII 6 as actually engaged in agricultural pursuits; that is to say, either owning or managing land, or working upon it. Of these, 1,196,876 are shown as "landowners," 69,527 as "in estate office service," 10,618,716 as "cultivators" (tenants), and 3,145,764 as "labourers." The latter class is sub-divided into "day labourers" numbering 2,119,833, and, "in permanent service," numbering 1,025,931.

128. The following description of a day labourer is taken from a report by Mr. W. C. Benett, C.S. (now Director of Agriculture and Commerce for the province) which was written in 1879 and is published as appendix to the report on the scarcity and relief operations in the North-Western Provinces and Oudh during the years 1877-78 and 1879, page 349. "He never has any live-stock or any kind of property (except a few brass pots and his pick and spade) to supplement his scanty earnings. While agricultural labour is to be had, he is paid at various rates, which, on the average, bring him in about Rs. 2 per mensem; he gets 9 pies a day for weeding, and this is generally done by boys or women; for digging or making irrigation trenches one anna per diem; for watering, from one anna three pies to two annas; and when he is paid in kind he gets five or six local seers (that is to say from 4 to 4½ lbs.) of the coarsest kinds of grain. He cannot make certain of employment in the fields all the year round, and when without it, keeps himself alive by selling grass, if he can—an occupation by which he may earn nine pies per diem—or doing jobs on the roads, or in the last extremity eating unwholesome weeds which do more quickly the work of starvation. He can rarely afford to buy clothes, and keeps himself warm by creeping under a pile of straw."

129. This is a description of the very poorest class of the inhabitants, and it may be assumed that they do not number more than four millions or about $\frac{1}{11}$th of the population. The ordinary wages of labourers when employed by Europeans, or by the Government, are two annas a day for a man, one and a half annas for a woman, and one anna for a boy. A man earning two annas a day regularly can maintain a wife, and feed his children until they are old enough to earn their own living. Skilled labour commands far higher rates, but it is doubtful if the industrial classes are recruited to any great extent from the agricultural class. Form XII, already quoted, gives the numbers of the commercial and industrial classes as only 399,250 and 4,429,874 respectively, the total of both being 4,829,124, or about 10 per cent. on the population of the province. Of these only 52,231, *i. e.*, little more than one per cent., were believed in 1881 to earn incomes of Rs. 500 a year or over, and the amount paid by them as license tax was only Rs. 12,67,271. In fact, it would appear that in the development of trade, the North-Western Provinces and Oudh have not kept pace with the other provinces of the empire. After careful enquiry it has been admitted by the highest authority that "there are but slight signs of improvement" during the past decade, and that the license-tax returns "indicate a diminution in the trade-wealth of the province" (*vide* Major Baring's speech on the Financial Statement for 1882-83).

130. The language in use in the whole province is Hindustani, which, to quote Mr. Growse, "*when written*, takes a Persianized form among Muhammadans and a Hindi form among Hindus."

The religions professed by the population are given in the following table:—

Christian	47,644
Musalman	5,922,886
Hindu	38,053,394
Jain	79,957
Sikh, Buddhist, Brahmo, Jewish, Parsi	3,968
Total	44,107,849

131. The percentage of males not under instruction but able to read and write is for the whole province 4·51, ranging from 8·35 in the Benares district to 2·16 in the Tarai. The percentage of females able to read and write is ·1, ranging from ·96 in the Dehra Dún to ·03 in the Tarai, in Unao, Bahraich, and Hamírpur.

132. The percentage of males able to read and write among the Musalmans is 3·86, ranging from 8·21 in Lucknow to 1·05 in the Tarai; among the Hindus it is 4·44, ranging from 8·50 in the Benares district to 2·41 in Budaon. The percentage of Musalman females able to read and write is ·12, whilst that of Hindu females is only ·06.

133. The percentage of boys under instruction is 1·31 on the total male population, and of girls ·05 on the female population. The highest percentage of boys under instruction is 2·18 in the Benares district, and of girls ·52 in the Dehra district. The percentage of boys under instruction among Musalmans is 1·91 and of girls ·08, while for Hindus the figures are 1·12 and ·02 respectively. The best educated section of the community appears to be that of the Jains, who are a comparatively wealthy class. Among them the percentage of educated men is 38·7, and of boys under instruction 7·8, whilst the percentage of educated women is ·46, and of girls under instruction ·19.

SECTION A.—INDIGENOUS SCHOOLS.

134. For the purpose of this report indigenous instruction is held to include all instruction not directed by the Department of Public Instruction, nor affected, otherwise than indirectly, by its operations. Definition.

135. Since the introduction of the new statistical forms prescribed by the Government of India, all mention of indigenous schools has been omitted from the annual reports. The information given in this report is the result of a special enquiry made during the hot season of the present year, and although great pains have evidently been taken in each district to make the returns as correct as possible, it is obvious that the enquiry was conducted at some disadvantage. The main results are shown in the following table:— Extent.

Return of Indigenous Schools existing in the North-Western Provinces and Oudh on the 31st March 1882.

	ELEMENTARY.								ADVANCED.				TOTAL.	
	PURELY RELIGIOUS.				SECULAR.									
	In which fees are not taken.		In which fees are paid.		In which fees are not taken.		In which fees are paid.		In which fees are not taken.		In which fees are paid.			
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Hindu	311	3,774	46	704	436	5,280	2,864	25,595	182	3,356	54	744	3,893	39,353
Musalman	297	3,061	616	5,851	287	2,196	1,855	15,273	54	1,325	125	1,246	3,234	28,952
TOTAL	608	6,835	662	6,555	723	7,476	4,719	40,868	236	4,681	179	1,990	7,127	68,305

136. The census statement for 1881 gives 299,225 boys and 9,771 girls under instruction, as against 211,513 boys and 9,208 girls returned as attending Government and aided schools and colleges in education general form No. 1 for the official year 1880-81. This would show that 87,702 boys and 536 girls were in that year receiving instruction by private agency.

137. But in respect of some districts there are discrepancies which seem to imply that the census return does imperfect justice to the numbers of scholars. In Sitapur only 4,590 boys are returned in the census as under instruction, although 5,352 are shown in the education report as attending Government schools. In Kheri the census return gives 2,979 and the education report 3,199. In Bahraich the census return shows 3,376 and the education report 4,324. In Gonda, the figures are respectively 3,900 and 4,123, and in Sultanpur 3,025 and 3,376.

138. Taking the result of each district separately and adding the boys now shown as attending indigenous schools to those returned in 1881 as attending Government and aided schools, it is found that in eighteen districts 15,264 boys under instruction of some kind are omitted from the census return.

139. On the other hand, in one or two districts there is a vast want of proportion between the number of scholars returned for indigenous schools and the difference between the census return and the Government school return of 1881. Thus in Gorakhpur the total number of boys under instruction according to the census return is 20,291. Of these, 8,016 are accounted for as attending Government schools, leaving a balance of 12,275, but only 923 boys are returned as attending indigenous schools. In Allahabad the census gives 12,747 boys under instruction, the education report 5,348 boys attending Government schools; the difference is 7,031, of which only 1,683 are now credited to indigenous schools.

140. Absolute accuracy could not under the present circumstances of the province be expected. It is probable, however, that the number of boys obtaining instruction of some kind without the intervention of Government is not less than one lakh. This estimate is not at variance with the number of persons returned in the census as teachers, *viz.*, 17,636. Allowing six professors for every college, five teachers for every high school, three for every middle school, and one for every primary school managed by the department, the number of teachers in Government employ would be 7,642, leaving 9,994 for indigenous schools and private tuition.

Different classes of schools.

141. The character of the indigenous schools is of course to a great extent traditional, but there are probably very few which have not yielded in some measure to modern influences. They may be broadly divided at the outset into those which are conducted upon Hindu traditions and those which are conducted on the traditions of Islam. In both sections of the nation education is intimately connected with religion. Beyond the few who are taught with the view of their teaching others, the pursuit of knowledge for its own sake is almost unknown, and the object of all education is rather to fit its recipients for a future world than to enable them to gain influence, power, or money in the present.

Hindu.

142. Under the old Hindu system every family had its guru (or Brahman director), whose teaching, except to the twice-born castes, was oral, and conveyed in maxims or precepts, which were committed to memory. Secular and technical as well as religious instruction was conveyed in these precepts. The prohibition against Sudras learning to write must have long since become obsolete, but it is only of late years that elementary instruction has been given in the Hindu indigenous schools by the aid of books.

Elementary Hindu religious schools.

143. The twice-born castes are allowed to receive religious education in Sanskrit, but it is believed that Brahmans alone attend the elementary religious schools. The total number of these is 357, of which 311 are free. Of these no less than 70 are in Benares and 36 at Faizabad.

Secular schools.

144. More than five-sixths of the total number of Hindu indigenous schools returned are elementary secular schools, and these are probably the most practically useful institutions of their kind. The boys are taught reading, writing, and ready reckoning, besides a few practical and religious aphorisms, but no history worthy the name, no geography, and no literature.

Advanced instruction.

145. In about one-twelfth of the total number of schools advanced instruction is given in the various kinds of knowledge stored up in the Sanskrit literature. Of these nearly one-half are located at Benares and are free of charge.

Musalman schools.

Elementary religious.

146. Some acquaintance with the Koran is essential for every Musalman, and the most ignorant can repeat by rote and understand the general meaning of certain passages. At most of the large mosques in the country, there is a mulla who teaches boys to repeat the sacred text, which they do seated on the floor of the mosque, with the book on a low desk in front of them swinging their bodies backwards and forwards as if in sympathy with the rhythm of the words, though they really glance at the page they read from, and to outsiders do not appear to be much affected by the meaning.

Secular.

147. It is perhaps a result of the social equality of the believers in Islam that their system of education, after providing for religion, is mainly directed to communicating a good syle of language and manners. The practical wants of active life are but little attended to in the maktabs or Muhammadan secular schools, but the pupils are taught to write a beautiful hand, to speak with precision, and to behave themselves with propriety upon all occasions. They do acquire some slight knowledge of history, but they revolt from geography as much as the more practical Hindu, and they do not trouble themselves as he does about arithmetic. The first object of the Musalman being the worship of the Almighty, his second appears to be refined and polite social intercourse with his fellow-creatures. The Kayaths and some other Hindus, who have adopted Muhammadan manners without their religion, follow blindly the same traditions.

Advanced instruction.

148. But it is a recognized duty for the Musalman, if he have money and leisure, to acquire an intimate knowledge of the language in which the Koran is written, and of the various commentaries and expositions in which the political and legal systems based on the Koran are contained. Persian is usually acquired in the pursuit of Arabic, and thus the literature of two languages, containing the works of some of the best intellects and keenest observers of by-gone ages, are opened to the Muhammadan student, whose natural taste, as has been noticed above, is rather of culture than for science. Most of the high instruction in Persian and Arabic is provided by the munificence of pious Musalmans. In some cases the instructor and most of his pupils are maintained by an assignment of money: in others a tutor, employed by a wealthy gentleman for the education of his own children, is allowed to teach other children also for little or no remuneration; and there are instances of a still higher form of charity, where wealthy and learned Musalmans themselves give instruction, and often maintenance as well, to the children of their neighbours.

Methods of instruction.

149. The Hindu elementary religious schools are conducted by pandits. The instruction, such as it is, is generally imparted gratis. The pandit supports himself by casting horoscopes or performing the necessary offices of religion for his secular disciples, and the pupils often subsist on alms. The pandits teach the reading of kathás (recitation of religious or puranik legends) such as Sat Narayana Ikadashi Mahatma, Bhagwat Saptah, &c., in Sanskrit, and how to explain them in Hindi (also the outlines of astrology, the rules for explaining the Hindi calendar, and the method of performing the ceremonies observed on births, marriages, and deaths).

150. There appears reason to believe that the village pathsalas, in which elementary secular education in accordance with Hindu tradition is given, are a relic of the ancient village system. They are so reported in the returns from the districts of Saháranpur, Farukhabad, Etáwah, Cawnpore, Ballia, Jhánsi, and the Terai. In more than one district report the office of master is said to be hereditary; he is able apparently to enforce a discipline on his own method, and his scholars rarely receive their instruction free. The fees, however, rather partake of the nature of presents and perquisities than of fixed money

payments, though occasionally the parents pay by contract so many annas for so much learnt. Once a year, on the tenth of Bhadon, the pupils take their teacher round with them to their parents' houses and make a collection for him. This is in addition to the fees or the presents of grain (sidha = a day's meal) which they make to him once a week. The instruction given in these schools is altogether practical. Often no books at all are used, but the boys are taught to write on boards with a reed pen and a composition of chalk and water. Certain arithmetical tables and formulæ, called Pahára and Gur, are learnt by heart, and "in the course of two or three years the students acquire all the knowledge required for a trader or shopkeeper, and can mentally solve all the account questions of trade without the help of pen and ink." In towns and cities these schools remain open all the year round, but in villages they are chiefly frequented from May to September, *i. e.*, during the months when there is least to do. The teachers are generally Brahmans or Kyaths, more rarely Baniyas, and still more rarely Rajputs. In some of the schools an advance has been made on the original system, and the exclusive application to mental arithmetic is perhaps now confined to the sons of traders. Some of the Kayath masters affect the Musalman system of instruction and teach the Persian character. In some of the schools Government text-books are used, and many of them are now regarded as preparatory schools from which boys proceed to complete their education in the Government schools.

151. In Hindu schools for advanced instruction the course of study appears to be practically unlimited. Each school teaches a different branch of Sanskrit learning. Theoretically the tutor is forbidden to "sell his knowledge," but a few schools are returned in which fees are said to be taken. Both tutor and pupils probably live chiefly on charity. A list of books studied at the Sanskrit schools in Benares has been given, which is too long to be embodied in this report, but the number of books on each subject is as follows:—

Grammar	12 books.
Niyaya Philosophy and Logic	18 „
Vedanta Philosophy	11 „
Law and Religion	41 „
Rhetoric	10 „
Literature (Kanya)	30 „
Mimansa Philosophy	8 „
Sankhya ditto	7 „
Yog ditto	4 „
Medicine	11 „
Astronomy	21 „
Astrology	17 „

Musalman schools.

152. Little can be added to what has already been said on the methods of instruction in the mosque or Koran schools. It is probable that in an indirect way the boys acquire a certain amount of secular information, and at all events their conduct and manners are looked after, and habits of obedience and respect for their elders are encouraged. No doubt, too, their early training often leads to the acquisition of more advanced knowledge as they grow up.

153. The education given in the maktabs is not of a very high character, and is certainly less practically useful than that given in the Hiudu indigenous schools of the same order. The books in ordinary use are the "Karima," "Khalikbari," "Ma-mukiman," "Haruf Tahajji," &c., and for the higher boys the Dastur-us-sibian, Gulistan, Insha-it-Khalifa, and other Persian works. "A boy attending one of these schools rises at daybreak, goes to school about 7, and returns home at 10 to take his morning meal. He goes back to school at 11, writes a letter on the lesson he reads in the morning till half past 12, and then is allowed to take his noonday rest till 3 in the afternoon. At 3 he rises from his sleep, and after washing his face and hands revises his morning lesson; then he gets his letter or copying exercise corrected, makes a fair copy of it, shows it to the master, and leaves the school at 5." In these schools there are no classes; each boy is separately taught, and though two boys may use the

same book, they do not learn the same passages. Though Hindu masters sometimes admit the Musalman course into their schools, it does not appear that the Hindu system is admitted into the maktabs, and little or no arithmetic would seem to be taught in them. The Government text-books, however, are sometimes found in the maktabs as well as in the pathsalas. The fees paid to the masters are very moderate. Sums varying from one to four annas are paid on Thursday, and called Jumarati. Other small fees are paid on the Id, and occasionally presents of food or clothes are given.

154. Much difference of opinion is expressed as to the usefulness of these schools, and by some officers they are altogether condemned. Thus Mr. Mulock, writing from Shájahánpur, speaks of the system as "*incredibly* bad," and of the schools as "a machinery quite unfitted to present ideas, and, where not productive of harm, powerless for good." Probably the worst feature about them is the unsuitability of the text-books, and the practice of making boys commit to memory so much that they do not understand; but the Khalikbari is not more ridiculous than "*As in præsenti*" and "*Propria quæ maribus;*" the Má-mukimán is not less appropriate for boys to learn by heart than the Metamorphoses of Ovid, or the Odes of Catullus; and the Gulistan is certainly of not less merit than the De Amicitia or De Senectute, and the stories of Cornelius Nepos. The humorous allusions of Shakespaere to the schools and schoolmasters of his day in the "Merry Wives of Windsor" and "Love's Labour Lost" would not be wholly inapplicable to the country pedagogues of the North-Western Provinces, and we may assume that true genius and intellect are not more repressed by the national system of education in the one country than they were in the other. At all events one fact is certain, that the vast majority of the subordinate native officials of our courts—a class of men who have often risen to positions of great influence—have received no other education than what they obtained in schools of this description or by private tuition.

155. The schools for education of an advanced kind on the Musalman system are not very numerous. The course of instruction varies greatly and the subjects are practically unlimited, ranging as they do over the literature of two languages. As in the maktabs there is no division of classes, the students one by one read over the text of the books they study, and ask the teacher to explain to them the passages they do not understand. Each student apparently selects for himself the subject of his study—history, literature, grammar, logic, rhetoric, medicine, law, as the case may be, and the books he wishes to read. His progress is judged, not by examinations, but in discussions and arguments with his fellow-pupils before their elders at the "jalsas" or séances which are constantly being held in the courtyards of well-to-do Musalmans, and which are sufficiently public to reward success with distinction and bring confusion upon failure. The Honourable Sayyid Ahmed Khan, Bahadur, in speaking of these schools, which he classifies as "schools of private individuals" and "schools established by private funds," pronounces the following judgment on them: "These institutions have mainly contributed to the preservation and maintenance of oriental literature and science in this country. It is these institutions which have given birth to men so illustrious in oriental learning. Even at the present time those who have acquired any degree of fame for proficiency in oriental science or literature will be found to owe their clebrity to these schools."

How they have been affected by the operations of the Education Department.

156. Of the different classes of schools described above, it may be said that the elementary religious schools, and the advanced schools of both religions, have been hardly affected in any way by the operations of the Education Department; among the latter, however, there are now included a very few (less than 2 per cent.) which have come into existence of late years, and which are to some extent modelled on the departmental high schools.

157. But the secular elementary schools have been affected by the department in many ways. In the first place, there would seem to be some justice in the complaint made by some of the witnesses before the Commission that

the department (at any rate in its early days) regarded these schools with jealousy. Even Mr. Reid, writing in his report for 1860-61, says: "I cannot lament their disappearance from among the agricultural population." In the report for 1863-64 a letter of one of the inspectors is quoted with reference to the special countenance his schools had received from district officers, and he speaks of the instruction given in them being of such a quality as "to attract students from the indigenous schools *which are in consequence being closed one after another.*" Further on in the report occurs the following complaisant judgment regarding halkabandi schools: "The popularity of these schools is unmistakable. The zamindars look upon their establishment as the work of a paternal Government," and feel that "*from animals their children are being trained into intelligent beings.*" And further on the Director states, evidently with satisfaction, "Indigenous schools are gradually giving way before the steady advance of the Government system of education. I observe that in the first circle alone 142 schools have been closed during the year." In the report for 1865-66, after lamenting the want of funds and the possible necessity of reducing the number of halkabandi schools, in order to raise the pay of teachers, the Director proceeds: "Such reduction would be followed by the *rise of private hedge schools of the old character;* somewhat, indeed, modified by example, but very inefficient as agents for the diminution of popular ignorance in country villages." Possibly without so firm a belief in the excellence and efficiency of his own system, the Director of that day could not have achieved so much genuine success as he unquestionably did in the details of administration; but it is probable that a wider sympathy with the institutions already in existence would have attracted them to a closer alliance with, and appreciation of, the new methods.

158. In the second place, the teachers in indigenous schools have certainly been placed at a disadvantage, by the fact that instruction in the halkabandi schools is practically free of charge. It does not, however, appear that the number of indigenous schools has greatly diminished; it has, in fact, probably increased during the last 20 years.

159. The general effect of these two influences has, no doubt, been to stimulate the exertions of private teachers, but at the same time to engender in them a spirit of hostility to the Government educational policy. As a set-off to the somewhat ill-natured remark above quoted, that the children of the zamindars were being trained by the Government schools from animals into intelligent beings, it may be mentioned that a proverb was in those days very common in the provinces among the conservative party—"angrezi parhi, *ádmiyat* játi rahi." ("He has read English, his *human nature* has left him.") On the other hand, in one respect it may be unreservedly admitted that the effect of the Government schools on indigenous instruction has been good. Partly by force of example, partly through men educated in Government schools becoming teachers in indigenous schools, partly from a new class of schools being created by private individuals on the model of Government institutions, and partly from the diffusion of better text-books, the general character of the majority of indigenous schools has been improved; more subjects are taught, and some objectionable text-books have been discarded; and the people have been prepared for making greater advances and concessions hereafter.

160. This good effect of the departmental schools has been cordially acknowledged by one of the witnesses before the Commission, Babu Tota Ram. He says, "Hindi indigenous schools are undergoing a radical change. They are not yet free from the defects which are the relics of earlier ages, but they have already commenced to imitate the Government schools. For example, there are two indigenous schools in the city of Aligarh, where there are separate classes now, and all those books that are taught in the Government schools have been introdued in them. In one of them there is a paid teacher, who was educated in the normal school, and holds a certificate of his qualifications. They scarcely differ in any respect from the Government halkabandi schools." And, again, "There was not a single book that was taught

in these schools before the introduction of halkabandi schools. Boys were made to learn 'paharas' and 'siddho' only, or were taught to write proper names. In the evening, after the teaching was over, boys were required to learn by heart and repeat loudly at the dictation of some advanced fellow-students, or the guru himself, certain moral but rudely composed verses; and this was the whole course of instruction given in these schools. Now, people, however ignorant they may be, attach no value to this kind of education, consequently the teachers of indigenous schools have adopted, to a certain extent, the mode of instruction given in Government schools, and have introduced in them such books as 'Akshar-dípika' and 'Mahajani sár,"' &c. And Maulavi Sami-ul-lah Khan, speaking of the Musalman subscription schools, states, "An examination is held in them with a greater or less degree of certainty, and some prizes are also awarded to students. Sometimes scholarships are also allowed to students, though very rarely." He also expresses himself as decidedly of opinion that in the present state of things "Government colleges and schools should continue to exist as models and guides of the system of education."

161. Should the control of the funds available for primary education in each district be now made over to the local committees, there is every hope that while the existing halkabandi schools are preserved on their present footing, the indigenous schools will be encouraged and treated as a vital part of the general educational system of the country. As one of the witnesses before the Commission has put it, "The improvement of these institutions can best be secured by recognising their importance."

Section B.—Primary Instruction.

Primary instruction.

162. Primary instruction recognised by the department extends throughout the provinces, the number of schools varying from 13 in the Tarai to 200 in the Agra district. The total number of primary schools is in the North-Western Provinces 4,275 and in Oudh 1,256. Of the total number of primary schools in the North-Western Provinces, 4,168 are Government and 107 aided. Unaided primary schools are not inspected by the officers of the department, and no returns are received from them. In English primary schools the subjects of instruction are Hindi or Urdu, and English reading and writing, the elements of grammar, arithmetic, history, and geography, and simple sanitary rules. Head-masters are allowed some discretion in the choice of text-books; those generally used in the North-Western Provinces are Pandit Mathura Prasad Misra's English Primer, Akshar Dípika, Tashrih-ul-Huruf, Ganit Prakas, Mubadi-ul-Hisáb, Laurie's or other English Readers, *e.g.*, Nelson's Royal Readers, Vidyankur, Hakaik-ul-Maujudát, Gutka, Part I, Chand Pand.

163. In the Oudh schools different text-books in some subjects are preferred. A new Urdu Primer and a first and second Urdu Reader have lately been published and will probably be generally used. In primary vernacular schools the subjects are reading, writing, and arithmetic, with the elements of history, geography, sanitation, and mensuration. In some schools the boys are taught to read patwári's papers. The following are the text-books generally used in the North-Western Provinces and Oudh:—

Sarf-o-Nahu.
Mazámín.
Majmúa-i-Sukhan.
Maktúb-i-Ahmadi.
Aina-i-Túrikh Numá.
Júgráfia Tabái.
Dáirai-ilm-Tabyat.
Hal-ul-Hisáb.
Qawáid Fársi.
Muntákhibát Fársi.
Guldasta-i-Akhláq.
Inshá-i-Dilkusha.
Agház Fársi.
Nisáb Khusro.
Safvat-ul-masádar.
Dil Bahláo.
Tashríh-ul-Harúf.
Mufid-ul-Mubtadi.
Tálim-ul-Mubtadi.
Dehát-ki-safái aur Tandurusti.

Muntákhibát Urdu.
Rukaát Alomgírí.
Farrah Fársí.
Sarf Ságir.
Zubdat-ul-Qawáid.
Majmúa-i-Kágazat-i-Kárrawái.
Hindustán-ka-Bayán.
Júgráfia.
Misbáh-ul-masáhat.
Gulzár-i-Dabistán.
Amad Náma.
Barna Prakáshiká.
Bál Shikshá.
Patra Hiteshini.
Srishti-ka-Barnan.
Rámáyan.
Patra Málá.
Gutká.
Mufied-ul-Inshá.
Khilkat-ka-Bayán.
Mufid-us-sibyán.
Avadh-ká-Bayan.
Beohar Patra Sangraha.
Bháshá Vyákaran.
Kshetra Chandriká.
Bhojaprabandh Sár.
Akhyán Manjari.
Hindi Ilm Tabyat.
Upadesh Pushpávali.
Manbahláo.
Barna Málá.
Akshar Dípiká.
Hindi Vyákaran.
Vyakt Ganit.
Itihás Timir Násik.

164. Besides the lower and the upper primary examinations prescribed by the Government of India, there is no general departmental examination for primary schools. Each class has a standard of its own which boys should reach before promotion, but the total number of boys who pass each of these standards is not recorded. In primary schools there are beyond the maps and books for the teacher's use no libraries or apparatus. School-houses are (1) Government buildings on a more or less uniform plan prescribed by the Public Works Department; (2) rented buildings; (3) buildings, verandahs, or sheds lent by zamindars. Schools are built every year out of allotments and savings, but as every new school is an experiment, committees prefer to wait till its permanency is secured before building a house that may have to be abandoned. The regulation school-houses answer their purpose fairly well; light and ventilation are sufficient, as the doors are kept open. In the primary vernacular schools the boys sit on the ground, and little or no furniture is supplied or needed beyond matting. The lower departments of tahsíli and zila schools have of course better accommodation and furniture. Each schoolmaster keeps the prescribed register of attendance. Registration is becoming more honest and accurate, but teachers are anxious to show a large attendance roll, and are reluctant to strike off the names of boys who are very irregular in attendance. Sub-Deputy Inspectors, Deputy Inspectors, and some members of the committee test the register by comparing actual attendance, when they visit the school, with the names on the roll, and by making enquiries about boys who are absent. Dismissal is the almost invariable punishment of detected falsification of the registers. Perfect honesty has not yet been secured and must not be expected; but the returns are on the whole fairly trustworthy. Inspectors also in their annual tours test the registers by the percentage of boys actually present at their examinations. In the North-Western Provinces there is a normal school for each Revenue Division except Kumaun in which teachers receive a year's training. The department endeavours to obtain for these schools young men who have passed the middle class vernacular examination, who are fairly well acquainted with the subjects which they will have to teach, and who require chiefly to be trained in the art of teaching. In Oudh there is a central normal school at Lucknow, and in the other districts there are normal classes attached to tahsíli schools (one in each district) where teachers are trained in a similar manner. These latter teachers serve at first as apprentices, and if they give satisfaction are appointed permanently as vacancies occur. The pay of halkabandi school teachers varies from Rs. 5 to Rs. 12 (some few get only Rs. 4 and even Rs. 3 at first). Able and deserving men may be promoted to tahsíli teacherships on Rs. 10, Rs. 15, and Rs. 20; and may become Sub-Deputy Inspectors and possibly Deputy Inspectors. The great majority of halkabandi teachers, however, have little

chance of ever getting more than Rs. 12 per mensem, and they have no claim to superannuation pensions or gratuities. The total number of halkabandi teachers is 5,731. Of these about 50 per cent. are certificated, and this percentage is yearly increasing. The expenditure is shown in the accompanying general form 3 as modified by the Commission. As a rule, no fees are levied in primary vernacular (*i. e.*, halkabandi) schools. In some few districts small fees are levied from non-agricultural children. These fees are at the committee's disposal and are spent on improving the schools.

165. About five per cent. of the allotments for halkabandi schools is expended on scholarships which are given to boys who have done well in the upper primary examination. These scholarships are small (about Rs. 2 per mensem), but they enable the recipients to continue their studies at a middle school. A portion of the allotment (under contingencies) is devoted to the purchase of prize books which may be awarded by the committee. The Inspector has a separate allowance for prizes which he can award to boys who distinguish themselves in his annual examinations.

SECTION C.—SECONDARY INSTRUCTION.

Secondary instruction.

166. There are middle schools in every district.

High schools :—			
Government . .	27	with pupils .	849
Aided . .	27	ditto . .	832
Non-aided . .	1	ditto . .	14
Middle schools (English) :—			
Government . .	43	with pupils .	2,108
Aided . .	45	ditto . .	1,897
Non-aided . .	4	ditto . .	36
Middle schools (Vernacular) :—			
Government . . .	452	with pupils .	3,532
Aided . .	2	ditto . .	17
Non-aided . . .	0	ditto . .	0

167. The middle schools, English and vernacular, prepare students for the middle class examinations, Anglo-vernacular, and vernacular respectively. The accompanying examination schemes give the subjects in which middle class students are instructed.

Middle Class Departmental Examination, Anglo-vernacular.

Subject.	Detail.	Particulars of examination.	Time allowed.	Marks. Maximum.	Marks. Minimum.
I.—English	(*a*) Explanation of half a page of English from the middle class text-book, such as Lethbridge's Easy Selections, with questions on words, grammar, idiom, and the analysis of sentences.	On paper, by Board of Examiners.	Two and a half hours, from 10 A.M. to 12-30 P.M.	50	
	(*b*) Translation into English of about 15 lines from a vernacular newspaper or book not read in class, and of several short vernacular sentences.	Ditto . .	Two hours, from 1 P.M. to 3 P.M.	30	
	(*c*) A misspelt extract from some English book not used in school to be corrected and copied fairly as a test of spelling and penmanship.	Ditto . .	Half hour, 3 P.M. to 3-30 P.M.	15	
	(*d*) Reading and pronunciation . .	Oral examination by Secretary, District School Committee, from text-book or other easy English book.	Five minutes for each candidate.	5	
			TOTAL .	100	40

Middle Class Departmental Examination, Anglo-vernacular—concld.

Subject.	Detail.	Particulars of examination.	Time allowed.	Marks. Maximum.	Marks. Minimum.
II.—Mathematics.	(*a*) Arithmetic, including vulgar and decimal fractions and simple and double proportion.	On paper, by Board of Examiners. Questions and answers in the vernacular, but English figures may be used.	Two and a half hours, from 10 A.M. to 12-30 P.M.	50	
	(*b*) Algebra, the first four rules, with the use of elementary factors, and simple equations involving no fractions and only one unknown quantity.				
	(*c*) Euclid—Books I and II, with easy deductions.	On paper, by Board of Examiners. Questions and answers in the vernacular.	Three hours, from 1 P.M. to 4 P.M.	50	
	(1)		TOTAL .	100	40
III.—Second Language.	(*a*) Persian, University Entrance Course; or (*b*) Urdu Entrance Course; or (*c*) Sanskrit Entrance Course; or (*d*) Hindi, Gutka, Parts I, II, and III (omitting Padmávat.)	On paper, by Board of Examiners.	Two and a half hours, from 10 A.M. to 12-30 P.M.	50	
	(2)				
	Translation of a paragraph of about 15 lines of several short sentences from English into Urdu or Hindi.	Ditto . .	One and a half hours, from 1 P.M. to 2-30 P.M.	30	
	Composition of an original letter in Hindi or Urdu, of not less than 20 lines (marks given for spelling and penmanship as well as composition).	Ditto . .	One hour, from 2-30 P.M. to 3-30 P.M.	20	
			TOTAL .	100	40
IV.—History and Geography.	(*a*) History of India to rebellion of 1857, as in Aina-i-Tárikh-numa and Tirmirnásak, Parts I and II.	On paper, by Board of Examiners. Questions and answers in vernacular.	Two and a half hours, from 10 A.M. to 12-30 P.M.	50	
	(*b*) Geography of India and general Geography, as in Jugráfia-i-Giti and its Hindi counterpart.	Ditto . .	Two and a half hours, from 1 P.M. to 3-30 P.M.	50	
			TOTAL .	100	40
V.—Science .	(*a*) Physical Geography, as in Pandit Lakshmi Shankar Misra's Primer.	Ditto . .	Two hours, from 10 A.M. to 12 noon.	50	
	(*b*) Sanitary Primer	Ditto . .	Two hours, from 12-30 P.M. to 2-30 P.M.	50	
			TOTAL .	100	40
			GRAND TOTAL .	500	200

N.B.—To obtain a certificate of having passed the above examination a candidate must gain the minimum pass-marks in each of the five groups of subjects.

Middle Class Departmental Examination, Vernacular.

Subject.	Detail.	Particulars of examination.	Time allowed.	Marks. Maximum.	Marks. Minimum.
I.—Language	*A.—Urdu candidates.*—Either Persian Entrance Course of the University of Calcutta or Urdu Entrance Course.	On paper, by Board of Examiners.	Two and a half hours, from 10 A.M. to 12-30 P.M.	50	
	B.—Hindi candidates.—Gutka, Parts I, II, and III (omitting Padmávat).				
	(*b*) Translation or paraphrase into modern idiomatic prose from Persian, Urdu, or Hindi authors not read in class.	Passages to be set by Board of Examiners.	One hour, from 1 P.M. to 2 P.M.	20	

Middle Class Departmental Examination, Vernacular—concluded.

Subject.	Detail.	Particulars of examination.	Time allowed.	Marks. Maximum.	Marks. Minimum.
I.—Language —(*concld.*)	(*c*) Original composition, equal in quantity to 20 lines of an ordinary vernacular newspaper.	Subject to be set by Board of Examiners.	One hour, from 2 P.M. to 3 P.M.	20	
	(*d*) Reading various kinds of Urdu script (as in Maktab-i-Ahmadi or Majmua-i-Kághzat-i-Kárravai), or Hindi and Kaithi script.	Oral examination by Secretary to the School Committee or his Deputy.	Five minutes for each candidate.	10	
			TOTAL . .	100	40
II.—Elementary Mathematics.	(*a*) Euclid, Books I and II, with easy deductions.	On paper, by Board of Examiners. Questions in Urdu or Hindi as the candidate wishes.	Two and a half hours, from 10 A.M. to 12-30 P.M.	50	
	(*b*) Arithmetic—Vulgar and decimal fractions, proportion, interest and discount, extraction of square root. Mensuration of plane surfaces, as in the Manual of Munshi Zaká-ul-lah or other similar book.	...	Two and a half hours, from 1 P.M. to 3-30 P.M.	50	
			Total .	100	40
III.—History and Geography.	(*a*) History of India, as in Aina-i-Tárikhnuma and Timirnásak, Parts I and II.	On paper, by Board of Examiners. Questions in Urdu or Hindi as the candidate wishes.	Two and a half hours, from 10 A.M. to 12-30 P.M.	50	
	(*b*) General Geography, as in Jugráfia-i-Giti and its Hindi counterpart.	Ditto ditto ...	Two and a half hours, from 1 P.M. to 3-30 P.M.	50	
			TOTAL .	100	40
IV.—Science.	(*a*) Physical Geography, by Pandit Lakshmi Shankar Misra.	On paper, by Board of Examiners. Questions in Hindi or Urdu as the candidate wishes.	Two hours, from 10 A.M. to 12 noon.	40	
	(*b*) Sanitary Primer and Primer of Physical Science, or Primer of Biology, by Pandit Lakshmi Shankar Misra.	...	Three hours, from 12-30 P.M. to 3-30 P.M.	60	
			TOTAL .	100	40
			GRAND TOTAL .	400	160

Some text-books are mentioned, but the selection of others is left to the discretion of inspectors and head-masters. There are no other departmental standards of examination. The number of students who passed the last Anglo-vernacular middle class examination is 274, and of students who passed the vernacular middle class examination 514. Of the former 62 answered in Hindi and 212 in Urdu. Out of the candidates who appeared for the latter examination, 627 took up Urdu and 681 Hindi. Middle English schools have small libraries, but not much in the way of apparatus. Middle vernacular schools do not, as a rule, possess more books than are needed for class instruction, with maps and black-boards. Tahsíli school-houses are generally substantial and commodious buildings, fairly lighted and ventilated. The middle English schools are, with a few exceptions, well provided. The buildings are enlarged, improved, or rebuilt, as increasing attendance demands and funds permit. Attendance is registered daily, and is tested as far as is possible by the inspecting staff. Detected falsification of the registers is severely punished. Teachers for middle vernacular schools are trained in the normal schools. Some 70 per cent. of the total number (662) are certificated; their pay is Rs. 8, Rs. 10, Rs. 12, and Rs. 20,

according to grade. Their service is pensionable, and they may look forward to the possibility of obtaining a Sub-Deputy Inspectorship on Rs. 40 or Rs. 50, or even (in rare cases) a Deputy Inspectorship. Expenditure is shown in the general form 3 as modified by the Commission. Fees are levied at the rate of one to two annas per student. Poor boys in the lower classes of tahsíli schools may be exempted at the committee's discretion, but these lower classes are not, strictly speaking, part of the middle schools. Scholarships of Rs. 3 per mensem depend on the results of the middle class vernacular examination; 40 are given annually. The recipients must continue their studies at a higher school; the scholarships are tenable for four years at English schools, by which time the scholars may obtain higher scholarships to take them on to the entrance examination. Prizes are given by the Inspectors. Middle English schools prepare students for the Anglo-vernacular examination, as already mentioned. Forty scholarships of Rs. 4 are awarded on the results of this examination to enable boys to read at higher schools for the entrance examination. High schools prepare for the University entrance examination, and read the text-books prescribed. The school-houses are generally large and commodious, and provided with the necessary books of reference and apparatus.

168. The following are the present rates of fees in middle English and high schools:—

Classes I, II	from	8 annas	to	1 Re. 8 annas.
„ III to V	„	3 „	to	1 „
„ VI and below	„	3 „	to	12 annas.

169. Prizes in these schools are given partly out of subscriptions and partly out of fee income. They are awarded by the head-master after examinations. No special measures are adopted for the education of the sons of Native Chiefs, Muhammadans, or peasants.

Section D.—Collegiate Instruction.

170. The colleges in the North-Western Provinces and Oudh are seven in number—three Government and four aided. The former are the Allahabad, Benares, and Agra Colleges: the latter, St. John's College, Agra; the London Mission College, Benares; the Canning College, Lucknow; and the Muhammadan Anglo-Oriental College at Aligarh. The numbers reading in these colleges are as follows:—

Muir College, Allahabad	79
Benares College	64
Agra „	25
St. John's College, Agra	13
London Mission College, Benares	20
Canning College, Lucknow	111
Muhammadan Anglo-Oriental College, Aligarh	27
Total	339

Besides these, there was till the year 1876 a Government college at Bareilly, which had existed since 1857, but the numbers in which were so small that, with the newly-established central college at Allahabad, the Government did not think itself justified in continuing the outlay. Between 1871 and 1876 the Bareilly College sent up 69 candidates for the F.A. and 21 for the B.A. examination. Of the former, 38 were successful, of the latter 12. Jai Narayan's College at Benares, established as a school in 1818 and raised to a college in 1858, was again reduced to a school in 1875. Between 1871 and the reduction of the college five candidates out of eighteen had passed the F.A. examination, one out of four the B.A.

171. The race or caste of the pupils:—

	Hindus.	*Musalmans.*	*Others.*
Muir College	69	9	1

The wealth of the families varies from Rs. 100 to Rs. 12,000 annually. The large majority belong to the lower middle class, and their fathers' professions are (1) Government or private service, (2) zamíndári, (3) pleaderships, (4) banking and trading, (5) priesthood, (6) medicine; the several pursuits being named in the order of their frequency. There are no sons of the titled class.

	Hindus.	*Musalmans.*	*Others.*
Benares College	61	3	...

Professions followed by the parents or guardians of pupils:—

1 Sub-Judge; 4 Deputy Collectors; 1 Munsif; 1 Superintendent, Post-master-General's office; 2 Professors, Educational Department; 1 Assistant Engineer; 2 munsarims; 1 qanúngo; 5 bankers; 3 merchants; 16 zamindars and cultivators; 3 pleaders; 2 servants in Native States; 5 writers or muharrirs; 1 artizan; 3 priests; 1 owner of press; 1 mirásdar; 6 pensioners; 5 no occupation.

From among the parents who are not in Government service, four may be termed rich, and about twenty may be said to be well off. The remaining parents or guardians are in straitened circumstances; many of them may be called poor people.

	Hindus.	*Musalmans.*	*Others.*
Agra College	20	3	2

The wealth of the families varies from Rs. 400 a month to Rs. 20. Of the fathers, nineteen are in Government service, one is a pleader, two are zamindars, one is in trade, and two live upon their own income.

	Hindus.	*Musalmans.*	*Others.*
Canning College	102	7	2

Of the parents there are 72 in Government or private service, 7 pleaders, 7 priests, 10 zamindars, 1 taluqdar, 5 landholders, 1 cultivator, 6 shopkeepers, 2 bankers.

	Hindus.	*Musalmans.*	*Others.*
Aligarh College	15	12	...

Of the parents there are 19 in Government or private service, 4 bankers and shopkeepers, 2 zamindars, 1 vakil, 1 priest.

	Hindus.	*Musalmans.*	*Others.*
St. John's College	10	...	3

	Hindus.	*Musalmans..*	*Others.*
London Mission School, College Department	15	1	4

172. Results of University examinations in Arts in 1882, with a return showing the various languages taught as second languages, and the number of students learning such languages:—

	F.A.	B.A.	M.A.
Muir College	7	5	4
Benares „	7	...	...
Agra „	6	...	...
St. John's College, Agra	1	...	...
London Mission College, Benares	2	...	...
Canning College, Lucknow	14	3	...
Muhammadan Anglo-Oriental College, Aligarh . .	5	...	...

173. The languages taught in these colleges as second languages are Latin, Arabic, Persian, Sanskrit. Of the candidates at the last University Examinations, 2 took up Arabic, 33 Persian, and 32 Sanskrit.

174. The number of students who, in 1882, graduated in a literary and in a scientific course, respectively, were none in the former and five in the latter.

175. In the Government Colleges there are excellent libraries, of which the students avail themselves freely in the case of books connected with their studies, though, as a rule, they do not indulge in much general reading. There are also laboratories more or less complete in these colleges, that at Allahabad being the most fully equipped. The aided colleges have libraries, though smaller than those of the Government Colleges; and the Canning College has a laboratory.

176. The following is a statement of the income and expenditure of the various colleges from all sources, showing the staff of each college and the salary attached to each professorship.

MUIR CENTRAL COLLEGE.

Income from all sources.

Heads of income.	Amount of annual income.	Remarks.
	₹	
From Government	63,990	
Contribution from High Court, N.-W. P.	300	
Fees	5,160	
TOTAL	69,450	

Expenditure from all sources.

Heads of outlay showing the salaries of the Professors, &c.	Estimated annual cost. Government.	Estimated annual cost. Local.	Total.	Remarks.
	₹		₹	
1 Principal . . at ₹1,250 per mensem	15,000			
2 Professors . . „ 1,000 „	24,000			
1 Professor . . „ 750 „	9,000			
1 Law Professor . „ 400 „	4,800			
1 Native ditto . „ 300 „	3,600			
1 Ditto ditto . „ 200 „	2,400			
1 Asst. ditto . „ 60 „	720			
1 Writer . . „ 50 „	600			
Servants	612			
Contingencies	658			
Books and Instruments	500			
Boarding-house expenditure	300			
House-rent	3,000			
TOTAL		...	65,190	

BENARES COLLEGE.

Income from all sources, English Department.

Annual donation	100	Estimated according to the income of 1881-82
Amount of interest for payment of scholarships to the students	1,068	
Amount of interest for the purchase of books and gold medal	380	
Garden and miscellaneous income	800	
Fees	2,443	
From Government	28,618	
TOTAL	33,409	

Expenditure from all sources, English Department.

					Remarks.
Principal at 750 per mensem					
Professors of English „ 750 „					
Ditto Physical Science „ 375 „					
Ditto Mathematics „ 375 „					
Maulvi . . . . 80 „					
Pandit . . . . 90 „					
Librarian . . . 80 „					
Servants . . . . 68 „					
TOTAL . 2,568 „	30,816				
Miscellaneous.					
Contingencies	2,000	(1)		...	(1) Includes the contingencies of the Sanskrit College also.
Library allowance	500	(2)		...	(2) Includes the contingencies of the Sanskrit Library also.
Boarding-house allowance	1,200				
Government scholarships	528	(3)		35,044	(3) Estimated according to the payment of 1881-82.
Annual donation	...		100		
Interest on endowments for payment of local scholarships	...		1,068		
Interest on endowments of gold medal and books for the English library	...		380	1,548	
TOTAL				36,592	

AGRA COLLEGE.

Income from all sources.

Heads of income.	Amount of annual income.	Remarks.
	₹ a. p.	
Grant from Provincial revenue	7,812 12 10	
Village collections	15,385 8 6	
Interest of Rs. 1,78,400	7,611 6 11	
Interest on Government Promissory Notes, and Bharatpur and Gwalior donations	1,315 9 0	
Fees and Fines	1,217 14 0	
Miscellaneous	0 10 0	
TOTAL	33,343 13 3	

Expenditure from all sources.

Heads of outlay showing the salaries of the Professors, &c.	Estimated annual cost. Government.	Estimated annual cost. Local.	Total.	Remarks.
	₹ a. p.	₹ a. p.	₹ a. p.	
Principal	14,400 0 0			
Professor of Literature	10,300 0 0			
Ditto of Mathematics	3,450 0 0			
Head Maulvi and Head Pandit	1,560 0 0			
Librarian	720 0 0			
College contingencies	453 8 2			
Ditto local scholarships	...	1,127 15 8		
Ditto Government scholarships	275 0 0			
Library allowance	167 4 5			
Boarding-house	600 0 0			
Menial servants	290 1 0	...	33,343 13 3	
TOTAL	...	...	33,343 13 3	

CANNING COLLEGE.

			Remarks.
Government grant	25,000 0 0		
Taluqdars' endowment	37,000 0 0		
Fees	1,560 0 0	A school and an oriental department are also maintained out of the Government grant and taluqdars' endowment.	
Boarding-house rent paid by resident boarders	240 0 0		
Interest on Government Promissory Notes	2,000 0 0		
TOTAL	65,800 0 0		

Principal	@ ₹1,000 0 0	per mensem				
Senior Professor	„ 800 0 0	„				
Junior ditto	„ 750 0 0	„				
Sanskrit ditto	„ 300 0 0	„				
Arabic and Persian Professor	„ 200 0 0	„				
Law Lecturer	„ 100 0 0	„				
TOTAL	3,150 0 0		...	...	37,800 0 0	
Medical establishment	60 0 0	„				
Office	75 0 0	„				
Menial	74 0 0	„				
Boarding-house	78 0 0	„	...	...	3,444 0 0	
Hot weather	23 4 0	„	...	...	139 8 0	For six months only.
TOTAL			...	...	41,383 8 0	

St. JOHN'S COLLEGE, AGRA.

Income from all sources. *Expenditure from all sources.*

Heads of income.	Amount of annual income.	Remarks.	Heads of outlay showing the salaries of the Professors, &c.	Estimated annual cost.		Total.	Remarks.
				Government.	Local.		
From Church Mission Society endowed scholarships and fees.			Principal, European Missionary. Professor, ditto ditto. Per mensem. Professor, native graduate @ Rs. 100 Persian teacher „ 35 Sanskrit Pandit „ 25 Annual expenditure exclusive of European Missionaries' salaries who are engaged in tuition.	...	...	44	

MUHAMMADAN ANGLO-ORIENTAL COLLEGE, ALIGARH.

	R		Principal . . @ Rs. 600 per mensem.				
Income from all sources of school and college	32,675		Professor of English Literature . . „ 400 „ Professor of Logic and Philosophy . „ 175 „ Professor of Mathematics . . „ 175 „ Assistant Professor . „ 60 „ Arabic Professor (Sunni Sect) . „ 100 „ Arabic Professor (Shia Sect) . . „ 70 „ Persian Professor „ 40 „ Sanskrit Professor . „ 30 „ Chaprassi, house-rent, &c. . . . „ 115 „ Scholarships . „ 318 „			24,996	The total expenditure on college.

LONDON MISSION HIGH SCHOOL.

Income from all sources. *Expenditure from all sources.*

Heads of income.	Amount of annual income.	Remarks.	Heads of outlay showing the salary of the Professors, &c.	Estimated annual cost.		Total.	Remarks.
				Government.	Local.		
		A just estimate of the income and expenditure is somewhat difficult, for this reason, that the teaching is chiefly done by Missionaries in time which they spare for the purpose from their mission work.	The Rev. John Hewlett, Principal. G. M. Bullock, Professor. Kashi Nath, ditto, Babu Gopal Mitta, B.A. & B.L., Professor. The estimated cost of the College together with the fees.			Rs. 2,014	 The total cost of tuition of the F. A. Class for the year ending 1882.

177. Fees, their rates and exemptions from payment; how they are credited and accounted for.

In the three Government colleges the rate of fees is Rs. 5 in the B.A. and Honour classes, Rs. 3 in the F.A. classes. All fees are paid into the Government Treasury month by month, and there are no exemptions.

Canning college, Lucknow.—The fees for the College and Law Department amount to Rs. 130 per month at the rate of Re. 1 per boy per mensem. Three students, being sons of decayed gentry, have been admitted into the free list. Collections from fees are credited into the Government Treasury and are accounted for to the Accountant-General in the Treasury Officer's monthly account.

St. John's College, Agra.—Fees. Each student pays Rs. 2 a month. Normal students' fees paid from the funds.

Muhammdaan Anglo-Oriental College.—The total income by way of fees amounts to Rs. 1,032 per annum. The tuition fee in the college varies from Rs. 3 to Rs. 5 per month. There is no exemption from fees in the College classes.

London Mission High School.—The fees charged are Rs. 2 in the first-year class and Rs. 2-8-0 in the second year class. The fees realised for the year ending 31st March 1882 amounted to Rs. 335-8-0. There are no exemptions.

178. Scholarships, together with a specification of the various sources of income from which they are paid.

Muir Central College.—Scholarships:—

Government 21 @ Rs. 265 monthly (this year).
Local 29 @ „ 257 ditto (ditto).

The former vary year by year, the latter are paid from the interest of Government Notes subscribed by the Maharaja of Vizianagram and others, and the endowment by the late Nawab Ali Azghar Khan of Rampur of Rs. 50 monthly for Arabic scholarships.

These endowments are partly appropriated to special studies, *viz.*—

	Share in Government Notes.
	₹
1. Maharaja Vizianagram—General	39,385
2. Nawab of Rampur to Persian-Arabic	5,315
3. Maulvi Haidar Husain and Munshi Dhyan Singh (a prize alternately for Sanskrit and Persian)	665
4. Raja of Panna } to Sanskrit	3,048
5. Ditto Rewa } to Sanskrit	3,587
6. Maharaj Prashottamji } to Sanskrit	3,500
7. Raja of Chirkhari equally to English and Sanskrit	6,150
8. Hammond for law	2,850
TOTAL	64,500

BENARES COLLEGE.

Specification of the various sources of income for payment of local scholarships.	Annual amount interest.
	₹
Tucker, G. P. notes	200
Rewah, do.	212
Ghosal, do.	200
Sayydi Ahmad Khan, notes	84
Ghazipur, do.	72
Vizianagram, Municipal Debentures	300
Total amount of yearly interest	1,068

110374

The local scholarships are paid according to the printed scheme sanctioned by G. O. No. 365A., dated 1st November 1877. All the stated scholarships are endowed scholarships. For Government scholarships, see the statement of expenditure.

AGRA COLLEGE.

Scholarships.

Government Scholarships.

	₹	
4th year class	@ 15	Tenable by 1st Divisioners only.
3rd year do.	„ 12	
2nd year do.	„ 10	
1st year do.	„ 8	

Local Scholarships.

	₹	
1st Mansell	10	Paid from interest of Government Promissory notes of Rs. 17,500. These scholarships are given at the discretion of the Principal.
2nd Mansell	12	
Robertson	15	
Teachers	10	
Thomason	8	
Scholarship from interest of surplus money	8	
Bhurtpur	16	Given at the Principal's discretion.
Gwalior	16	

CANNING COLLEGE, LUCKNOW.

Scholarships.

Rs. 192 is granted by Government as scholarships to the college students; in addition to Rs. 14 for the School Department; Rs. 86 is given by the college as scholarships to College Department.

The Government of the Central Provinces gives a monthly scholarship of of Rs. 115 to the Central Provinces students, who having passed the First Arts Examination from Jabalpore High School, have come to Canning College to take their B.A. degree.

ST. JOHN'S COLLEGE, AGRA.

Scholarships.

(*a*)—Two Thomason endowed scholarships of Rs. 10 each.
(*b*)—One St. John's College theological endowed scholarship of Rs. 5.
(*c*)—College scholarships from general funds; no fixed number (2 or 3).

MUHAMMADAN ANGLO-ORIENTAL COLLEGE, ALIGARH.

The total amount of scholarships is Rs. 3,816 per annum. Of these, scholarships of Rs. 720 are given by private individuals; of Rs. 192 from Nakhanda Muhammad Ali Roghay scholarship fund; of Rs. 720, from Lord Northbrook scholarship fund; of Rs. 144 from Maharaja of Patiala scholarship fund; of Rs. 480 by the Government; and of Rs. 1,560 by the College Fund Committee.

LONDON MISSION HIGH SCHOOL.

Two scholarships are given from the funds of the College Department, one of four rupees a month to a student of the first-year class, and another of four rupees a month to a student of the second-year class.

179. The following is as accurate a statement as can be given of graduates from collegiate institutions (Government, aided and unaided) who, between

1871 and 1882, have joined— (*a*) the public service; or in a private capacity, (*b*) the legal, (*c*) the medical, (*d*) the civil engineering professions :—

Collegiate institutions.	*a*		*b*	*c*	*d*
	Public service.	Private service.	Legal service.	Medical service.	Civil Engineering.
Muir Central College . .	28	7	16	...	1
Benares ditto . .	12	9	3	...	3
Agra ditto . .	10	8	2	...	1
St. John's College . . .	...	...	...	...	...
Muhammadan Anglo-Oriental College	...	...	...	...	...
Canning College . . .	11	15	12	...	1
London Mission High School .	...	...	...	...	...

SECTION E.—FEMALE EDUCATION.

Its extent.

180. The number of educated women in the province is returned in the census as 21,590 out of a total female population of 21,195,331,—that is to say, an educated lady in the North-Western Provinces and Oudh is "one of a thousand." The number of girls under instruction is returned as 9,771, or ·05 per cent. of the female population. In the absence of caste and all other hindrances, about one boy only out of thirty, of those now under instruction, could have the chance of being mated to a girl able to take any interest in his studies or to participate in any intellectual amusement. It is satisfactory to know that this anomaly has already attracted the serious attention of the most observant and patriotic men in the country, both young and old, Musalman and Hindu.

181. Nearly all the girls returned as under instruction are being educated at schools managed, aided, or inspected by the Education Department. The few who are not so accounted for are probably receiving instruction at home from their fathers, brothers, or husbands, or possibly from "ustánis" or governesses. The Raja of Bhinga states in his evidence that among the Hindus, girls are taught reading and writing, and that they become proficient in the Rámáyana. It is believed that the very charming picture of domestic life among Musalmans of the upper class drawn by Maulavi Nazir Ahmed in his Mirat-ul-urus is not exaggerated; though since his object in writing the book was the encouragement of female education, it must be presumed that the families he introduces to his readers are exceptional. But the great parental affection existing both among Musalmans and Hindus must often induce the fathers of intelligent girls (especially when family bereavements or disappointments have brought them into closer companionship) to impart to them a share of the knowledge they have been able themselves to acquire.

Indigenous schools.

182. There are but few indigenous schools for girls; the most important is one at Benares supported by His Highness the Maharaja of Vizianagram, and attended by about 500 girls under the supervision of European ladies. But "almost all the girls are paid for attendance and the majority of them come from the low classes." (Babu Haris Chandar's evidence.)

183. The districts in which female education has made most advance are the following:—

	Percentage of educated women.	Percentage of girls under instruction.
Dehra	·96	·52
Lucknow	·42	·22
Benares	·37	·10
Agra	·28	·22
Allahabad	·26	·12
Almora	·22	·08
Bareilly	·11	·10

and it seems safe to assume that the credit is due to the various missionary societies stationed in those districts. "The wives of missionaries have undertaken the formation and support of girls' schools in many places. To them the commencement of work among females has no doubt been chiefly due. On their return from education in England, their daughters have in many instances taken part in the work. Thus large girls' schools have been started at Benares. More recently, societies have been formed for sending out ladies for the purpose." (Rev. B. Davis.)

Missionary schools.

184. The following account of one of the best of these schools—the American Mission School at Dehra—is given in the annual report for 1880-81: "This institution is under the management of the Rev. Mr. Herron and two lady assistants, and is essentially a boarding-school for Native Christian girls, of whom I found 108 present out of a roll of 134. As my visit was paid before the winter vacation had quite run out, it will account for the absentees. The principal, assistants, and pupils all live under the same roof and share the enjoyments of health and comfort in one of the most perfect homes I have seen. Education in its highest sense is the object aimed at, but the importance attached to the domestic arts gives it a more definite and practical aim."

185. An interesting account of the progress of female education in Benares has been printed as an appendix to the evidence of the Reverend John Hewlett. The Lalbagh school at Lucknow under the American Mission is reported on favourably by the Department, and its success is acknowledged by an independent witness, a Musalman gentleman residing in Oudh. There are also some excellent mission schools at Bareilly.

Government and aided schools.

186. The girls' schools in existence on the 31st March 1882, with the numbers of scholars, are exhibited in the accompanying tabular statements supplied by the Director of Public Instruction. The information on other points is derived from the annual reports of past years and the evidence of witnesses.

Return of Female Schools (English and Vernacular) for the year 1881-82, North-Western Provinces and Oudh.

	Number of institutions.	Number of Scholars on the rolls on 31st March 1882.					Average number on the rolls during the year.	Average daily attendance.	Classification according to race or creed of the Scholars on 31st March 1882.				
		In high schools.	In middle schools.	In upper division.	In lower division.	Total.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.
High and middle schools,	13	74	274	...	...	348	354	324	267	81	...	...	...
Primary schools	310	...	...	656	8,488	9,144	9,006	7,359	332	1,266	4,668	2,852	26
Total	323	74	274	656	8,488	9,492	9,360	7,683	599	1,347	4,668	2,852	26

Return of Female Schools (English and Vernacular) for the year 1881-82, North-Western Provinces and Oudh—concluded.

	Number of Scholars on 31st March 1882 learning.					Expenditure.							Annual cost of educating each Scholar.	
	English.	Vernacular.	Latin.	Arabic.	Persian.	Grants from provincial revenue.	Local rates or cesses.	Endowments.	Fees.	Municipal grants.	Other sources.	Total.	Total cost.	Cost to Government.
						₹	₹	₹	₹	₹	₹	₹	₹ a. p.	₹ a. p.
High and Middle schools.	346	96	60	...	55	8,186	...	186	16,925	239	10,057	35,593	109 13 8	25 4 3
Primary schools .	893	8,698	...	43	47	40,627	3,182	1,212	18,553	2,811	36,424	1,02,809	13 15 6	5 15 3
Total .	1,239	8,794	60	43	102	48,813	3,182	1,398	35,478	3,050	46,481	1,38,402	18 0 2	6 12 0

187. There are no mixed schools, properly so called, in the province. But one of the witnesses states, "I know it for a fact that in some villages of the Aligarh district where girls' schools do not exist, the girls generally attend halkabandi schools and read with boys related to them." (Babu Tota Ram. *N. B.*—Dr. Valentine has given evidence to the same effect.)

188. It will be noticed that high education is confined entirely to Europeans, Eurasians, and Native Christians. All the schools are "Aided." The primary schools teaching English, which number 17, are also all of them "Aided," and, except in Lucknow, are attended only by Christians. The number of scholars in 1881 was 1,334, thus divided: Europeans and Eurasians, 282; Native Christians, 784; Hindus, 103; Musalmans, 160; others, 5.

189. Of the primary vernacular schools, numbering 286, 160 were Government schools, 115 aided schools, and 11 unaided (missionary) schools.

190. In his annual report for 1877-78 the present Director of Public Instruction wrote as follows: "There seems to be little genuine desire on the part of the people that their daughters should learn to read, much less to write. Almost the only really prosperous native girls' schools are those in large stations superintended by the ladies of the several missionary societies. Without supervision and examination, girls' schools rapidly decline, and the attendance and instruction become merely nominal."

191. As there is no Inspectress of Schools in the province, and inspection and examination by men is objected to by the people, it may be assumed that the majority of the girls' schools which are not looked after by missionary ladies have already reached the stage of decline above indicated.

192. When the office of Inspectress of Schools was closed, the primary girls' schools were placed under the management of district committees. With reference to this arrangement, one of the native witnesses states: "I must express my regret that the committees hardly know in what part of the district these schools are, to say nothing of what is being done in them. They are generally left to Deputy Inspectors for supervision, who, in my opinion, can hardly manage them satisfactorily. Their visits, as far as I think, are scarcely calculated to be beneficial. The services of a European Inspectress, *not* belonging to a missionary society, are urgently needed." (Babu Haris Chandar.)

193. The books in use in Government primary schools are those taught in the boys' schools of the same grade. "Good and suitable books are greatly needed. The Hindi girls in the district invariably know only Hindi. Books for them should be in simple Hindi, not in Urdu or in the mixed language in which school-books are frequently written, which throw immense difficulty in their way. Of course for Muhammadan schools Urdu books should be used.

Simple books conveying instruction about common objects of nature, as fruits, flowers, animals, the seasons, &c., and instruction regarding materials and methods of simple manufactures, all matters about which Hindu girls are generally very ignorant, are much needed." (Mrs. Etherington.)

194. The following books suitable for girls were named by Pandit Din Dayal Tiwari as having been published in the last fifteen years :—

The Hitopadesh, written by Pandit Tara Dat, Deputy Inspector of Schools.

The Strisikhsha, by Pandit Rámjashan, of the Benares College.

The Ritratnakar, by Pandit Ram Parshad.

The Mirat-ul-urus, by Maulavi Nazir Ahmad.

195. A book on mental arithmetic in Hindi has been compiled by Mrs. Gill of Paori for the use of the Native Christian girls in the schools connected with the American Mission at Lucknow. In the mission schools the vernacular is generally taught through the medium of the Roman character. The girls also learn needlework and embroidery, and the orphans educated at St. Joseph's School, Agra, under the immediate management of the religious ladies of the convent, in addition to all sorts of needlework, have been taught the art of making artificial flowers of great beauty.

Normal schools.

196. There is but one Normal school for mistresses in the province. This was established about twenty years ago in connection with the Church Missionary Society by the Reverend C. B. Leupolt, and receives a grant-in-aid. The number of pupils, who are of course all Christians, was, in 1881, 75, and in 1880 fifteen teachers were sent out to Benares, Agra, Gházipur, Meerut, and Gorakhpur.

197. In Oudh, according to the system prevalent before that province was united to the North-Western Provinces, normal classes take the place of normal schools. In 1881 there were three such classes for mistresses, one in the Lucknow district, consisting of twelve; one in the Sitapur district, of three; and one in the Hardoi district, of two women. All were reported to be "in a backward and inefficient state," but arrangements were being made to improve the supervision. Two girls' schools at Sandila in Oudh are taught by men, and the Inspector wrote of these in 1880: "Here, and here only, I found the teaching *almost up to the average of a village school.*"

198. In the Director's report for 1876-77 an extract from a paper by Mrs. Etherington is quoted which may fitly be reproduced in this place: "I hope that in a year or two the Government of the North-Western Provinces will be able and willing to do more for the encouragement of female education than has hitherto been done. The first and most important step in that direction would, I think, be the establishment, for the North-Western Provinces, of a really efficient female normal school with a well-trained European mistress. Without such an institution, it is in vain to look for teachers worthy of the name; and, apart from qualified teachers, Government girls' schools cannot be made as attractive to the pupils and as efficient as I should like to see them. I have more than once urged the necessity of such a school, and am now, after a more prolonged experience, convinced that in the matter of female education, the want of good female teachers is the great drawback. The children will come to school readily enough, and, generally speaking, there is no serious objection on the part of parents to send them, and whatever of prejudice may exist is yearly decreasing; but the schools are not attractive, and the class of teachers we have cannot make them so. The people generally do not believe that Government is in earnest in wishing to educate the girls of the country, for they think that if it were, greater encouragement would be given to those engaged in the work. In many villages the school has to be held in a place not more attractive than those in which they keep their cattle; house-rent to the extent of two or three rupees a month not being allowed. In the same village in many cases the boys' school is held in a substantial building, erected at the expense of Government. With a suitable house,

such as might be rented in almost any village, and a properly trained female teacher, I do not think, from what I have seen after repeated visits to all the towns and villages of the 3rd circle in which there have been schools, that there would be much greater difficulty in drawing girls to school than is experienced in towns and villages in England."

199. In the same report occurs the following quotation from a memorandum by Mr. Oldham, then Collector of Gházipur: "A girl of the district passed in the middle-class vernacular examination last year. I am perfectly satisfied that even among the poorest classes of this district the girls have a real thirst for and capacity of learning. I have within the last three days seen 16 little girls in a girls' school aided by the Gházipur municipality reading, writing, and repeating by heart, in a way which would surprise people who regard female education here as a dream which never can be realised. Some of these girls after they had left school came back of their own accord to learn to read and write the Roman characters."

200. The importance of the subject was cordially recognised by the Director. Of education in the Gházipur district he writes as follows: "As this district has notably distinguished itself in the results of the general middle-class vernacular examination, and is favourably reported upon by the Inspector for the progress made in all the essentials of popular education, it may be well to record the more obvious causes of a result which is satisfactory, not only because it shows that the system of education which has been introduced is fruit-bearing, but as an example to other districts. Undoubtedly the first cause of success is to be found in the personal interest shown in the welfare of the schools by the Collector, Mr. Oldham, and in consequence by his subordinates; and if there is one method more hopeful than another of lessening the unpopularity of an alien rule, it is the manifestation of a real personal friendliness to the people in matters which touch their children's interest by the all-powerful officer who represents the local administration." And in support of Mrs. Etherington's proposal the following paragraph was indited:—

"The need of a greater outlay than has yet been allowed for the creation of training schools has recently been advocated by the late Miss Carpenter in a letter to the Secretary of State for India, which has been published for information in this country. Experience has now shown that small normal schools under native management, the object of which was to cover the area more completely, are not likely to succeed. Normal schools under European mistresses are required at all the chief centres of education, and in addition to this, if lump sums were placed at the disposal of each for the establishment of schools as opportunity occurred, and as teachers were available, in the surrounding country, permanent success would be secured. But all this is based upon the probability or improbability of large surplus revenues being available. We are now educating a portion of the male population nearly gratuitously, and if any considerable proportion of the females is to be educated, the outlay must be increased largely. I do not hold with the opinion that female education will in due time naturally follow the general education of boys' (para. 54, last annual report) in oriental countries, if 'naturally' means that the educated natives will pay for it themselves. The State must do it, if it is to be done at all."

201. But the spirit of the time was unfavourable. It had been admitted that much money had been spent on female education in past years to little profit, and a reaction had set in. At the same time a great strain on the provincial revenues was caused by famine and afterwards by war. The response elicited from the Government is summed up in the following words: "Female education in these provinces is an exotic of very tender growth; but the Lieutenant-Governor is willing and anxious to stimulate its advance so long and so far as the means are available. These considerations should be borne in mind and action should be taken in accordance with them as opportunity occurs"

(orders of Government, North-Western Provinces and Oudh, No. 391A., dated 28th November, 1877).

202. In 1878 Mrs. Etherington's appointment as Inspectress was abolished. As she states in her evidence, "indeed, there was scarcely anything left to inspect."

Section F.—The Supply and Distribution of Text-books.

203. The usual sources whence English text-books are obtained for schools in the North-Western provinces and Oudh are the Calcutta booksellers, the Calcutta Book Society's Depôt and up-country agencies. Vernacular books are usually obtained from the Allahabad Government Depôt and from the Newal Kishore Press, Lucknow. All those vernacular school-books of which Government has purchased the copy-right are printed and published at the Government Press, and the Curator of the Allahabad Depôt, who is the Superintendent of the Government Press, always keeps large stocks of such books on hand. These same books are also kept in stock at the Newal Kishore Press, the Superintendent of the Government Press and the Director of Public Instruction having, with the permission of Government, conceded to Munshi Newal Kishore the privilege of printing and selling revised editions of such works, notwithstanding that the copy-rights belong to Government. Vernacular books of which the copy-right does not belong to Government, but which the Director of Public Instruction has approved as suitable for use in schools or for prizes, are for the most part obtained from their authors or publishers; but even of these there is in general a supply in store both at the Government Depôt and at the Newal Kishore Press.

204. The distribution of school-books to schoolmasters and scholars is managed by means of auxilliary Depôts, held by head-masters of zila schools and by Deputy Inspectors at district head-quarters. To facilitate the distribution still further and to render school texts easily procurable in tahsíl towns and villages, the Deputy Inspectors keep up a small stock of books at each tahsíli school for the teacher to sell. The village schoolmaster, coming to the tahsíl every month for his pay, can at that time purchase from the tahsíli school teacher all the books that his village scholars may require.

205. A Deputy Inspector is allowed by the Curator of the Allahabad Depôt 20 per cent. discount off the published price of all school-books indented for, provided the indent be paid for by the end of three months from the date of receipt. The cost of carriage of an indent from Allahabad to the Deputy Inspector's head-quarters is paid for by the Curator. Other dealers having book-sale transactions with a Deputy Inspector generally make the same arrangement with him as the Curator, in respect of discount and cost of carriage. The 20 per cent. discount allowed is held to cover the expenses of keeping a book depôt and all loss from unsaleable stock, and to give him something over for his trouble. There can be very little profit, however, to him in this book business, for his own profits are eaten up by the discounts he has to allow to the tahsíli teachers who sell for him to scholars.

Section G.—Provisions for Physical and Moral Training.

206. No direct provisions are made by Government for the physical or the moral training of its scholars, but in the principal schools and colleges cricket and other games are played with much spirit and no little skill by the inmates of the boarding-houses. The chief difficulty is of course that of funds, and no great outlay would be necessary to provide those requisites for which the boys have now to rely upon private generosity.

Section H.—Grants-in-aid.

207. There is only one system in the North-Western Provinces and Oudh —that prescribed in G. O. No. 449A., dated 2nd June 1874. Of the rules therein laid down the following are the more important:—

Article III.—The conditions are:—

1. That the school is under competent and trustworthy management.

2. The institution is stable in its character.

208. That the school, as strengthened by the grant, will supply a distinct want, and that the educational requirements of the neighbourhood are not already sufficiently met by existing schools.

209. That the teaching staff is adequate.

Article IV.—With the view of enabling Government to judge whether these conditions exist, managers of schools desirous of receving State assistance will submit through the Director of Public Instruction a statement showing—

1st.—The name of the persons responsible for the management of the school and for the disbursement of all funds expended on the same, their place of residence, and how long they undertake to be responsible.

2nd.—The class to which the school belongs.

3rd.—The following particulars:—

(*a*) The resources (in detail) at the disposal of the managers, to augment which the aid of Government is sought for. These resources may include the income collected from fees.

(*b*) The names, qualifications, and salaries of the teachers employed.

(*c*) The number of scholars in average attendance in each department of the school.

(*d*) The dimensions and suitability of the building.

(*e*) The scholastic regulations (as to attendance, fees, fines, &c.) to be enforced.

(*f*) The books studied or to be studied (of these a detailed list should be given).

Article V.—The amount of the grant, with due regard to the funds at the disposal of the local Government, will depend, in the first place, upon the kind of education given in the school, or in other words upon the class of school; in the second place, upon the tuitional expenditure which the managers are prepared to maintain; in the third place, upon the average number of pupils under instruction; and in the fourth place, the continuance of the grant will be contingent on the favourable report of the Government Inspectors.

210. Grants-in-aid will be restricted within the limits specified below, which have been fixed with reference to the funds ordinarily required for the effective maintenance of schools of each class. In the case of schools above the rank of lower schools, the grant will not exceed one-half of the whole tuitional expenditure on the school; and in all cases it will bear a certain proportion to the number of pupils who regularly attend the school, and who are effectively taught, as certified by the report of the Government Inspectors. In the case of lower schools the grant will not exceed one-third of the tuitional expenditure (Resolution of the Government of India No. 62, dated 11th February 1871).

Article VIII.—Scholarships and prizes of moderate amount may be included in tuitional expenditure.

Article IX.—The tuitional services of missionaries engaged in education, whose names do not appear in the list of salaried teachers, may be included as part of the tuitional expenditure on a school. Such services may be valued at the amount which the manager would have had to give to a paid teacher, due regard being had to the time which the missionary spends in teaching and supervising.

Article X.—Fees are required to be taken in all aided schools of the kinds named in Article II, except class (1) [*i. e.*, lower schools teaching the vernacular in an elementary manner]. The mode of levying and the rates of fees are left to the discretion of the managers, but the gross income from fees must bear a certain proportion to the grant-in-aid, as follows:—

211. In middle schools of the class B, and in High Schools for Oriental classics, the monthly fee income should be equal to one-fourth of the grant.

212. In middle schools A, and in High Schools teaching English up to the University Matriculation Standard, the monthly fee income should be equal to one-sixth of the grant. In Colleges the income from fees should be at the average rate of not less than Rs. $2\frac{1}{2}$ per student.

Article XII.—No grants are made to schools which are not open to examination by the Government Inspectors.

Article XIII.—The Inspectors are to make no enquiry into the religious doctrines which may be taught in any school, but are to confine themselves to the verification of the conditions on which the grants are made, to collect information, and to report the results of examination, and to suggest improvements.

Article XIV.—The grant may be either withheld or reduced for causes arising out of the state of the school, as—

(*a*) An unfavourable report by the Inspector.

(*b*) If the teachers have not been regularly paid, or are manifestly incapable.

(*c*) If the attendance has been unexceptionably irregular, or if the registers be not kept with sufficient accuracy to warrant confidence in the returns.

(*d*) If the school is found to be held in an unhealthy or otherwise undesirable locality, after due notice from the Inspector.

Article XV.—In every aided school are to be kept, besides the ordinary register of attendance—

(*a*) An account-book, in which all receipts and disbursements of the school shall be regularly entered, and balanced from month to month.

(*b*) A book in which the names of all scholars admitted, with date of admission, and age at the time of admission, and father's or guardian's name are entered. The same book for the registry of withdrawals and dimissals.

(*c*) A paged log-book, in which the managers or the head teacher may enter occurrences of an extraordinary nature affecting the interests of the school. No entry once made can be removed or altered, except by a subsequent entry of correction, and all entries are to be dated and signed.

Article XVI.—These books will be open to the Inspector at his annual visit, and he will enter in the latter such remarks as he may have to make on the state of the school, forwarding copy to the Director of Public Instruction.

Article XVIII.—Girls' schools (native) may be aided on the principles of Articles III and V, and the main point of regard is the character and position of the managers, and the tuitional expenditure, and that the cost is not excessive.

213. Application for aid is to be made according to the terms of Article IV, except that the grant-in-aid may amount to one-half (not one-third) of the whole tuitional expenditure on the school, which is not to include payments made to the pupils for attendance. The maximum grant for lower schools is Rs. per annum for every girl in regular attendance. Aid is not given to a school at which the average daily attendance is less than twenty.

214. Girls' schools are visited by an Inspectress of Schools appointed for the purpose, but Inspectors will examine the pupils when the parents or guardians of the children offer no objection, or when special circumstances require their presence.

Article XIX.—Grants are made to normal schools, industrial or art schools, orphanage schools, and schools for law, medicine, and engineering, on the general principles of articles III, IV, V, and on the merits of each case.

Article XX.—The following regulations apply to the assignment of aid to indigenous or *desi* schools :—

(1) The school must be situated at the sadr station of the district, or in some town where it can be easily inspected by the local school committee.

(2) The subjects of instruction must be such as to entitle it to rank as a middle or high school B—that is to say, in addition to the teaching of Persian, or Arabic, or Sanskrit, arithmetic, and some history, geography, and the elements of physical science, must be taught in the vernacular.

(3) Schools at which the attendance is less than fifteen cannot claim assistance. The grants will in no case exceed half the whole tuitional outlay on the school. Within this limit the rate of aid will be Re. 1 per boy per quarter, commencing from the 1st April of each year ; and the grants will be payable only after a favourable personal inspection by three members of the district school committee, of whom the head-master of the zila school or other educational officer is one.

(4) When a grant is assigned, one or more sets of the Government educational books required for the course of study laid down will be provided on indent by the Inspector, or Secretary to District School Committee.

(5) The local committee will see that the teacher either systematically teaches these books himself, or employs an assistant paid from the grant-in-aid for the purpose.

(6) All schools aided on the above principles will be annually examined by the Inspector.

Article XXI.—Aid is not granted towards the erection of private schools unless the local Government is satisfied that the conditions for ordinary grants-in-aid laid down in Article III are fulfilled.

Article XXII.—Grants made for building, purchasing, enlarging, improving, or fitting up schools will not exceed the total amount contributed for the purpose by proprietors, residents, agents, or others, within the district where the school is located. Such contribution may be in the form of—

(*a*) Individual subscriptions.
(*b*) Allotments from benevolent societies.
(*c*) Materials at the market rates.
(*d*) Sites given without valuable consideration.
(*e*) Cartage.

SECTION I.—INSPECTION AND CONTROL.

215. The agency for the control and inspection of education and educational institutions in the North-Western Provinces and Oudh is, of course, in a large measure departmental. There are, however, certain extra-departmental officers and bodies who have controlling and managing powers over certain classes of schools, and who possess and exercise the right of inspecting the same.

(*a*) The departmental agency at the close of the last official year 1881-82 consisted of the following officers:—

(1) A Director of Public Instruction, who advises Government on all educational measures, controls the entire department, draws the education budget, allots the Government grants to aided institutions, and, though no longer retaining his original designation of Visitor-General, still continues to discharge the duty of an officer so styled by visiting colleges and schools, whether Government or aided, in all parts of his jurisdiction.

(2) Four graded Inspectors of Schools, one Assistant Inspector of schools, also a graded officer, and four non-graded Inspectors; the distribution of these nine officers being one Inspector for each of the seven Revenue Divisions of the North-Western Provinces, and one Inspector with the graded Assistant Inspector to help him for the Province of Oudh; and their duties being, firstly, to visit for inspection and examination all aided schools in their respective divisions (schools for *pardah nashin* girls excepted) and to report their financial, statistical, and tuitional condition to the Director of Public Instruction, in order that by the light of such reports the Director may determine whether the grants-in-aid given to the schools should be increased, maintained, reduced or disallowed; secondly, to visit in like manner for inspection and examination all those Government schools of which the Director of Public Instruction entrusts them as Inspectors with the general control and management and for the effective working of which they hold themselves responsible,—a class of schools which may be more briefly denoted by their familiar names of zila schools and normal schools: thirdly, to march over the various districts of their divisions once a year in the cold season and to examine *in situ*, as far as may be, or at least at convenient examination centres, all those middle and primary vernacular schools that of late years have been made an administrative charge of District Education Committees and are in fact the tahsíli and halkabandi schools of the older education reports of the North-Western Provinces, or the town and village schools of the education reports of Oudh, to report the results of these examinations to the Educational Committees, and generally, by pointing out defects and suggesting improvements, to assist those bodies to raise the efficiency of their vernacular schools.

(3) Forty-eight Deputy Inspectors of Schools among the forty-nine districts into which the North-Western Provinces and Oudh are divided, the two districts of Benares and Mirzapur, where the number of vernacular schools is comparatively small, having one Deputy Inspector between them and the rest having each its own Deputy Inspector: the duties of a Deputy Inspector being to act as the executive officer of the District Education Committee on all matters connected with the mangement of vernacular schools, and as the representative of the Divisional Inspector to make a monthly tour of inspection over one or more tahsíls of the district (varying the tahsíls and his route from month to month) and to examine *in situ* all the vernacular schools that lie within the area of those tahsíls, reporting either at once or at the end of the month the results of his examinations both to the Education Committee and to the Divisional Inspector, and carrying out such orders as the Committee and the Inspector in consultation may see fit to issue on the report, whether in respect of discipline or of tuition.

Thirty Sub-Deputy Inspectors; but this class of officers has never existed in Oudh and exists in the North-Western Provinces only in those districts where vernacular schools are too numerous for the one District Deputy Inspector to visit and examine them all often enough to maintain an effective supervision over them. A Sub-Deputy Inspector has nothing to do with the management of the schools and he can pass no order in the school. His sole duties are to make every month a tour of inspection under the orders of the Deputy Inspector in one or more of those tahsíls which the Deputy Inspector may not himself

be visiting, to visit all schools included in those tahsíls, to report all teachers whom he may find absent from their schools, and to test by examination the progress the classes of a school have been making since the Deputy Inspector's last visit to the school, sending at the end of his tour his inspection diary to the Deputy Inspector who submits it with comments to the secretary of the education committee, who either passes orders upon it himself, or if he sees fit transmits it to the divisional Inspector for orders. Generally, it may be said that the departmental agency effects an inspection of all aided schools and of the zila schools once a year, and of all middle and primary vernacular schools from four to five times a year. The normal schools (of which there is one in every Revenue Division in the North-Western Provinces except Kumaun, and one at Lucknow for the Province of Oudh) being situated at Inspectors' head-quarters are visited two or three times a month by Inspectors during the hot weather, the students being orally examined on those occasions, while at the end of the cold-season a final examination both written and oral is held, the Inspector and his Deputies each taking a share in the examiners' work.

(*b*) Though all gazetted officers, from Commissioners down to Tahsílarsd, are expected by Government to interest themselves in the progress of education and to visit Government schools occasionally, the extra-departmental bodies that the Government has most fully recognised and empowered as agencies for the control and inspection of schools are the district education committees, established in the North-Western Provinces some ten years ago under the Lieutenant-Governorship of Sir W. Muir. Such Committees were never established in Oudh, though even there the Education Department could always reckon on much extra-departmental assistance from the Commissioners, Deputy Commissioners, aud other gazetted officers of the province. The district education committees of the North-Western Provinces have had their powers and duties defined by the Government in a series of rules published in the *North-Western Provinces Gazette* as G. O. No. 5, dated 19th February 1877. By these rules the schools marginally noted are placed under the management of the district education committee, and their functions regarding these schools are declared to extend—

(1) Middle class vernacular schools, *i. e.*, tahsíli and pargana schools.
(2) Lower class vernacular schools, *i. e.*, halkabandi schools for boys and schools for girls.

(1) To the appointment, promotion, transfer, leave, punishment, and dismissal of teachers.

(2) To the location of the schools and the building and repair of school-houses.

(3) The preparation of the budget-estimates of expenditure.

(4) To the scrutiny and countersignature of the monthly pay and contingent bills.

Other classes of schools are by the same rules placed under the education committee's supervision as distinguished from management, *viz.*, (1) aided schools of the middle and lower classes for boys and girls; (2) municipal schools; (3) private unaided schools; and the functions of committees are said to extend in the case of class (1) to recommendation of the amounts of grants-in-aid, to scrutiny and countersignature of the grant bills, and to visitation; in the case of class (2) to consultation with municipalities on the disposal of municipal money voted for education, and to visitation; in the case of class (3) to visitation, and to the encouragement of deserving schools by such rewards and subsidies as may be available.

The duties of the Inspectors of Schools also, in respect of these schools that are thus placed under the committee's management or supervision, are defined in these same rules, and are said generally to be restricted to the direction of the studies under departmental rules, to visitation and examination, and to furnishing committees with copies of his inspection results and reports.

The services of Deputy Inspectors are said in the rules to be placed at the disposal of the committees when required, without prejudice to their departmental and inspection duties. Their monthly inspection diaries and their

correspondence with the Inspectors on the subject of schools under committee's management are by the rules to be submitted to Inspectors through the secretaries of the committees.

(*c*) Other agencies for the control and inspection of schools—that is agencies consisting of other persons than departmental officers or extra-departmental committees—are confined to the various missionary bodies who have schools and orphanages under their charge. Every mission engaged in educational work has some agency at work for the control and inspection of its educational institutions, but beyond sending to the Director of Public Instruction an annual return for each of such institutions as receive aid from Government, missionaries in the North-Western Provinces and Oudh do not make to the Education Department any report of how their controlling and inspecting agency works or is selected. If such reports are written, they are written probably for the information only of the parent societies in Europe and in America.

216. (*a*) It has been stated already in the paragraphs describing the departmental agency employed for the inspection of schools that the regular inspecting staff (in which it is not necessary for the purposes of this paragraph to include the Director of Public Instruction) consists of 7 Divisional Inspectors of Schools for the North-Western Provinces, 1 Inspector of Schools and an Assistant for the Province of Oudh, 48 Deputy Inspectors of Schools for the 49 districts of the United Provinces, and 30 Sub-Deputy Inspectors in 30 of the larger districts of the North-Western Provinces. But divisions differ from divisions, and districts from districts, in area, in number of schools, and in number of scholars; so that although an average may be struck for each of those particulars, still, owing to the existence in some divisions of large hill and forest tracts, owing also to the varying size of schools in different districts, the actual inspection work to be done by a divisional or a district inspecting officer is only imperfectly seen from such averages. The following table taken from the annual education returns exhibits the facts as far as figures can exhibit them in respect of an Inspector's work :—

Division.	Area in square miles.	No. of schools.	No. of scholars.
Meerut	11,319	910	28,730
Agra	10,150	999	31,034
Rohilkhand	10,882	831	25,753
Allahabad	13,745	849	28,378
Benares	18,337	1,066	41,794
Jhansi	4,991	200	5,151
Kumaun	12,437	202	9,669
Total, North-Western Provinces	81,861	5,057	170,509
Oudh	24,246	1,441	54,184
Total, N.-W. P. and Oudh	106,107	6,498	224,693

To give a similar table for each district would involve needless detail: but by calculation it has been found that in the five larger divisions of the North-Western Provinces a District Deputy Inspector, and also a District Sub-Deputy Inspector, has on the average to travel over an area of 2,147 square miles, to inspect 147 schools, and examine 4,554 scholars. A Deputy Inspector in Oudh (there are no Sub-Deputy Inspectors in that Province) has on the average an area of 2,021 square miles to travel over, and an average of 112 schools and of 4,013 scholars to inspect and examine. The schools that Deputy and Sub-Deputy Inspectors have to inspect are middle and primary vernacular schools only, and these schools, as has already been pointed out, have to be visited and examined not once but from four to five times every year.

(*b*) The duration of an Inspector's annual tour of inspection is from 5 to 5½ months. Deputy and Sub-Deputy Inspectors are on tour throughout the year. In the very hot weather and rains they are enjoined by rule to be touring not less than 15 days a month, and in the colder months for not less than 20 days, and to inspect in the former case not less than 18 schools, and in the latter case not less than 24. The duration and extent of the annual tour of extra-department inspecting agencies has never been made a matter of prescription, such agencies being left to visit and inspect whenever an opportunity offers.

(3) The occupation of Inspectors during the hot weather is correspondence, preparation of statistical returns, annual reports, inspection, framing and supervising budgets, constant visitation of normal school at head-quarters, testing the qualifications of persons wishing to present themselves under Inspector's certificate at university and provincial examinations, &c., &c,, &c. These matters fully occupy the Inspector during the hot-weather months, but correspondence and inspection of the numerous schools at his head-quarters form the heaviest part of his duties.

(4) The cost of Inspection in 1881-82 was Rs. 2,15,915 and of Control or Direction was Rs. 35,540, the former figure representing a percentage on the total expenditure upon education of 10·51, and the latter figure a percentage of 1·73.

Section J.—District and Branch Committees or Local Fund Boards.

217. The Resolution of the Government of India No. $\frac{17}{747\text{-}67}$, dated 18th May, 1882, is at the present moment still under the consideration of the Local Government, and final orders have not yet been issued on the subject of local boards and committees.

Hitherto there have been no working education committees in the Province of Oudh, and their absence is spoken of with marked satisfaction by the officer who for many years, first as Director of Public Instruction in that province and afterwards as Inspector of Schools under the United Government, has had the control of instruction.

The so-called education committees now existing in the North-Western Provinces are in reality standing sub-committees of the district committees constituted under Act XVIII of 1871. That Act provided "for the levy on land of rates to be applied to local purposes." The objects of expenditure are defined in section 10 to be—

(1) "The construction, repair, and maintenance of roads and communications."

(2) "The maintenance of the rural police and district post."

(3) "The construction and repair of school-houses, the maintenance and inspection of schools, the training of teachers, and the establishment of scholarships."

(4) "The construction and repair of hospitals, dispensaries, lunatic asylums, markets, wells, and tanks; the payment of all charges connected with the purposes for which such buildings or other works have been constructed, and any other local works likely to promote the public health, comfort or convenience."

218. Previous to the passing of this Act, the expenditure on all the above objects, except possibly those enumerated in serial 4, had been provided for by cesses voluntarily contributed by the zamíndárs.

219. There was a road cess and an education cess each of 1 per cent. and a district post cess of a quarter per cent. on the land revenue. The village police were maintained in some districts by a cess of 7½ per cent. on the revenue, in others by undefined traditional payments in cash, or by assignments of land. Dispensaries were erected and maintained by charitable subscriptions and donations, supplemented by grants, and the cost of any other projects for the benefit of the locality was, as a rule, easily raised by public subscription,

which practically took the form of rates upon property. The effect of the Act was to convert all these voluntary contributions into an assessed tax.

220. Up to the date of the Act, control of the funds was exercised to a very considerable extent by local authorities, *i.e.*, by the Collector and his staff aided and advised by the principal residents, European and native, of the locality.* The contributions were carried to the credit of the various local funds in the district.†

221. The Act abolished that procedure entirely by enacting in section 9: "The proceeds of all rates levied under this Act shall be *carried to the credit of a general provincial fund.*" Section 10: "The Lieutenant-Governor shall from time to time *assign from such fund an amount to be applied in each district* for expenditure on all or any" of the purposes named above. "*Such assignment shall not be less than the total sum levied under this Act in such district in the year in which such assignment was made.*" Section 12 provides that the balance of such asssignment remaining unexpended at the close of the year may be re-assigned to the district *or* applied to the general purposes of the province. Section 14 runs as follows: "The Local Government shall appoint, in each district, a committee, consisting of not less than six persons, for the purpose of determining how the amount mentioned in Section 10 shall be applied, and for the supervision and control of such amount: Provided that not less than one-half of the members of such committee shall be persons not in the service of Government, and owning or occupying land in the district, or residing therein. The Lieutenant-Governor shall from time to time prescribe the manner in which the members of such committee shall be appointed or removed, and shall define the functions and authority of such committee."

222. The orders of the Local Government appointing and defining the powers of committees are to be found in No. 1069A., dated 6th July, 1871, from which the following are quotations: "I. There shall be *one* committee in each district for the *general ordering and supervision* of expenditure from local rates and taxes, to be called the Local Funds Committee. II. This committee shall be in supersession of the existing 'Road and Ferry Fund,' and 'Educational' and 'Dispensary Committees,' and it will perform the functions contemplated in Section 10 of Act XVIII of 1871." Section IV provides for the nomination of the members. The Commissioner of the Division was to be president, and the Collector vice-president, and the committee was allowed to appoint its own secretary. Section VIII explains the principle on which assignments of funds would be made. "In all cases the actual allotment for the current year may be assumed as the basis of the estimated allotment for the ensuing year for the road, educational, and dispensary budgets respectively. If the committee desire any increase, the grounds of it must be explained in submitting the budget, and special sanction obtained. If *from the financial necessities of the province or otherwise any retrenchment is made,* it will be explained when the budgets are passed and allotments are actually made. These allotments and the nature of the revised or sanctioned budgets will be communicated by the vice-president to the committee."

223. About this time an arrangement was carried out, called "The amalgamation of Provincial and Local works," the avowed objects of which are set forth in Government, North-Western Provinces, Public Works Department, No. 2690, dated 28th August, 1871. Its effect was to transfer the entire control of all local funds applied to the maintenance or construction of roads and buildings to the Public Works Department. An officer, called the District

* "Education, medical charity, and roads are already for the most part provided for by the district funds, which are administered with the aid and concurrence of a committee of the native gentlemen of each district."—Report of Committee appointed by G. O. No. 765A., dated 7th June, 1870, to consider the subject of local taxation for provincial requirements.

† Not only were they separately credited in the accounts, but the cash was kept apart from [redacted] money in the Treasury,—*vide* Sudder Board's Circular No. IV, dated 4th May, 1841, para. 144. "[redacted] as collected, should of course be kept in the Treasury and the accounts prepared by the Treasury e[redacted] *The cash should be retained in a separate place of security and not mixed with the general f[redacted] deposit not of the State but of the people.*"

Engineer, entirely subordinate to the department, was appointed to each district; the records of all local funds' work connected with roads and buildings were transferred to his office; correspondence between him and the committee was forbidden; and, under the name of the committee's secretary (for the power of appointing their own secretary, once granted, was taken away from them), he gradually usurped every one of the committee's functions. The cost of the establishments maintained in each district, over which the committees had no control whatever, often rose to as much as 40 per cent. of the money expended, while the district roads, unless they were main lines of traffic, were entirely neglected.

The funds raised under Act XVIII of 1871 were intended *for local purposes*,—that is to say, they were intended to be applied to the purposes to which the cesses they superseded had been applied. Under every one of the heads of expenditure detailed in Section 10, except head 2, sums had of course been annually spent in the different districts from imperial or provincial funds upon imperial or provincial objects, such as main lines of traffic, or buildings of provincial importance. The course which was taken, after Act XVIII of 1871 was passed, is described in the following extract from G. O. No. 1058, dated 19th December 1877: "Under the orders of Sir William Muir, during whose Lieutenant-Governorship the Local Rates Act became law, the whole of the receipts were credited to General Provincial Funds, and assignments for roads, police, schools, district post, &c., were made quite independently of the actual amount of local rates: in short, the receipts were appropriated to meet the lump charges incurred by Government under the heads specified in the Act, *the funds formerly spent on these objects being thus set free for utilization elsewhere.* The general principle on which the accounts required by section 13 of the Act should be prepared was laid down in a letter addressed by the Local Government to the Accountant-General, No. 813A., dated the 17th May 1872, and was to the effect that on the receipt side should be shown all receipts from local cesses and acreage tax throughout the province, and on the expenditure side all charges against roads, police, post, education, and dispensaries. In accordance with these instructions the accounts of the year 1871-72 were prepared and were published in the *North-Western Provinces Gazette* of 19th April 1873. The general result was stated to be that, while the provincial receipts amounted to Rs. 43,15,847, the expenditure on the several local items had exceeded this amount by the sum of Rs. 32,16,350, which was defrayed from the Imperial allotment made in 1870. During Sir John Strachey's tenure of office the accounts of 1872-73 were submitted, and the Accountant-General raised doubts as to the legality of the procedure which had been inaugurated by Sir William Muir. The subject was carefully considered in all its bearings; but although at the outset Sir John Strachey was inclined to share the Accountant-General's doubts, he eventually sanctioned the continuance of the practice. The result of this procedure is that there is hardly a single district in which, viewed in this way, the receipts appear in excess of expenditure."

224. It can be imagined that the general result of the policy described above —committees budgeting, not against a fixed income, but on the average of former year's expenditure,—departments possessing absolute power to sanction or cut down the budgets,—unspent allotments lapsing to provincial revenues proper,—the allotments often delayed till it was impossible to spend them within the year,—no separate accounts of local and provincial funds kept,—the publication of accounts in which the local funds were necessarily shown as bankrupt,—was an utter demoralization of the whole system of local responsibility, and that the funds for local purposes, instead of being administered by local committees, were scrambled for by Collectors and District Engineers, or Civil Surgeons or secretaries to education sub-committees.

We have thought this digression from the immediate subject of the report necessary to set in a clear light the actual status of the so-called education committees. It is impossible to form a true estimate of their capacity and value without remembering, 1st, that they have no independent constitution, but are in their origin merely sub-committees for educational work of a general

district committee; 2ndly, that the general committees of which they are branches, though by law appointed "for the purpose *of determining how the amount*" of local funds raised in each district "*shall be applied*, and for the supervision and control of such amount," were at the outset restricted by the Local Government to the "*general ordering and supervision of expenditure*," and practically have not even enjoyed that power; 3rdly, that in the important branch of Public Works, affecting not only the construction and repair of school-houses, but of district roads and other local conveniences, *extensive powers formerly enjoyed* by local committees have been usurped by an arbitrary and overbearing department, at a great sacrifice of economy, and with the worst possible results to local convenience and progress.

225. It was hardly to be expected that the same zamíndárs who had been robbed of real powers of local self-government in a matter of the greatest practical interest to them, *viz.*, the roads over which they travel from their residence to the head-quarters of the district, should take any very keen interest in the success of the exotic, however beneficial, institution of departmental schools. Thus it was found necessary to supply the Education Committees with a considerable staff of *ex-officio* members. "The Collector of the district is *ex-officio* president and one of his covenanted Assistants secretary of local funds committee for education. The Inspector, Deputy Inspectors of Schools, and Tahsíldárs are *ex-officio* members of all the committees of their circles. Head-masters of zila schools and principals of colleges are *ex-officio* members of committees in their respective districts. The nomination of other members rests with the "Commissioner."—(Rules for the guidance of District School Committees issued in 1877, para. 1.)

226. Of course all the real work of the committees is done by the secretary; thus in answer to the question "Are there not already such committees and sub-committees, and is not the management of the tahsíli, parganah and halkabandi schools in their hands?" Maulvi Sami-ullah Khan, speaking of his own district, replied, "In Aligarh *the committee is the secretary*." This fact is patent to any one who reads between the lines, the following extracts from the annual reports of the past three years: 1879, "Increased interest and energy in the performance of their duties have been shown by the committees generally. If in some cases little work seems to have been done, the apparent relaxation of effort may generally be ascribed to the transfers of Secretaries, which interfere with the preparation from personal knowledge of a complete report of the operations of the year." . . . "It is still to be regretted that, generally speaking, the native members of committees have not thrown off their apathy." . . . . . "In many districts everything, depends upon the president, the secretary, and the other European officers." 1880: Abstracts of the district school committees' reports are submitted separately." . . . . "They show in most cases continued and increased attention to the important duties with which the committees have been entrusted." . . . . "especially in those districts where the secretaries have been covenanted officers of local knowledge and experience. 1881: "These bodies have devoted much care and attention to their important duties, and the schools have prospered under their management; but their efficiency is still lessened by the drawbacks which have been noticed in former reports, the frequent changes of the secretaries and the general apathy or inactivity of the majority of the native members." . . . . . "At present, at least, in the majority of districts, the schools are mainly managed by the secretary and the Deputy Inspector."

227. As Mr. Nesfield states in his evidence: "The plan for establishing non-official self-governing committees in this country had no other result than the transfer of the management of village schools from the Inspector and Deputy Inspector *to the district staff and their subordinate officials.*

228. The actual powers and duties of the education committees are given in Rules III and IV of the rules issued in 1877, which are quoted at length.

1. Middle class vernacular schools, *i. e.*, tahsíli and pargana.
2. Lower class vernacular schools, *i. e.*, halkabandi schools for boys and schools for girls.

"III.—The schools which are under the management of the committee are named in the margin. As respects these schools, the functions of the committee extend—

"(*a*) To the appointment of teachers (which in the case of non-certificated candidates must be provisional only), their promotion, transfer, deputation to the normal school, leave, punishment, and dismissal: provided always that all transactions of this nature are recorded in the proceedings of the committee, and that a copy is sent to the Inspector for reference to the head of the department if necessary."

"(*b*) To the location of schools and the building and repair of schoolhouses under the sanction of the Commissioner."

"(*c*) To the preparation of the budget-estimates in the form prescribed by the account department. For tahsíli, pargana, and girls' schools the scale of expenditure is that hitherto sanctioned in the general budget of the Department of Public Instruction. For halkabandi schools the scale of pay, &c., has been laid down in G. O. No. 159A., dated the 14th March 1873. Any unexpended portion of the annual allotment for any of the above classes of schools will finally lapse to the Government at the end of the financial year and will not be re-allotted. The budget should be passed by the committee at a general meeting in September, and be submitted to the Director of Public Instruction for the sanction of the Government. When sanction has been received, transfers of amounts under the several heads may be authorized by the Director of Public Instruction on representation by the Committee of the necessity of such change."

"(*d*) To the scrutiny and countersignature of the monthly contingent and pay bills in the prescribed form."

"IV.—The schools named in the margin are placed under the supervision of the committee. In the case of class (1) their functions extend to the recommendation of the amounts of aid annually assigned under the rules, to the scrutiny and countersignature of the grant bills in the prescribed forms, and to visitation; in the case of class (2) to consultation with the municipalities on the disposal of the money voted for education, and to visitation; in the case of class (3) to visitation and encouragement of deserving schools by such rewards and subsidies as may be available. A list of this class of schools should be filed by the committee and corrected year by year, when the statistics are collected."

(1) Aided schools of the middle and lower classes for boys and girls.
(2) Municipal schools.
(3) Private unaided schools.

It will be observed that no power or control over funds is allowed to the committees. They go through the form of drawing up a budget of which the items have already been prescribed, and if there are any savings under one head during the course of the year they may apply for sanction to their expenditure *within the year* under some other head. The way in which this species of control works is illustrated by the evidence of Mr. Kennedy. When secretary of the education committee at Saháranpur in 1874, that gentleman wished to expend a sum of about Rs. 100 in giving rewards to the masters of indigenous schools. He states in his evidence: "The committee could not have made any allotment from the halkabandi fund. I should have had to apply to the Government for a grant and an allotment." "I do not know if I should have got it at all, but if I applied for it officially at the proper season of the year, I could not have got it for eight months." The course he took was to try to raise a subscription, but he "left the district before the scheme was carried out." It is true that in 1874 centralization had reached its highest development in the North-Western Provinces since the reign of Aurangzeb, but the shackles which were then forged for committees require a strong hand to unloose them, and they have not yet worn out.

229. Mr. Nesfield remarks in his evidence: "It seems to me that committees impede rather than promote the discharge of business which is of a constant nature and which admits of being done by a single man, and hence they are not required for the management of the routine business of the Educational Department." Here the blot in the system is directly hit. It is the *routine business* of the Education Department that has been transferred to district committees, and it is just that business for which they are least fit, and which, if they had any control over funds, they would make over to a well-paid and trusted executive staff. Instead of being administrative corporations controlling an executive, they are executive agents of a very poor kind supposed to be controlled by the department, but really acting as a buffer to prevent its efficient control of the real agency.

"The services of the Deputy Inspector are placed at the disposal of the committee when required, without prejudice to his departmental and circuit duties. His monthly diaries and correspondence with the Inspector on the subject of the schools under the management of the committee are to be submitted through the secretary to the Inspector." (Rule II of 1877.) The Deputy Inspector is himself a member of the committee and his services are practically placed at their disposal only when he attends their meetings. If they order him to do anything in excess of his departmental duties he can always plead that he has no time, and the plea is generally valid, for it is not to be supposed that the department in prescribing those duties allows any large margin of leisure for the business which the committee may wish him to perform. On the other hand, a lazy Deputy Inspector can plead to his departmental authorities the exigencies of his work with committees.

In fine, the present system of education committees in the North-Western Provinces can hardly be considered other than a failure. It is condemned by nearly all the witnesses, is praised with great reservation by the Director of Public Instruction in his annual reports, and has, we hope, been proved to be a very different system in its origin and development from what was intended by the Legislature when passing Act XVIII of 1871.

Section K.—Functions of Municipal Bodies with regard to the Maintenance and Control of Schools.

230. There are 109 municipalities in the North-Western Provinces and Oudh administered by municipal committees and founded under Act XV of 1873, which enacts in the last paragraph of Section 32 that "the committee may also make provision, by the establishment of new schools or the aiding of already existing schools or otherwise, for the promotion of education in their municipality.

231. The constitution of these committees is very liberal. The municipal funds are lodged in the Government treasury, but a separate account is kept for each municipality and no disbursement is legal except under the signature of three members. The committees can take credit for their unexpended balance of any year's accounts and can budget against a known income. They are bound to submit in every December an estimate of their probable receipts and proposal for expenditure in the ensuing year from the 1st April, and in May an account of the receipts and expenditure of the previous year ending 31st March. They frame their own rules of business, subject to Government sanction. Under Section 28 of the Act "The Local Government may by order cancel, suspend, or limit any of the acts, proceedings, bye-laws, or rules of any committee," but since 1874 this power has never been used in mere matters of detail or in reference to trifling items of income or expenditure.

232. The existing order of the local government on the utilization of funds assigned by municipal committees for education are contained in Resolution No. 1193A., dated 26th July 1872, and have been reprinted in the last manual of orders as follows:—

"Considerable sums of money are allotted in the annual budgets of almost every municipality in the North-Western Provinces for the purposes of education. The committees should freely communicate with the Inspector of the Circle, who will aid them in proposing the best possible appropriation of their

proposed contribution. Then, on each budget being passed by Government, an extract showing the amount of the educational grant and a copy of any remarks by the Committee, the Commissioner, or the Government on the subject, will be forwarded by this Department to the Director of Public Instruction, North-Western Provinces, who will communicate the same to the Inspector of the Circle. The Inspector should then enter into communication with the President of the Municipal Committee, with the view of arranging for the most effective disposal of the grant that may be possible. The following is a memorandum by the Director of Public Instruction showing the different objects to which municipal grants may, in the opinion of the Government, be most suitably and advantageously devoted.

MEMORANDUM.

"Municipal grants for education may be usefully applied to the establishment of free primary schools for the children of the poor. A school of this class need not cost more than Rs. 120 annually, and would generally cost less. The instruction should consist in reading, writing, and arithmetic in the vernacular, by specially trained master if possible. Ordinarily boys above the age of 15 should be refused admittance. In aid of such schools the Government undertakes to supply school-books free of charge.

"2. If circumstances or bias of opinion are favourable to the maintenance of secondary schools, fees should invariably be charged. The minimum fee rate should not be high enough to close the door to respectable families of small means, or to discourage those who wish to have their children taught English, Persian, or Sanskrit. If no fees, or merely nominal fees, are taken, especially where English is taught, much harm results. The rates charged in the Government schools begin to be regarded as obnoxious, and the idea of rivalry between Government and other schools is fostered in the minds of the people. The effect is also hurtful as regards the teaching. That which is easily got is but little valued. The language is carelessly learned, and is regarded as a mere profession for copyists, instead of as worthy of study for its own sake. In fact, the study of English is of little use in an educational sense unless it leads to the literature and science of which it is the key. Secondary schools under municipal management should lead up to, not compete with, the Government schools. They should act as feeders to the superior schools, whether aided or not by the Government.

"3. A third method by which municipalities may effectually help on education in sudder stations is by applying their contribution to improving the teaching staff of the zilla school, or to the promotion of special branches of study,—such, for example, as the oriental classics,—or to the opening and maintenance of boarding-houses.

"4. A fourth plan, inferior to none, is the grant of scholarships or stipendiary allowances to encourage excellence and diligence, and to provide the means of a superior education away from home for lads of marked talents and industry.

"5. A fifth suggestion is the advantage of combining with Government for the provision of school accommodation."

233. The following table shows the sums spent from municipal funds in the year ending 31st March 1882 on the various classes of schools within municipal limits:—

			Rs.
For boys	High and middle schools	English	8,613
		Vernacular	913
For boys,	Primary schools	English	17,106
		Vernacular	18,544
For girls	High and middle schools	English	239
		Vernacular	*Nil.*
	Primary schools	English	481
		Vernacular	2,330
	Scholarships		3,825
		TOTAL	52,051

234. The population of the 109 municipalities is 3,084,996. Their total income from taxation for 1878-79 (the last year for which there are statistics) was Rs. 22,64,262. Their expenditure upon education therefore amounts to 2·3 per cent. of the taxation and to 3·2 pies per head of population. As this may appear a very small proportion, the provincial and imperial expenditure on the same classes of schools is given for comparison :—

			Rs.
For boys	High and middle schools	English	2,27,721
		Vernacular	55,221
	Primary schools	English	1,00,270
		Vernacular	5,67,392
For girls	High and middle schools	English	8,018
		Vernacular	168
	Primary schools	English	17,385
		Vernacular	26,424
	Scholarships		28,213
		TOTAL	10,30,812

235. The income of the provinces from land revenue and cesses alone is about Rs. 5,49,59,771; the population, less that included within municipal limits, 41,022,873. So the rate of provincial expenditure is 3·3 pies per head of population and 1·8 per cent. of the land revenue and cesses.

236. It will be seen that 70 per cent. of the municipal assignments are spent upon primary schools, and 30 per cent. on high and middle schools and scholarships. The Committees abstain entirely from any control of the sums allotted to high and middle schools, and, as a rule, interfere very little with the officers of the department in the management, tuitional or otherwise, of the primary schools. They merely take that interest in their success and usefulness which the expenditure of money is sure to arouse. In all matters of discipline, the appointment and dismissal of teachers, and the closing of old or opening of new schools, they act on the advice of the Deputy Inspector, and whenever an application for increased expenditure is made it finds a liberal response.

SECTION L.—WITHDRAWAL OF GOVERNMENT FROM THE DIRECT MANAGEMENT OF SCHOOLS OR COLLEGES.

237. Instances of the withdrawal of Government from the direct management of schools or colleges are the reduction of the Bareilly College in 1876 from the status of a college to that of a high school, and the conversion of the Agra College in the present year from a Government to a grant-in-aid institution. The former case would come under the third head of this section, the latter under the first. At Ghazipur many years ago the Government school was broken up, some of the teachers, and the endowment for scholarships, being transferred to the English school then established at Benares. Again, at Gorakhpur, the inferior English zilla school was reduced to the status of an oriental school, because the Mission High School appeared to meet all the requirements for English education. The field has also been left open to Missionaries and private effort in Dehra, Pilibhit, Azamgarh, Ghazipur, Basti, and Ballia.

SECTION M.—GENERAL RELATIONS OF DEPARTMENTAL OFFICERS TO PRIVATE SCHOOLS OR COLLEGES IN COMPETITION WITH—

238. Officers of the Education Department in the North-Western Provinces and Oudh have no other relations to private schools or colleges of whatever kind, except those involved in the duty of inspecting once a year every school or college which receives a grant-in-aid, and of recommending the continuance or withdrawal of such grant.

CHAPTER IV.

TABULAR STATEMENTS.

FORM NO. 1.—*Return of Arts Colleges, Schools, and Scholars in the North-Western Provinces and Oudh for the official year 1881-82.*

Number of revenue districts.	Total area of province.	Number of towns and villages.	Total population.	Institutions and scholars.	UNIVERSITY EDUCATION.	SCHOOL EDUCATION, GENERAL.			TRAINING SCHOOLS, OR SPECIAL SCHOOLS ATTACHED AS DEPARTMENTS TO GENERAL SCHOOLS.						GRAND TOTAL.	PERCENTAGE OF		REMARKS.
					Arts Colleges.	High Schools.	Middle Schools.	Primary Schools.	Schools of Art.	Medical Schools.	Engineering Schools.	Training Schools.	Industrial Schools.	Other Schools.		Colleges and schools to number of towns and villages.	Male scholars to male population and female scholars to female population.	
1	2	3	4	5	6	7	8	9	10*a*	10*b*	10*c*	10*d*	10*e*	10*f*	11	12	13	14
				Institutions { For males	11	55	546	5,562	...	1	...	18	1	...	6,194	...	...	
				Institutions { For females	...	4	9	312	...	...	...	3	1	...	327	...	...	
49	105,767	117,733	45,107,869	TOTAL	11	59	535	5,872	...	1	...	21	2	...	6,521	5·5	...	
				Scholars { Males	937	1,695	7,720	205,166	...	39	...	306	50	...	215,913	...	·9	
				Scholars { Females	...	74	274	9,144	...	...	...	89	102	...	9,683	...	...	
				TOTAL	937	1,769	7,994	214,310	...	39	...	395	152	...	225,596	...	...	

Return of Schools and Scholars in the North-Western

Class of Institutions.	GOVERNMENT INSTITUTIONS.							AIDED INSTITUTIONS.						
	Number of institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	NUMBER OF SCHOLARS ON 31ST MARCH LEARNING			Number of institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	NUMBER OF SCHOLARS ON 31ST MARCH LEARNING		
					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
ARTS COLLEGES.														
University education. — English	3	172	166	146	172	126	...	2	157	136	116	157	124	...
University education. — Oriental	1	427	400	364	...	427	...	2	130	109	86	17	89	41
SCHOOLS FOR GENERAL EDUCATION.														
School education. — Boys. — High schools and middle schools. — English	62	2,927	2,684·25	2,257·62	2,927	2,360	762	67	2,635	2,489·90	2,041·90	2,608	1,848	1,366
School education. — Boys. — High schools and middle schools. — Vernacular	455	3,562	3,195·72	2,705·91	...	1,237	3,545	7	241	249·35	197·62	...	223	29
School education. — Boys. — Primary schools. — English	72	6,319	5,914	5,000	5,254	2,012	4,423	74	8,145	7,911	6,244	7,105	1,729	6,518
School education. — Boys. — Primary schools. — Vernacular	5,329	187,054	180,514·23	144,225·25	...	12,521	188,539	56	2,731	2,667	2,116	40	456	2,316
School education. — Girls. — High schools and middle schools. — English	...	...	...	...	...	...	...	12	342	348	318	342	115	90
School education. — Girls. — High schools and middle schools. — Vernacular	...	...	...	...	...	...	...	1	6	6	6	4	...	6
School education. — Girls. — Primary schools. — English	...	...	...	...	...	...	...	18	1,432	1,423	1,275	881	10	1,024
School education. — Girls. — Primary schools. — Vernacular	160	3,687	3,619	2,798	...	19	3,686	122	3,783	3,689	3,081	12	61	3,746
SCHOOLS FOR SPECIAL OR TECHNICAL TRAINING ATTACHED AS DEPARTMENTS TO GENERAL SCHOOLS, *viz.*:—														
Schools of art	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical schools	1	39	48	39	...	...	39	...	...	...	...	...	...	...
Engineering schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Training schools for masters	186	30	301	277	...	15	359	...	...	...	...	...	...	...
Training schools for mistresses	...	...	...	...	...	...	...	3	89	81	60	82	...	89
Industrial schools	...	...	...	...	...	...	...	2	152	139	132	...	...	50
Other schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	6,106	204,493	196,842·20	157,812·78	8,353	18,717	201,353	368	19,874	19,271·25	1,568·52	11,279	4,655	15,275

I.—The term *classical language* in columns 7, 14, 21, and 28 includes European and Oriental
II.—Where boys and girls attend the same school, the column of remarks should show the
III.—By *aided* schools are meant schools not managed by Government officers, but receiving
IV.—*Unaided* schools are those schools not managed by Government officers and not receiv
V.—The sub-divisions of column 28 regarding races or creeds will vary according to

Provinces and Oudh for the official year 1881-82.

UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.							Grand total of institutions.	Grand total of scholars on 31st March.	GRAND TOTAL OF SCHOLARS ON 31ST MARCH LEARNING			CLASSIFICATION ACCORDING TO RACE OR CREED OF THE SCHOLARS ON 31ST MARCH.						Remarks.
Number of institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning					English.	A classical language.	A vernacular language.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.		
				English.	A classical language.	A vernacular language.												
16	17	18	19	20	21	22	23	24	25	26	27	28*a*	28*b*	28*c*	28*d*	28*e*	28*f*	28*g*	28
1	20	16	13	20	20	...	6	349	349	270	...	2	8	303	36	...	...	...	
...	...	...	...	...	...	...	3	557	17	516	41	...	...	489	68	...	...	...	
5	50	41	32	50	21	29	139	5,612	5,585	4,229	2,157	237	173	4,300	893	9	...	...	
...	...	...	...	...	...	...	462	3,803	...	1,460	3,594	...	...	3,007	796	...	...	...	
13	430	430	345	385	55	293	159	14,894	12,744	3,796	11,234	801	878	9,837	3,340	38	...	...	
18	487	502	383	...	117	398	5,403	190,272	40	13,094	191,253	...	466	160,911	28,788	107	...	...	
...	...	...	...	...	...	...	12	342	342	115	90	267	75	...	...	...	...	...	
...	...	...	...	...	...	...	1	6	4	...	6	...	6	...	...	...	...	...	
...	...	...	...	...	...	...	18	1,432	881	10	1,024	332	808	123	156	13	...	...	
10	242	275	205	...	...	242	292	7,712	12	80	7,674	...	458	4,545	2,696	13	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	1	39	...	...	39	...	4	17	18	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	18	306	...	15	359	...	...	251	55	...	...	...	
...	...	...	...	...	...	...	3	89	82	...	89	...	83	6	...	...	...	...	
...	...	...	...	...	...	...	2	152	...	...	50	2	150	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
47	1,229	1,264	978	455	213	962	6,521	225,596	20,087	23,585	217,590	1,641	3,109	183,811	36,855	180	...	...	

classical languages.
number of girls in boys' schools, and the number of boys in girls' schools.
aid from Provincial revenues or from local rates or cesses, or in the Madras Presidency from Municipal funds.
ing aid from Provincial revenues or local rates or cesses, or in the Madras Presidency from Municipal funds.
circumstances.

FORM NO. 3.—*Return of Expenditure on Educational Establishments*

CLASS OF INSTITUTIONS.	GOVERNMENT INSTITUTIONS.							
	Provincial revenues.	Local rates or cesses.	Municipal grants.	Fees.	Subscriptions.	Endowments.	Other sources.*	Total.
1	2a	2b	2c	2d	2e	2f	2g	2
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
ARTS COLLEGES.								
University education . English	88,733	...	...	7,117	...	29,219	802	1,25,871
University education . Oriental	13,075	...	...	...	...	165	117	13,357
SCHOOLS FOR GENERAL EDUCATION.								
School education. Boys . High schools and middle schools. English	166,718	239	4,154	14,626	...	2,905	375	1,89,017
School education. Boys . High schools and middle schools. Vernacular	36,182	17,537	712	2,444	...	750	846	58,477
School education. Boys . Primary schools . English	48,809	1,135	8,942	18,371	...	973	1,602	79,832
School education. Boys . Primary schools . Vernacular	62,488	497,876	17,459	19,197	...	2,434	1,868	6,01,322
School education. Girls . High schools and middle schools. English	...	...	...	...	...	...	...	...
School education. Girls . High schools and middle schools. Vernacular	...	...	...	...	...	...	...	...
School education. Girls . Primary schools . English	...	...	...	...	...	...	...	...
School education. Girls . Primary schools . Vernacular	11,454	3,182	1,030	...	...	...	490	16,156
SCHOOLS FOR SPECIAL OR TECHNICAL TRAINING ATTACHED AS DEPARTMENTS TO GENERAL SCHOOLS, *viz.*:—								
Schools of art	...	...	...	...	...	...	...	...
Middle schools	18,222	...	...	...	...	288	...	18,510
Engineering schools	...	...	...	...	...	...	...	...
Training schools for masters	30,280	6,232	...	...	...	135	...	36,687
Training schools for mistresses	...	...	...	...	...	...	...	...
Industrial schools	...	...	...	...	...	...	...	...
Other schools	...	...	...	...	...	...	...	...
UNIVERSITY	...	...	...	...	...	...	...	...
DIRECTION	35,540	...	...	...	...	...	...	35,540
INSPECTION	209,662	6,272	...	...	...	...	21	2,15,915
SCHOLARSHIPS . Colleges	7,972	...	...	...	...	...	...	7,972
SCHOLARSHIPS . Schools	4,526	23,787	3,765	...	...	1,475	559	34,012
BUILDINGS	336	27,059	...	...	...	...	1,245	28,640
MISCELLANEOUS	12,695	13,720	...	...	...	36	...	26,451
TOTAL	746,692	5,96,939	36,068	61,755	...	38,380	7,925	14,87,759

* In Bombay this column will have a separate subdivision showing the expenditure on education from Native States.

I.—The value of scholarships attached to colleges other than Arts Colleges will not be considered, and the stipends attached to Training

II.—Fractions of a rupee are to be disregarded except in the calculations of the average annual cost of educating each pupil.

III.—Column 6 will show the proportion which the expenditure on each class of institutions, &c., bears to the total expenditure of the year.

IV.—In calculating the expenditure from Provincial Revenues or any other fund, all payments or contributions from fees or other sources credited

V.—The average annual cost of educating each pupil is to be calculated on the average monthly number of the students enrolled.

in the North-Western Provinces and Oudh for the official year 1881-82.

Aided Institutions.								Unaided Institutions under regular inspection.						Total Expenditure.			Grand Total.	Percentage on total expenditure.
Provincial revenues.	Local rates or cesses.	Municipal grants.	Fees.	Subscriptions.	Endowments.	Other sources.	Total.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.*	Total.	Provincial revenues.	Other sources controlled by Government officers.	Other sources not controlled by Government officers.		
3a	3b	3c	3d	3e	3f	3g	3	4a	4b	4c	4d	4e	4	5a	5b	5c	5	6
Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.		Rs.		Rs.
15,215	...	...	2,248	...	16,452	8,599	42,514	...	...	335	...	1,679	2,014	1,03,948	...	66,451	...	8·3
3,547	...	...	127	...	4,463	1,175	8,912	...	...	...	...	...	...	16,622	...	6,047	...	1·1
60,728	36	4,159	30,083	...	10,096	55,631	1,68,733	1,514	...	114	300	487	2,415	2,27,721	...	1,24,444	...	17·2
1,469	38	213	464	...	348	906	3,433	...	...	...	...	...	...	55,221	...	6,689	...	3·0
50,110	216	6,488	28,417	...	3,507	35,911	1,24,649	3,614	...	271	1,676	803	6,364	1,00,270	...	1,10,575	...	10·3
6,831	197	1,085	901	...	979	8,445	18,438	760	...	27	...	1,609	6,396	5,67,392	...	54,764	...	30·4
8,018	...	239	16,925	...	186	9,798	35,166	...	...	...	...	...	...	8,018	...	27,148	...	1·7
168	...	...	...	...	...	259	427	...	...	...	...	...	...	168	...	259	...	·0
17,385	...	481	18,508	...	1,025	15,064	52,463	...	...	...	...	...	...	17,385	...	35,078	...	2·6
11,788	...	1,000	45	...	187	19,450	32,470	...	...	...	300	1,420	1,720	26,424	...	23,922	...	2·5
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	18,222	...	288	...	·9
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	36,552	...	135	...	1·8
1,968	120	...	724	...	150	3,709	6,671	...	...	...	...	...	...	2,088	...	4,583	...	·3
1,080	...	...	...	...	40	980	2,100	...	...	...	...	...	...	1,080	...	1,020	...	·1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	35,540	...	...	...	1·7
...	...	...	...	...	...	...	...	...	...	...	...	...	...	2,15,894	...	21	...	10·6
...	...	...	...	...	1,194	1,253	2,447	...	...	...	...	...	...	7,972	...	2,447	...	·5
...	...	60	...	...	1,278	774	2,112	...	...	...	...	...	...	28,213	...	7,911	...	1·8
...	...	...	...	...	33,810	17,097	50,907	...	...	...	...	...	...	27,395	...	52,152	...	3·9
...	...	...	...	...	...	...	...	...	...	...	...	...	...	26,415	...	36	...	1·3
1,78,307	602	13,725	98,442	...	73,715	1,79,051	5,43,842	5,888	...	447	2,276	5,998	14,909	15,22,540	...	5,23,970	...	100·

Schools will be regarded as a part of the expenditure on training schools, and will not be included in the separate head "Scholarships."

to that fund should be deducted. Such payments should be shown as expenditure under the sub-head to which they belong.

FORM No. 3.—*Return of Expenditure on Educational Establishments in the North-Western Provinces and Oudh for the official year 1881-82*—concluded.

CLASS OF INSTITUTIONS.	AVERAGE ANNUAL COST OF EDUCATING EACH PUPIL IN										REMARKS.
	GOVERNMENT INSTITUTIONS.				AIDED INSTITUTIONS.				UNAIDED INSTITUTIONS.		
	Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to municipalities.	Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to municipalities.	Total cost.	Cost to municipalities.	
1	7a	7b	7c	7d	8a	8b	8c	8d	9a	9b	10
	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.	
ARTS COLLEGES.											
University education — English	862 2 1	607 12 2	...	...	366 8 0	131 2 7	...	...	154 14 9	...	
University education — Oriental	36 11 1	35 14 9	...	...	108 4 6	41 3 11	...	...	...	...	
SCHOOLS FOR GENERAL EDUCATION.											
School Education. Boys. High schools and middle schools — English	83 11 7	73 15 2	...	1 13 5	78 11 5	29 12 1	...	2 0 7	75 7 6	9 6 0	
School Education. Boys. High schools and middle schools — Vernacular	21 9 9	19 13 7	...	0 4 2	17 5 11	7 9 7	...	1 1 2	...	...	
School Education. Boys. Primary schools — English	15 15 5	9 15 9	...	1 12 7	19 15 4	8 0 11	...	1 0 7	18 7 1	4 13 8	
School Education. Boys. Primary schools — Vernacular	4 2 8	3 14 2	...	0 1 11	8 11 5	3 5 1	...	0 8 2	6 4 1	...	
School Education. Girls. High schools and middle schools — English	...	...	...	...	110 9 4	25 3 5	...	0 12 0	...	...	
School Education. Girls. High schools and middle schools — Vernacular	...	...	...	...	71 2 8	28 0 0	...	...	...	...	
School Education. Girls. Primary schools — English	...	...	...	...	41 2 4	13 10 2	...	0 6 0	...	...	
School Education. Girls. Primary schools — Vernacular	5 12 4	5 3 8	...	0 5 10	10 8 7	3 13 2	...	0 5 2	8 6 2	1 7 4	
SCHOOLS FOR SPECIAL OR TECHNICAL TRAINING ATTACHED AS DEPARTMENTS TO GENERAL SCHOOLS, *viz.*:—											
Schools of art	...	...	...	...	...	...	...	...	...	...	
Medical schools	474 9 10	467 3 8	...	...	...	...	...	...	...	...	
Engineering schools	...	...	...	...	...	...	...	...	...	...	
Training schools for masters	132 7 1	131 15 3	...	...	...	...	...	...	...	...	
Training schools for mistresses	...	...	...	...	111 2 11	34 12 9	...	...	...	...	
Industrial schools	...	...	...	...	15 14 6	8 2 10	...	...	...	...	
Other schools	...	...	...	...	...	...	...	...	...	...	
UNIVERSITY	...	...	...	...	...	...	...	...	...	...	
DIRECTION	...	...	...	...	...	...	...	...	...	...	
INSPECTION	...	...	...	...	...	...	...	...	...	...	
SCHOLARSHIPS — Colleges	...	...	...	...	...	...	...	...	...	...	
SCHOLARSHIPS — Schools	...	...	...	...	...	...	...	...	...	...	
BUILDINGS	...	...	...	...	...	...	...	...	...	...	
MISCELLANEOUS	...	...	...	...	...	...	...	...	...	...	
TOTAL	9 6 10	8 8 3	...	0 3 7	34 10 7	11 6 5	...	0 13 10	15 3 11	2 5 2	

FORM NO. 4.—*Return showing the results of prescribed Examinations in the North-Western Provinces and Oudh during the official year 1881-82.*

NATURE OF EXAMINATION.		NUMBER OF INSTITUTIONS SENDING EXAMINERS.				NUMBER OF EXAMINERS.					NUMBER PASSED.					PERCENTAGE OF PASSED SCHOLARS TO TOTAL NUMBER ON ROLLS OF CLASS EXAMINED AT BEGINNING OF THE YEAR.		
		Government institutions.	Aided institutions.	Other institutions.	Total.	Government institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Government institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Government institutions.	Aided institutions.	Other institutions.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
ARTS COLLEGES.																		
Master of Arts		1	1		2	6	1		...	7	4	...		...	4	66·6	...	
Bachelor of Arts		3	1		4	27	11		...	38	5	3		...	8	18·5	27·2	
First Arts or previous examination		3	4		7	36	46		...	82	26	22		...	42	55·5	47·8	
SCHOOLS.																		
Matriculation		25	32		57	220	206		16	442	103	84		3	190	46·8	40·7	
Standard equivalent to Matriculation	Boys	2	2		4	8	18		...	26	6	16		...	22	75·0	88·8	
	Girls	...	2		2	...	35		...	35	...	34		...	34	...	97·1	
Middle School examination	Boys	448	32		480	1,609	368		124	2,101	670	77		35	782	41·6	20·9	
	Girls	...	2		2	...	65		...	65	...	30		...	30	...	46·1	
Upper Primary School examination	Boys	3,481	84		3,565	12,692	1,389		...	14,081	5,888	739		...	6,627	46·3	53·2	
	Girls	52	9		61	132	103		...	235	47	82		...	129	35·6	79·6	
Lower Primary School examination	Boys	4,784	103		4,887	28,363	2,210		...	30,573	13,826	1,008		...	14,834	48·7	45·6	
	Girls	112	30		142	444	305		...	749	237	154		...	391	53·3	50·4	

NOTE.—The Provincial Committees may in this table enter the results of any Departmental Examinations to which they attach importance.

FORM NO. 5.—*Return showing the number of Aided Schools on the 31st March 1871, 1876, and 1882, and of the grants awarded during the years 1870-71, 1875-76, and 1881-82, for the North-Western Provinces and Oudh.*

	Class of Institutions.	Number of Schools.			Amount of Grant.			Remarks.
		1871.	1876.	1882.	1871.	1876.	1882.	
Under Native Managers.	Arts Colleges — English	1	...	2	6,000	...	10,200	
	Arts Colleges — Oriental	...	...	...	...	...	...	
	General education.							
	Schools — English — For boys	26	22	17	28,148	25,173	18,643	
	Schools — English — For girls	2	...	...	600	...	...	
	Schools — Vernacular — For boys	4	5	1	520	807	312	
	Schools — Vernacular — For girls	50	47	15	6,024	4,124	300	
	Special schools attached as departments to general schools—							
	Schools of art	...	...	...	...	...	...	
	Medical schools	1	1	...	360	600	...	
	Engineering schools	...	...	...	...	...	...	
	Training schools for masters	...	...	...	...	...	...	
	Training schools for mistresses	1	...	...	1,200	...	...	
	Industrial schools	...	...	...	...	...	...	
	Other schools	...	...	...	...	...	...	
	Building grants	1	1	...	229	500	...	
	Total	86	76	35	43,081	31,204	29,455	
Under other Managers.	Arts colleges — English	4	5	4	28,845	22,929	18,687	
	Arts colleges — Oriental	1	1	1	2,823	2,885	3,096	
	General education.							
	Schools — English — For boys	175	181	109	1,32,449	1,32,714	96,798	
	Schools — English — For girls	31	24	21	24,342	24,201	29,369	
	Schools — Vernacular — For boys	69	82	35	7,097	10,021	4,222	
	Schools — Vernacular — For girls	46	121	112	11,208	11,934	9,630	
	Special schools attached as departments to general schools—							
	Schools of art	...	...	...	...	...	...	
	Medical schools	...	...	...	...	...	...	
	Engineering schools	...	...	...	...	...	...	
	Training schools for masters	2	...	...	2,180	...	...	
	Training schools for mistresses	1	1	1	1,800	2,400	1,920	
	Industrial schools	2	2	2	2,640	720	1,080	
	Other schools	...	...	...	...	...	...	
	Building grants	5	4	...	1,299	6,650	...	
	Total	336	421	285	2,14,683	2,14,454	1,64,802	
	Grand total	422	497	320	2,57,764	2,45,658	1,94,257	

N. B.—In the table given on page 71 certain items which appear in this table are not included.

NOTE.

The statistics for the year 1881-82, as given in the text and tables of the Provincial Report for the North-Western Provinces and Oudh, do not in every case agree with those quoted in the Report of the Commission. The difference is partly due to the figures adopted by the Commission being based on later and more complete information than the Provincial Committee possessed. But in the majority of instances the cause of the difference is to be found in the fact that the Committee include in their returns schools for Europeans and Eurasians, as well as unattached institutions for instruction in law, medicine, engineering and technical arts, while the Commission have excluded both these classes of institutions as not coming within the scope of their enquiry. With a view to bringing the Provincial returns into closer accord with those adopted by the Commission, the five following tables are appended as a supplement to this Report. They exactly agree with the tables prepared by the Commission, but while they omit the figures for the two classes of schools and colleges already mentioned, they are drawn up in a form that admits of their being readily compared with the returns incorporated in the Provincial Report.

Education.—General Table 1a (as revised by the Commission.)

Abstract Return of Institutions and Scholars in the North-Western Provinces and Oudh for the official year 1881-82.

Number of revenue districts.	Total area of province.	Number of towns and villages.	Total population.	Institutions and scholars.	University education. Arts colleges.	School education, general. High and middle schools.	School education, general. Primary schools.	Training schools, or special schools attached as departments to general schools. Schools of art.	Medical schools.	Engineering schools.	Training schools.	Industrial schools.	Other schools.	Grand Total.	Percentage of. Colleges and schools to number of towns and villages.	Percentage of. Male scholars to male population and female scholars to male population.	Remarks.
1	2	3	4	5	6	7	8	9a	9b	9c	9d	9e	9f	10	11	12	13
49	106,111a	105,421a	Males 22,888,051 Females 21,185,479 Total *44,073,530a	Institutions: For Males	9	590	5,543	...	...	...	18	...	...	6,160	5·84	...	
				Institutions: For Females	...	3	302	...	...	...	3	...	...	308	·29	...	
				Total	9	593	5,845	...	...	...	21	...	...	6,468†	6·13	...	
				Scholars: Males	906	9,157	204,512	...	...	...	306	...	...	214,881	...	·93	
				Scholars: Females	...	68	8,726	...	...	...	89	...	...	8,883	...	·04	
				Total	906	9,225	213,238	...	...	...	395	...	...	223,764‡	...	·50	

* Excluding the European and Eurasian population (34,339). † Excluding 5 professional and technical institutions with 222 pupils, 48 schools for Europeans and Eurasians with 1,610 pupils and 7,127 unInspected indigenous schools with 68,305 pupils. ‡ These figures are taken from the Imperial census of 1881.

Detailed Return of Colleges, Schools, and Scholars in the North-

CLASS OF INSTITUTIONS.	DEPARTMENTAL INSTITUTIONS.							AIDED INSTITUTIONS.						
	Number of institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning: English.	Number of scholars on 31st March learning: A classical language.	Number of scholars on 31st March learning: A vernacular language.	Number of institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning: English.	Number of scholars on 31st March learning: A classical language.	Number of scholars on 31st March learning: A vernacular language.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Arts Colleges.														
University Education — English	3	172	166	146	172	126	...	2	157	136	116	157	124	...
University Education — Oriental	1	427	400	364	...	427	...	2	130	109	86	17	89	41
TOTAL	4	599	566	510	172	553	...	4	287	245	202	174	213	41
Schools for General Education.														
High and Middle Schools.														
Secondary Education — For boys — English	67	2,927	2,684	2,257	2,927	2,360	762	56	2,377	2,222	1,794	2,350	1,402	1,108
Secondary Education — For boys — Vernacular	455	3,562	3,195	2,705	...	1,237	3,545	7	241	249	197	...	223	29
Secondary Education — For girls — English	...	...	...	...	...	...	...	2	62	73	65	62	55	62
Secondary Education — For girls — Vernacular	...	...	...	...	...	...	...	1	6	6	6	4	...	6
TOTAL	522	6,489	5,879	4,962	2,927	3,597	4,307	66	2,686	2,550	2,062	2,416	1,680	1,205
Primary Schools.														
Primary Education — For boys — English	72	6,319	5,914	5,000	5,254	2,012	4,423	55	7,491	7,304	5,705	6,454	1,729	6,236
Primary Education — For boys — Vernacular	5,329	187,054	180,514	144,225	...	12,521	187,054	56	2,731	2,667	2,116	40	456	2,316
Primary Education — For girls — English	...	...	...	...	...	...	...	10	1,014	1,018	925	463	10	984
Primary Education — For girls — Vernacular	160	3,687	3,619	2,798	...	19	3,686	122	3,783	3,689	3,081	12	61	3,746
TOTAL	5,561	197,060	190,047	152,023	5,254	14,552	195,163	243	15,019	14,678	11,827	6,969	2,256	13,282
Professional and Technical Schools attached as Departments to General Schools.														
Special Education — Training schools for masters	18	306	301	277	...	15	306	...	...	...	...	...	...	...
Special Education — Training schools for mistresses	...	...	...	...	...	...	...	3	89	81	60	82	...	89
Special Education — Engineering schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Special Education — Industrial schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Special Education — Other schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	18	306	301	277	...	15	306	3	89	81	60	82	...	89
Total of Public Colleges and Schools	6,105	204,454	196,793	157,772	8,353	18,717	199,776	316	18,081	17,554	14,151	9,641	4,149	14,617
Private uninspected Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Grand Total for														

I. The term "classical languages" in columns 7, 14, 21, and 26 includes
II. By aided schools are meant schools not managed by Government officers,
III. Unaided schools are those schools not managed by Government officers
* Attending schools for natives of India.
† Excluding 5 professional and technical institutions with 222 pupils

Education.—General Table 2a (as revised by the Commission).

Western Provinces and Oudh for the Official year 1881-82.

UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.							Grand total of institutions.	Grand total of scholars on 31st March.	GRAND TOTAL OF SCHOLARS ON 31ST MARCH LEARNING			CLASSIFICATION OF SCHOLARS ON 31ST MARCH ACCORDING TO RACE OR CREED.						
Number of institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning					English.	A classical language.	A vernacular language.	Hindus.	Muhammadans.	Sikhs.	Parsis.	Native Christians.	Europeans and Eurasians.	Others.
				English.	A classical language.	A vernacular language.												
16	17	18	19	20	21	22	23	24	25	26	27	28*a*	28*b*	28*c*	28*d*	28*e*	28*f*	28*g*
1	20	16	13	20	20	...	6	349	349	270	...	303	36	...	...	8	2	...
...	...	...	...	...	...	...	3	557	17	516	41	489	68	...	...	...	...	...
1	20	16	13	20	20	...	9	906	366	786	41	792	104	...	...	8	2	...
5	50	41	32	50	21	29	128	5,354	5,327	3,783	1,899	4,296	892	...	...	157	...	9
...	...	...	...	...	...	...	462	3,803	...	1,460	3,574	3,007	796	...	...	...	...	...
...	...	...	...	...	...	...	2	62	62	55	62	...	...	...	...	59	3	...
...	...	...	...	...	...	...	1	6	4	...	6	...	...	...	...	6	...	...
5	50	41	32	50	21	29	539	9,225	5,393	5,293	5,541	7,303	1,688	...	...	222	3	9
13	430	430	345	385	55	293	140	14,240	12,093	3,796	10,952	9,536	3,339	...	...	674	153	39
18	487	502	383	...	117	398	5,403	190,272	40	13,094	189,768	160,911	28,788	...	...	466	...	107
...	...	...	...	...	...	...	10	1,014	463	10	984	123	156	...	...	722	...	13
10	242	275	205	...	...	242	292	7,712	12	80	7,674	4,545	2,696	...	...	458	...	13
41	1,159	1,207	933	385	172	933	5,845	213,238	12,608	16,980	209, 378	175,415	34,979	...	...	2,520	153	171
...	...	...	...	...	...	...	18	306	...	15	306	251	55	...	...	...	...	...
...	...	...	...	...	...	...	3	89	82	...	89	6	...	...	...	83	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	21	395	82	15	395	257	55	...	...	83	...	...
47	1,229	1,264	978	455	213	962	6,468	223,764	18,449	23,079	215,355	183,767	36,826	...	...	2,833	158	180
...	...	...	...	...	...	...	7,127	68,305										
North-Western Provinces and Oudh							13,595	292,069										

European and Oriental classical languages.
but received aid from Provincial revenues or local rates of cesses.
and not received aid from Provincial revenues or local rates or cesses.

and 48 schools for Europeans and Eurasians with 1,610 pupils.

Detailed Return of Expenditure on Education in the North-

OBJECT OF EXPENDITURE.			DEPARTMENTAL INSTITUTIONS.							
			Provincial revenues.	Local rates or cesses.	Municipal funds.	Fees.	Subscriptions.	Endowments.	Other sources.	Total.
1			2a	2b	2c	2d	2e	2f	2g	2
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Arts Colleges.										
University Education	English		88,733	...	...	7,117	...	29,219	802	1,25,871
	Oriental		13,075	...	...	...	...	165	117	13,357
	Total		1,01,808	...	...	7,117	...	29,384	919	1,39,228
Schools for General Education.										
High and Middle Schools.										
Secondary Education. For boys	English		1,66,718	239	4,154	14,626	...	2,905	375	1,89,017
	Vernacular		36,182	17,537	718	2,444	...	750	846	58,477
For girls	English		...	...	...	...	...	...	...	...
	Vernacular		...	...	...	...	...	...	...	...
	Total		2,02,900	17,776	4,872	17,070	...	3,655	1,221	2,47,494
Primary Schools.										
Primary Education. For boys	English		48,809	1,135	8,942	18,371	...	973	1,602	79,833
	Vernacular		62,488	4,97,876	17,459	19,197	...	2,434	1,868	6,01,322
For girls	English		...	...	...	...	...	...	...	...
	Vernacular		11,454	3,182	1,030	...	...	...	490	16,156
	Total		1,22,751	5,02,193	27,431	37,568	...	3,407	3,960	6,97,310
Professional and Technical Schools attached as Departments to Primary or Secondary Schools.										
Special Education.	Training schools for masters		30,280	6,272	...	...	...	135	...	36,687
	Training schools for mistresses		...	...	...	...	...	...	...	...
	Engineering schools		...	...	...	...	...	...	...	...
	Industrial schools		...	...	...	...	...	...	...	...
	Other schools		...	...	...	...	...	...	...	...
	Total		30,280	6,272	...	...	...	135	...	36,687
University			...	...	...	...	...	...	...	...
Direction*			...	...	...	...	...	...	...	...
Inspection*			...	...	...	...	...	...	...	...
Scholarships	Colleges		7,972	...	...	...	...	...	...	7,972
	Schools		4,526	23,687	3,765	...	...	1,475	559	34,012
Buildings			336	27,059	...	...	...	...	1,245	28,640
Miscellaneous			12,695	13,720	...	...	...	36	...	26,451
	Total		25,529	64,466	3,765	...	...	1,511	1,804	97,075
	GRAND TOTAL		4,83,268	5,90,707	36,068	61,755	...	38,092	7,904	12,17,794

* The expenditure on direction and inspection, being for the

I.—The average annual cost of educating each pupil is calcul

II.—In calculating the expenditure from Provincial revenues or any other fund, all payments or contributions from fees or other sources

Education.—General Table 3a (as revised by the Commission).

Western Provinces and Oudh for the official year 1881-82

AIDED INSTITUTIONS.								UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.					
Provincial revenues.	Local rates or cesses.	Municipal funds.	Fees.	Subscriptions.	Endowments.	Other sources.	TOTAL.	Municipal funds.	Fees.	Subscriptions.	Endowments.	Other sources.	TOTAL.
3*a*	3*b*	3*c*	3*d*	3*e*	3*f*	3*g*	3	4*a*	4*b*	4*c*	4*d*	4*e*	4
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
15,215	...	...	2,248	...	16,452	8,599	42,514	...	335	...	...	1,679	2,014
3,547	...	...	127	...	4,463	1,175	9,312	...	...	..	...	...	...
18,762	...	...	2,375	...	20,915	9,774	51,826	...	335	...	...	1,679	2,014
46,277	36	3,902	3,108	...	10,096	41,991	1,05,410	300	114	...	1,514	487	2,415
1,469	33	213	464	...	348	906	3,433	...	...	...	...	...	...
1,320	...	24	220	...	...	1,755	3,319	...	...	...	...	...	...
168	...	...	...	...	...	259	427	...	...	...	...	...	...
49,234	69	4,139	3,792	...	10,444	44,911	1,12,589	300	114	...	1,514	487	2,415
36,301	216	5,105	15,373	...	2,787	29,079	88,861	1,676	271	...	3,614	803	6,364
6,831	197	1,085	901	...	979	8,445	18,438	...	27	...	760	1,609	2,396
6,158	...	96	612	...	96	11,357	18,319	...	...	...	...	...	...
11,788	...	1,000	45	...	187	19,450	32,470	300	...	...	...	1,420	1,720
61,078	413	7,286	16,931	...	4,049	68,331	1,58,088	1,976	298	...	4,374	3,832	10,480
...	...	...	...	...	...	...	...	...	...	...	...	...	...
1,968	120	...	724	...	150	3,709	6,671	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
1,968	120	...	724	...	150	3,709	6,671	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	1,194	1,253	2,447	...	...	...	...	...	...
...	...	60	...	...	1,278	774	2,112	...	...	...	...	...	...
...	...	...	...	...	33,810	3,871	37,681	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	60	...	...	36,282	5,898	42,240	...	...	...	...	...	...
1,31,042	602	11,485	23,822	...	71,840	1,32,623	3,71,414	2,276	747	...	5,888	5,998	14,909

common benefit of all classes of institutions, is shown in columns 5*a* to 5 only.
ated on the average monthly number of the students enrolled.
credited to that fund have been deducted, and such payments have been shown as expenditure under the sub-heads to which they belong.

Detailed Return of Expenditure on Education in the North-Western

OBJECT OF EXPENDITURE.	TOTAL EXPENDITURE FROM					GRAND TOTAL.	Percentage on total expenditure.
	Provincial revenues.	Local rates or cesses.	Municipal funds.	Fees.	All other sources.		
1	5a	5b	5c	5d	5e	5	6
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Arts Colleges.							
UNIVERSITY EDUCATION — English	1,03,948	...	...	9,700	56,751	1,70,399	8·29
UNIVERSITY EDUCATION — Oriental	16,622	...	...	127	5,920	22,669	1·10
TOTAL	1,20,570	...	...	9,827	62,671	1,93,068	9·39
Schools for General Education.							
High and Middle Schools.							
SECONDARY EDUCATION — For boys — English	2,12,995	275	8,356	17,848	57,368	2,96,842	14·44
SECONDARY EDUCATION — For boys — Vernacular	37,651	17,570	931	2,908	2,850	61,910	3·01
SECONDARY EDUCATION — For girls — English	1,320	...	24	220	1,755	3,319	·16
SECONDARY EDUCATION — For girls — Vernacular	168	...	...	...	259	427	·02
TOTAL	2,52,134	17,845	9,311	20,976	62,232	3,62,498	17·63
Primary Schools.							
PRIMARY EDUCATION — For boys — English	85,110	1,351	15,723	34,015	38,858	1,75,057	8·52
PRIMARY EDUCATION — For boys — Vernacular	69,319	4,98,073	18,544	20,125	16,095	6,22,156	30·27
PRIMARY EDUCATION — For girls — English	6,158	...	96	612	11,453	18,319	·89
PRIMARY EDUCATION — For girls — Vernacular	23,242	3,182	2,330	45	21,547	50,346	2·45
TOTAL	1,83,829	5,02,606	36,693	54,797	87,953	8,65,878	42·13
Professional and Technical Schools attached as Departments to Primary or Secondary Schools.							
SPECIAL EDUCATION — Training schools for masters	30,280	6,272	...	...	135	36,687	1·79
SPECIAL EDUCATION — Training schools for mistresses	1,968	120	...	724	3,859	6,671	·32
SPECIAL EDUCATION — Engineering schools	...	...	...	...	...	...	...
SPECIAL EDUCATION — Industrial schools	...	...	...	...	...	...	...
SPECIAL EDUCATION — Other schools	...	...	...	...	...	...	...
TOTAL	32,248	6,392	...	724	3,994	43,358	2·11
University	...	...	...	...	...	...	...
Direction*	35,540	...	...	...	...	35,540	1·73
Inspection*	2,09,662	6,232	...	...	21	2,15,915	10·51
Scholarships — Colleges	7,972	...	...	...	2,447	10,419	·51
Scholarships — Schools	4,526	23,687	3,825	...	4,086	36,124	1·76
Buildings	336	27,059	...	...	38,926	66,321	3·22
Miscellaneous	12,695	13,720	...	...	36	26,451	1·29
TOTAL	2,70,731	70,698	3,825	...	45,516	3,90,770	19·02
GRAND TOTAL	8,59,512	5,97,541	49,829	86,324	2,62,366	† 18,55,572	† 90·28

* The expenditure on direction and inspection, being for the common

The expenditure on professional and technical institutions (Rs. 29,532) and on schools for Europeans and Eurasians (Rs. 1,70,328) is excluded. The total expenditure on

The percentages in column 6 are

I.—The average annual cost of educating each pupil is calculated

II.—In calculating the expenditure from Provincial Revenues or any other funds all payment or contributions from fees or other service

Education.—General Table 3a (as revised by the Commission).

Provinces and Oudh for the official year 1881-82—concluded.

AVERAGE ANNUAL COST OF EDUCATING EACH PUPIL IN									
Departmental Institutions.				Aided Institutions.				Inspected Institutions.	
Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to municipalities.	Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to municipalities.	Total cost.	Cost to municipalities.
7*a*	7*b*	7*c*	7*d*	8*a*	8*b*	8*c*	8*d*	9*a*	9*b*
Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
758 4 2	534 8 6	...	...	312 9 8	111 14 0	...	...	125 14 0	...
33 6 3	32 11 0	...	...	85 6 10	32 8 7	...	...	...	...
245 15 9	179 13 11	...	...	211 8 6	76 9 3	...	...	125 14 0	...
70 6 9	62 1 10	0 1 5	1 8 9	47 7 0	20 13 3	0 0 3	1 12 1	58 14 5	7 5 1
18 4 10	11 5 2	5 7 10	0 3 7	13 12 7	5 14 4	0 2 1	0 13 8	...	...
...	...	...	...	45 7 5	18 1 4	...	0 5 3	...	...
...	...	...	...	71 2 8	28 0 0	...	...	...	...
42 1 7	34 8 2	3 0 4	0 13 3	44 2 5	19 4 11	0 0 5	1 10 0	58 14 5	7 5 1
13 7 11	8 4 1	0 3 1	1 8 2	12 2 8	4 15 6	0 0 6	0 11 2	14 12 10	3 14 4
3 5 4	0 5 6	2 12 1	0 1 7	6 14 7	2 8 11	0 1 2	0 6 6	4 12 4	...
...	...	...	...	17 15 11	6 0 9	...	0 1 6	...	...
4 7 5	3 2 8	0 14 1	0 4 7	8 12 10	3 3 2	...	0 4 4	6 4 0	1 1 5
3 10 8	0 10 4	2 10 3	0 2 3	10 12 3	4 2 7	0 0 5	0 7 11	8 10 11	1 10 2
121 14 2	100 9 7	20 13 5	...	...	...	...	...	...	...
...	...	...	...	82 5 9	24 4 9	1 7 8	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
121 14 2	100 9 7	20 13 5	...	82 5 9	24 4 9	1 7 8	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...

benefit of all classes of institutions, is shown in column 5*a* to 5 only.
education in the Province, exclusive of all uninspected indigenous schools and all schools in Native States that administer their own system of education, was Rs. 20,55,432.
calculated on the total expenditure.
on the average monthly number of the students enrolled.
credited to that fund have been deducted and such payments have been shown as expenditure under the sub-heads to which they belong.

Education.—General Table 4a (as revised by the Commission).

Return showing the results of prescribed Examinations in the North-Western Provinces and Oudh during the official year 1881-82.

Nature of Examination.	Number of Institutions sending Examinees.				Number of Examinees.					Number passed.					Creed of passed scholars.			Percentage* of passed scholars to total number at the beginning of the year on the rolls of the class examined.		
	Government institutions.	Aided institutions.	Other institutions.	Total.	Government institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Government institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Hindus.	Muhammadans.	Others.	Government institutions.	Aided institutions.	Other institutions.
1.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			17	18	19
Arts Colleges.																				
Master of Arts	1	1	...	2	6	1	...	...	7	4	...	...	...	4	...	...	...	66·6		
Bachelor of Arts	3	1	...	4	27	11	...	...	38	5	3	....	...	8	...	...	...	18·5	...	
First Arts of previous examination	3	4		7	36	36	10	...	82	20	19	3	...	42	...	...	...	55·5	27·2	47·8
Total	...	...		...	69	48	10	...	127	29	22	3	...	54	...		....	...	...	...
Schools.																				
Matriculation — Boys	25	19	2	46	220	146	10	16	392	103	48	3	3	157	...	...	...	46·8	40·7	
Matriculation — Girls	...	1	...	1	...	1	...	...	1	...	1	...	...	1	...	...	...	...	...	
Standard equivalent to Matriculation — Boys	2	2		4	8	18		...	26	6	16		...	22	...	...	...	75·0	88·1	
Standard equivalent to Matriculation — Girls	...	2		2	...	35		...	35	...	34		...	34	...	...	...	...	97·1	
Middle School examination — Boys	448	32		480	1,609	368		124	2,101	670	77		35	782	...	...	...	41·6	20·9	
Middle School examination — Girls	...	2		2	...	65		...	65	...	30		...	30	...	...	....	...	46·1	
Upper Primary School examination — Boys	3,481	84		3,565	12,692	1,389		...	14,081	5,888	739		...	6,627	...	...	...	46·3	53·2	
Upper Primary School examination — Girls	52	9		61	132	103		...	235	47	82		...	129	...	...	...	35·6	79·6	
Lower Primary School examination — Boys	4,784	103		4,887	28,363	2,210		...	30,573	13,826	1,008		...	14,834	...	...	...	48·7	45·6	
Lower Primary School examination — Girls	112	30		142	444	305		...	749	237	154		...	391	...	...	...	53·3	50·4	
Total	...	...		...	43,468	4,650		140	*48,258	20,777	2,192		38	23,007	...	...	...	...	...	
GRAND TOTAL	...	...		...	43,537	4,708		140	48,385	20,806	2,217		38	23,061	...	...	...	...	...	

* Inclusive of 1,072 pupils in European and Eurasian schools that are inseparable from the returns.

Education.—General Table 5a (as revised by the Commission.)

Return showing the number of Aided Schools in the North-Western Provinces and Oudh attended by Natives of India on the 31st March 1871, 1876, and 1882, and of the amounts of the grants earned by those schools during the official years 1870-71, 1875-76, and 1881-82.

	Objects of Expenditure.	No. of Schools.			Grants earned.		
		1870-71.	1875-76.	1881-82.	1870-71.	1875-76.	1881-82.
Institutions under Native Managers.	*University Education.*						
	Arts colleges — English	1	...	2	6,000	...	10,200
	Arts colleges — Oriental	...	...	...	...	...	...
	Schools for General Education.						
	Secondary and primary schools — English — For boys	26	22	17	28,148	25,173	18,643
	Secondary and primary schools — English — For girls	2	...	...	600	...	...
	Secondary and primary schools — Vernacular — For boys	4	5	1	520	807	312
	Secondary and primary schools — Vernacular — For girls	50	47	15	6,024	4,124	300
	Professional and Technical Schools attached as Departments to Secondary or Primary Schools.						
	Training schools for masters	...	...	...	...	...	...
	Training schools for mistresses	...	...	...	...	...	...
	Industrial schools	...	...	...	...	...	...
	Other special schools	...	...	...	...	...	...
	Building grants	1	1	...	229	500	...
	Total	**84**	**75**	**35**	**41,521**	**30,604**	**29,455**
Institutions under other Managers.	*University Education.*						
	Arts colleges — English	1	2	2	10,812	12,084	12,687
	Arts colleges — Oriental	1	1	1	2,823	2,885	3,096
	Schools for General Education.						
	Secondary and primary schools.. — English — For boys	164	172	93	1,28,662	1,18,284	69,630
	Secondary and primary schools.. — English — For girls	21	13	12	3,822	7,782	8,941
	Secondary and primary schools.. — Vernacular — For boys	61	82	35	6,043	10,021	4,222
	Secondary and primary schools.. — Vernacular — For girls	43	121	112	9,384	11,934	9,630
	Professional and Technical Schools attached as Departments to Secondary or Primary Schools.						
	Training schools for masters	...	...	...	...	...	...
	Training schools for mistresses	...	...	...	...	...	...
	Industrial schools	...	...	...	...	...	...
	Other special schools	...	...	...	...	...	...
	Building grants	5	2	...	1,299	5,550	...
	Total	**296**	**393**	**254**	**1,62,845**	**1,68,540**	**1,08,206**
	GRAND TOTAL FOR INDIA	**380**	**468**	**289**	**2,04,366**	**1,99,144**	**1,37,661**

I.—Owing to differences of classification the number of aided schools shown here does not agree with that shown in General Table 2A.
II.—The grants represent awards only, and do not in every case agree with the expenditure shown in General Table 3A.
III.—European and Eurasian schools are excluded from this return.

CHAPTER V.

General Summary and Recommendations.

In a general survey of the present state of education in the North-Western Provinces and Oudh two blank spots are very noticeable: the first in the education of the upper classes; the second in that of the women. Whatever progress has been made in filling up the outline sketched by the authors of the Despatch of 1854, has been confined to other portions of the community; the natural leaders of the common people, and the arbiters of domestic happiness in all classes of society, are, for the most part, as far removed from the light of Western knowledge as they were 50 years ago.

The absence of an educated aristocracy and the widespread sterility of educational effort caused by this void are the theme of all the evidence. The bare fact is most explicitly stated by Pandit Lachhmi Shankar, Professor of Physical Science in the Benares College: "For the management of such institutions," he says, speaking of aided schools and colleges, "we want an educated aristocracy, which does not exist in these Provinces." Of the Khshatryas or Rájputs, the caste of Rajas, the Raja of Bhinga himself writes—"Whilst education is extending its influence to almost every household in India, it is sad to record that this important class of the population is stationary, and the same as it was a century ago. However, uncultivated as it is, it has an immense influence for good and evil in the land." Of the Musalmans, Maulavi Sami-ulláh Khán asserts—"The children of the respectable and wealthy portion of the Muhammadan community (leaving out Government servants) are not even to be seen in any Government college or school;" and again, speaking of the halkabandi, *i. e.*, the Government rural schools, the same gentleman says—"The respectable zamindars, even those who are worthy of being ranked in the middle class, whether they be Hindus or Muhammadans, seldom send their children to be educated in these schools." It has been shown in the body of the Report that nearly 70 per cent. of the population of the provinces is agricultural, and that the number of landowners (or zamindars) is considerably over a million; unquestionably the most influential of the landowners are either Musalmans or Rájputs.

A most intelligent witness, Bábu Abinásh Chander Banerji, who has had much experience of Bengal as well as of these Provinces, gives it as his opinion that "the state of higher education in these Provinces is now what it was in Bengal 25 years ago." Further on he remarks—"The influential classes in these Provinces, not being themselves educated, do not appreciate the advantages of education; and the number and resources of educated natives who appreciate the value of education are limited, and, further, their status is far from satisfactory." On the subject of female education, which will be discussed further on, it is sufficient here to quote one remark from the evidence of Raja Jai Krishna Dás: "The talent of half the population (I mean the female sex) runs to waste and is totally unprofitable."

It may be necessary to guard against the assumption that by education for the upper classes is here meant high education, or that those who complain that the upper classes are uneducated seek their remedy in a larger expenditure of State funds. Such is not the case. There is no indication of a belief that undue importance is attached by the Department either to high or primary instruction, or that sufficient provision has not in the abstract been made for the present requirements of the provinces in both grades; but the complaint is that both from high and primary instruction, the classes who by tradition and national consent rank highest in the estimation of the people are practically excluded. Rank in India does not, as in England, depend almost solely on money. The petty zamindar,* whose ancestors have owned the land he occupies for ages, is at least as important a personage as the banker or contractor

* We include in this term the descendants of former zamindars who, under the Revenue law, have lost their original status.

who has amassed a fortune under the present Government. The solution of the difficulty, therefore, is not a matter of money, but of tact in administration. It must be remembered that the sources of instruction (on the Western method) are almost monopolised by the Government. Good teachers are scarce, and they are mostly absorbed by Government institutions. There are in fact two agencies for diffusing Western knowledge, and two only—Government and the missionaries. This being the case, it becomes very important to recognise the fact, which in itself is sufficiently manifest, that there are class prejudices among the people, and that the same kind of school cannot suit all grades of society. India is not different in this respect from other countries, and surely there are no people more reserved, exclusive, and tenacious of their social rank than the English. Yet the Education Department has persistently ignored all the social distinctions of this country. Special arrangements have, it is true, been made for the separate education of European and Eurasian children in schools to which natives are not admitted. It is perhaps to be regretted that this is the only instance in which caste* prejudices have been consulted. The Brahmin or Rájput boy must go to the same school as the son of his father's cowherd or ploughman, of the family grocer, blacksmith, and cobbler. There would not be much harm in this in the earlier years of a boy's life, if the master were in any way responsible to the zamindar; but the master is the creature of the Department, and possibly takes no interest in his boys beyond coaching up the smartest to pass a good examination, while the rest are left to their own devices. Later on in life, however, the low-caste boys, if they do well, will get scholarships and go to the tahsíli school, and perhaps thence to the zilla school and thence to college. But the son of the zamindar remains where he was, content to lord it over his contemporaries in his own village, and despising, perhaps hating, the learning any of them may have acquired. If his father wished to send him to the zilla school, to whom could he entrust him? In school-hours the boy would certainly be brought into contact with boys of inferior position, and who would look after him out of school-hours? There may be a boarding-house, but that too is under the Department, open to all castes and managed by an official. All these obstacles might be surmounted if the desire for education were strong, but the desire can hardly be said to exist. As Saadi says, a Christian, half famished, alone, with a good dinner, on the day after the Ramzan, is not very likely to fast. The upper classes are not keen to secure the benefits of Western education for their children; but if they were, there are no schools to which they would willingly send them.

It may be asked, why has not this state of things produced its own remedy in the foundation of private schools? The answer is that while in a few cases this has been done—witness the Kayasth pathsala at Allahabad, the Bengali Tola school at Benares, and the Anglo-Muhammadan school and college at Aligurh—the difficulties are very great. As has been mentioned above, there is a great scarcity of efficient teachers, and a greater desire for education must be created before means to satisfy it are undertaken. But the chief obstacle is the idea, so strongly prevalent among the people, that whatever is done for them *must* be done by the Government. This idea, so far as the education of the zamindars is concerned, the Government have unfortunately done much to encourage. We need not dwell on the fact that all the money spent by the State on education is absolutely under the control of a department which in its earlier years did not conceal its satisfaction at the disappearance of indigenous schools. The policy of the Government is best known to the people by its refusal, when asked, to allow the zamindars to administer for themselves the funds which they had contributed for the education of their own children. Here, indeed, was a crucial test; the zamindars, under the influence of English advisers, had agreed to

* It would no doubt cause a shock to many philanthropists who lament the existence of caste in India if they could once realise how exactly the feelings to which caste owed its origin are reproduced in the present age. The Sanskrit word for caste means literally colour. There were originally three classes—the priests, the warriors, and the traders of the *white* caste, also called the *regenerate* or twice-born. The millions of the *black* caste, the *unregenerate*, were confounded together under the term Sudra.

give their sons the benefit of education; they taxed themselves to raise a fund for the purpose, and entrusted it to the Government. Some years afterwards they preferred a modest request to be allowed some voice in its expenditure, and they were refused.

The chief remedy for this need hardly be suggested. It has in fact already been discovered and is being applied. Committees are being constituted for every district, and it is understood that real control of the district funds will be given them. Under local control there can be little doubt that the halkabandi schools will become what they were intended to be—primary schools for the sons of zamindars. The children of other classes, if they attend these schools, should be made, and no doubt will be made, to pay adequate fees. For the appointment of masters and the general control of the schools, local school boards will probably be constituted, similar to those existing in the Central Provinces. The zamindars will certainly be allowed some voice in the appointment of the masters. The action of the Department will be limited to inspection, report, and advice. There will be no difference in this respect between the halkabandi and the indigenous primary schools, and the latter cannot fail to improve when they are relieved from their present sense of inferiority. Such subjects as reading, writing, and arithmetic should be made compulsory in the school course, but they might be supplemented by others at the discretion of the district committees. The improvement in instruction may be safely left to committees, if they have the control of funds. Whatever else they may do, they will not allow the money they spend to be wasted.

The indigenous schools aided by grants from the district committees will provide all the instruction needed by the great mass of the people. If adequate means be taken to supply teachers, and if the sons of the very poor receive their modicum of instruction free, its cost being defrayed by the local boards, this system is capable of indefinite expansion. The schools will be of every variety; and there is no reason to apprehend that any caste or class of boys would be universally excluded.

It has been computed above that the number of the very poor in the provinces is about four millions. The number of boys of school-going age for whom gratuitous instruction would have to be provided, if education were made compulsory, would thus be three lakhs. From the district reports on indigenous schools it would appear that the teachers are content with an anna a week, or Rs. 3-4 per annum for each pupil.* At this rate the total cost of gratuitous instruction for all the boys of the province who need it would not exceed Rs. 9,75,000. It will be many years before all the boys are brought under instruction, but it would not be impossible even now for district committees to raise the funds required for giving free instruction to all who are unable to pay for it.

Although at the outset the zamindars would get their education free, it is not to be supposed that this anomaly would last. The contribution for halkabandi schools is limited in amount, and no expenditure should be incurred upon them that could not be defrayed from it. The reasons for maintaining these schools for the present on their former financial footing are—1st, that they exist; 2ndly, that the education of the zamindars as a body requires to be specially fostered; 3rdly, that it is desirable to wipe out the suspicion of injustice created by the expenditure of the fund on schools which the zamindars could not keep for their own children. As the desire for education is developed, the fund will necessarily be inadequate to the demands upon it. The expenditure will gradually be confined to affording a free education to the poorer boys and to supplementing and stimulating private enterprise. The mere fact that committees will hereafter have to raise additional funds for the gratuitous education of the very poor will suffice to make their administration of all funds

* A school for 20 boys would at this rate give a teacher a little over Rs. 5 per mensem, but in addition to this, he would receive presents in grain or cloth or oil, &c., and he would probably pay no rent for his house.

entrusted to them economical. In the meanwhile it may be hoped that the state of education among the upper classes will have recovered its equilibrium.

The problem with upper and middle schools is how to make them self-supporting. It has been shown that the paying classes are to a large extent shut off from primary education, and if this defect be cured, there can be little doubt that the number of paying scholars at the higher schools will increase. But the first and indispensable step towards making any institution self-supporting is to keep a separate strict account of its income and expenditure. It is impossible to tell how near or how far from being self-supporting a school is, if its accounts are amalgamated with those of every other institution of the kind in the province. It is useless to expect that adequate fees will be levied at any school if the fee income is credited in the lump to a provincial fund.

The existing Government schools and colleges are intended to be models. Models of instruction and discipline they may be; models of good management and economy they cannot at present be. There should be as little distinction in this matter as possible between Government and aided schools. It would seem quite practicable to assign for a term of years a fixed allotment for each school or college. If trustees be not procurable, the principal or headmaster, aided and advised by his subordinates, might be required to administer the income of the institution. The Government allotment* would be supplemented by fees, endowments, and scholarships; the rate of fees should be fixed by the trustees, or principal, or master, and the whole income should be spent, saving special trusts, for the general advantage of the institution. It may be asked, how would this be consistent with the retention of the educational staff on a provincial list, and would it not injuriously affect their pay and promotion? It is believed that a scheme might be adopted similar to that in force for the Civil Medical Department. The Educational officers might be graded according to seniority and status on entering the Department, but their pay would be calculated on the assumption that it will be supplemented by fees. Promotion would be partly by seniority and partly by transfer from a less to a more important charge. Of course, a fixed proportion of the fees only would be taken by the master or principal, the remainder being spent on the institution. The more nearly the status of Government institutions is assimilated to that of aided institutions, the easier will it be hereafter to transfer them to local bodies on the grant-in-aid system. At the same time the invidious distinction between Government institutions and aided institutions would be greatly lessened, were such a course adopted as the one suggested above. The remarks of Professor Rajkumar Sarvadhikari on the subject of the grant-in-aid system are well worthy of attention.

The master of these schools would continue to be appointed by the Department until the institutions are transferred to private managers, but in all other respects the action of the Department, as in the case of primary schools, should be limited to inspection, examination, report, and advice.

Wherever there is a Government school or college, it is necessary that there should be a boarding house or houses for the boys who attend from a distance. It would be better if the construction and management of boarding-houses were left to private enterprise,† but they are so indispensable that in the present state of apathy it may be desirable for the State to provide them. When they are provided by the State, the utmost care should be taken that the caste prejudices of the boarders are not disregarded, and that they have proper facilities for the discharge of their religious observances; otherwise those who are best able to pay for education of an advanced type, and who would do most good with it, will continue to hold aloof. There is no reason why the current expenses of the boarding-houses should not be wholly defrayed from the fees.

* We use this term for convenience to include all grants from the Government direct, or from local or municipal boards.

† An attempt to provide boarding-schools by the creation of a society of subscribers registered under Act XXI of 1860 has already been made.

It would appear that the entrance examination is a bar to the matriculation in colleges of paying students. The matriculation is of course into the University, but a college career is practically forbidden to those who have not matriculated in the University. It would seem very desirable that the authorities of the college should be completely unfettered in determining the admissions to their own institution. The present Director of Public Instruction has stated his opinion that more students would enter college if the entrance examination were abolished. He writes—"We have not succeeded in getting the wealthy classes to come to college, but, as you say, more of these would come if it were not for the entrance examination, and a couple of years' instruction would do them good." The University of Calcutta is founded on the model of the University of London, which from its broad aims and liberal constitution was most fitted for reproduction in India; but for so conservative a country as the North-Western Provinces, situated, too, at such a distance from the capital, the collegiate system of Oxford and Cambridge would seem to possess decided advantages. The degrees which are conferred by the University are to the natives of this country what degrees in honors at Oxford or Cambridge are to the Englishman. The large number of pass men who contribute so largely to the wealth and importance of the colleges in the older seats of learning in England find no parallel in this country. Yet a college course for the young gentry who have no inducement to read for honors would, besides benefiting them, tend greatly to increase the income and importance of the colleges. There is another objection to the entrance examination that it is in itself very generally regarded as the goal of education instead of, as it should be, a test of admission to a further course of study. The University is too far off for the real object of the entrance examination to be appreciated, and it is considered to be the final object of a school career. If the heads of colleges were allowed to admit students on their own responsibility, and if candidates for University degrees were registered on their passing some preliminary examination *after* entering the college, it is probable that a far larger number of boys would prosecute their studies beyond the school course, and that paying students would be induced to spend a year or two at college before settling down at their homes. The middle-class examination would then be the goal of school instruction, which it is eminently fitted to be.

The three main recommendations contained in the above sketch, having for their object the removal of the present apathy with regard to education among the upper classes, are as follows:—

First, the restriction of halkabandi schools for a time to the sons of zamindars.

Secondly, the provision of boarding-houses (in which due respect for the claims of caste and the observances of religion will be maintained) at the district centres of instruction.

Thirdly, the institution of special classes and of boarding-houses at the colleges.

It has been suggested also that the best means of giving effect to these recommendations is the utilisation to the utmost of local energy, the conferment of large powers of financial control on local agencies, and the withdrawal of the Department from the direct management of local institutions.

The peculiar duty of the Department, as may be inferred from the title of its chief, is the *direction* of public instruction. We give the widest sense to this term, including in it the observation and control of every influence which can affect the general state of education in the province. For the successful discharge of so important a function, the first requisite is an accurate knowledge of all that is actually being done for the education of every class of society, of the agencies employed, and of the value of the instruction given. Such a knowledge can only be obtained by the periodical inspection of schools and examination of scholars, the systematic review of current literature, and a sympathetic apprehension of popular feeling. The duties of inspection and examination could not be detached from the Department, and they alone, if

efficiently discharged, would tax the strength of the present staff. The influence of the Department may be successfully manifested—first, in the detection and removal of any hindrances to the development of education in any part of the country or class of the community; secondly, in the enforcement of the legal duties and liabilities of all persons entrusted with funds for educational purposes, or responsible for the management of educational institutions; thirdly, in the provision of a sufficient number of competent teachers; fourthly, in the selection and approval of text-books; fifthly, in the reward and encouragement of scholastic or literary merit; sixthly, in the formation of the public taste. The field is surely wide enough.

With the object of giving a direct stimulus to the acquisition of learning for its own sake—that it is to say, not merely as a means to obtain Government service or worldly advancement—we would strongly recommend that a portion of the imperial or provincial grant for education should be devoted to founding fellowships at the Allahabad College, and to awarding pensions to men outside the Department who have done good service to the cause of education or literature. It is the almost unanimous opinion of all the witnesses that sufficient encouragement has not been given to high education. It is admitted on all sides that the demand for high education has not yet reached such a stage as to make the profession of teaching a profitable one. Great astonishment has been expressed at the Government's having made so little use of the few graduates whose education is said to have been so expensive. One witness has gone so far as to say—"The claims of the educated are persistently ignored: they are deliberately kept down, and all the avenues to distinction are shut to them" (Babu Haris Chandra). That this is an exaggeration is proved by the long list of his contemporaries at the Agra College given by another witness, Babu Tota Ram, all of whom have risen to distinction in the service of Government. But it is quite true that the highly educated, *i.e.*, the graduates, are at a great disadvantage in attaining Government patronage compared with those who have not prosecuted their education beyond the entrance standard. The statement of Babu Abinash Chunder Banerji may be taken as correct. "In the Subordinate Executive Service there is, I believe, only one graduate of the Calcutta University throughout the North-Western Provinces. The Subordinate Judicial Service numbers 90 members, and there are only three graduates of the North-Western colleges in it out of a total number of about 125." The whole of the answer from which this quotation is made is worth study. In the same strain is answer 25 of Lala Baireshwar Mittra, who proposes a scheme for throwing open the highly-paid posts in the Uncovenanted Service to competition, and remarks—"A move in this direction will be far more generally useful to the people than any scheme for appointing natives to posts specially reserved for the Covenanted Civil Service, which can but create unpleasant relations between the rulers and the ruled."

Now, it would be a very hasty conclusion to assume that the Government or the heads of departments deliberately prefer uneducated to highly-educated officials. The fact is that in all departments the pay of the different appointments rises according to a fixed scale. The Deputy Collector, whose maximum salary is Rs. 800, has probably entered Government employ as a naib tahsildar on Rs. 50. The head clerk on Rs. 200 or Rs. 300 has commenced life on Rs. 15 or Rs. 20. The serishtadar or head of the vernacular office may have served a year or two as an apprentice before drawing a salary of Rs. 10. All these commence their official career about the age of 18, that is six years before the college student has taken his M.A. degree. The work in all the offices is so heavy that it is found almost impracticable to introduce, except in the lowest grade, an outsider who has no practical experience. On the other hand, a graduate does not think himself sufficiently remunerated even by a salary of Rs. 50. But, however much the Government services would benefit by the introduction into them of more highly educated men, it would be fatal to the cause of high education if it were sought for *merely* as a passport to Government employ. And yet while thirst for knowledge as a good in itself is so rare, some stimulus to high education is required.

We believe that no better assurance could be given to the people that the Government values education for its own sake than the foundation of a moderate number of fellowships in connection with the Muir College at Allahabad. The example would speedily be followed by benefactions for the same object. Six fellowships of Rs. 100 per mensem would cost the Government Rs. 7,200 per annum. They might be made tenable for three years without residence, but after that term residence in the vicinity of the college should be insisted on. The graduates who obtained these fellowships would have leisure after their studies to look round them for suitable employment. Those who wish to enter Government service would have the means to prepare themselves by a short apprenticeship for an appointment suitable to their attainments. But what would be perhaps more conducive to the spread of general education than anything else—those of them (and there must be some) who prefer a quiet academical life to a struggle for wealth would be able to prosecute their studies in dignified retirement, take a part in the management of their college, and enrich the literature of their country with the results of their life-long studies. "Our colleges and professors," says Dr. Valentine, "ought to be centres and leaders of the intellectual life of the community in which they are situated."

At the same time the Government could not perform a more graceful act, nor one that would more fully convince the people that its present policy is not to disparage high education as useless and costly, than to assign a certain number of pensions, similar to those of the civil list in England, for the benefit of men whose devotion to literary pursuits has stranded them in poverty. Such pensions need not as a rule exceed Rs. 10 per mensem. Two for each district of the provinces would cost Rs. 11,760 per annum.

Another method by which the spread of education might be encouraged is the establishment of free libraries. The most effective means which the Government could adopt to stimulate the establishment of libraries would be to make a yearly grant to the Asiatic Society of Bengal, or any other learned society, for the publication of a standard series of books relating to India, which should be distributed to every registered free library in the country. The libraries would of course be subject to the inspection of the Department. So much is the want of standard books on India felt in small stations that the European residents alone would probably undertake the establishment of free libraries, if by so doing they could command access to the books of reference they so often require.

The position of the masters of primary schools would be greatly improved if they were made the depositories of the various Government orders and proclamations which are intended to reach the people. For this purpose, it would only be necessary that the master should register his name at the district committee's office, and that the committee should communicate to the Government the number of registered schoolmasters in the district.

The arrangements for the supply of teachers do not seem to be by any means adequate. The Department would, no doubt, devote more attention to this important branch of education if relieved from the direct management of schools. The number of persons (males) returned as teachers in the census of 1881 is 17,636. The number of scholars in normal schools on the 31st March 1882 was 306. The normal schools are intended only to supply teachers for the Government primary schools. It does not appear that the masters of the normal schools are themselves sufficiently trained or prepared for giving instruction in the mode of teaching, or that they have access to the latest English works published on the subject. There is no manual for teachers like that in use in the Central Provinces. Greater attention to the whole subject of providing efficient teachers is the only remedy that need be suggested.

We now come to the extremely important subject of female education. The failures which have occurred in the past, notwithstanding the earnest and long-sustained efforts of a sanguine administration, may well make us diffident in

proposing schemes for the future. But since the probable cause of past failure lay in an under-estimation of the difficulties to be overcome, there is still room for hope to those who admit the arduous nature of the task. It is, at any rate, gratifying to know that the subject has already attracted the attention of those most interested in its success, and that in the families of which the male members have received an English education progress is being made in the instruction of the ladies. That there is no objection in the abstract to ladies receiving instruction is proved by the assertions of both Hindu and Musalman witnesses, that wherever facilities exist for communicating instruction within the house the ladies often avail themselves of it. In the history of both races, instances are not wanting of ladies who have been distinguished for literary ability as well as intellectual vigour.

In this branch of administration, still more than in the education of the men, the greatest regard must be paid to the traditional prejudices of the people. "Human beings," says Professor Rájkumar Sarvadhikari, in a paper which is full of interest, "are not abstract or universal, but *historical* human beings, already shaped and made what they are by human society. Great mistakes are made by not taking into account the accumulated influence of past generations. If Hindus have certain prejudices in this matter, these should be respected, and means should be found to remove them. Instead of this, the Government officers, as soon as they establish a few schools, expect to find their benches filled by the daughters of all the respectable families in the neighbourhood. If they do not find their expectations fulfilled, they begin to cavil and despair of success." The same witness continues: "If well-trained high-caste females be sent as teachers to the zenana, who would on no account mix up religion with the instruction they impart, I have not the slightest doubt that female education would make rapid progress. At present female teachers properly qualified for the task cannot be obtained."

A supply of teachers, then, is the first requisite. The account given by Mrs. Etherington of the progress that had been made in establishing a normal school at Benares, up to the date when her appointment was abolished, shows that there is no insuperable difficulty in the undertaking.

The first step to be taken would appear to be the establishment, either at Benares or Allahabad, of a Government school and training institution with an accomplished and experienced mistress at its head. At either of these places, but more particularly at Allahabad, it would be possible to name a committee of ladies to whom the whole financial management of the institution might be entrusted. At the head-quarters of each division, and possibly at some of the district head-quarters, ladies might even now be found able and willing to serve on a committee for the control of the funds already allotted to girls' schools, or to agencies for zenana teaching. Wherever the instruction of girls has developed to such an extent as to make inspection and examination worth the additional cost, an Inspectress of Schools should be appointed by the Department. It is agreed on all sides that European ladies might do an enormous amount of good if they took a more direct interest in the education of the girls of this country. The one drawback which is alleged is their want of familiarity with the languages of the people. This is not a difficulty that would offer much resistance. If the means of obtaining instruction in the languages were afforded at the capital of the province, and if a system of prizes for passing examinations were introduced, there are many ladies who would willingly prepare themselves for an occupation which would materially relieve the *ennui* of life in a dull station, while affording them increased opportunities for exerting their benevolence. It is probable, too, that there are ladies whose interests do not extend beyond this country, and who would be glad to qualify themselves for the posts of Inspectress or Professor. Not to speak of translations, original books are already in existence both in Urdu and Hindi which could be perused by ladies, and an untainted selection of passages in prose and poetry by authors of recognised merit, as well as of the best popular songs and proverbs, might easily be made which would convey a fairly accurate impression of the prevailing modes

of thought and peculiarities of idiom. The books might all be printed in the Roman character, which will undoubtedly some day supersede both the Persian and Nagri alphabets. The staff of the provincial training institution would naturally be the teachers, and this institution should contain accommodation within its walls for ladies who might wish to attend from a distance for the purpose of studying the languages.

The character of the institution would resemble that of a convent. An ample space of ground—say 20 to 25 acres—should be enclosed with a high wall. Within this enclosure, which, where not built over, would be laid out as a garden, would be three settlements—a Christian settlement containing the house of the lady manager, houses for the European teachers and for the ladies who come there to study, and a small chapel; a Musalman settlement governed by some Musalman lady, containing houses for the Musalman pupils, a house for the mistress, and a mosque; and a Hindu settlement under a Hindu mistress on the same scale. The school buildings would be in the centre, so as to be easy of access from each section. Servants' houses and other offices would of course be provided. The entire menial establishment might, as in the ideal college of "The Princess," be of the female sex. Each settlement would have its own mistress, but the government of the whole institution would be exercised by the lady manager. The accounts would be audited by a committee of ladies appointed for the purpose, and the premises would be open to the inspection of visitors nominated by the Government.

Ladies attending the institution for the purpose of study would have the opportunity of making themselves acquainted with the details of the management and system of instruction. The examinations for prizes would of course take place outside the institution and would be conducted by the Department.

It may seem that the scheme here roughly sketched out—not for the general introduction of female education, but as a preliminary step towards its introduction—is altogether too costly for acceptance by the Government. But the entire cost of the experiment would not come near to what is being spent upon the education of the men; and the certain results of educating one-half of the community, while the other half is kept in ignorance, are so appalling, that some action in the matter becomes imperative. At present the only educational agencies for women worthy of the name are the missionary schools and zenana missions. The native witnesses, while cordially acknowledging the good work which has been done by these, protest against their being adopted as the national organisation for the purpose. The mass of the people are at present so apathetic, and so little accustomed to combined exertion for national objects, that, unless the Government shows the way, they will not move. The following quotation from Mrs. Etherington's evidence is to the point: "People do not, as a rule, *want* or *seek for* any improvement in their social or mental condition until they have first realised the utility of the improvement by seeing its good effects on others. Female education had to be long and carefully fostered in Calcutta and its neighbourhood before the idea seemed to take root in the Bengali mind that it is a good and not a bad thing for a woman to know how to read and write, but I suppose no one would now say that Bengalis do not want education for their girls. The present improved state of things there is worth all the trouble, time and money that have been spent in bringing it about."

We have made no recommendation for the immediate extension of primary girls' schools. Until teachers are provided, and arrangements made for female inspection and administration, there can be no guarantee that a further expenditure of Government money would not be wasteful. It is admitted by Pandit Din Dayál Tiwari, a Deputy Inspector of Schools, that the schools now in existence, *i.e.*, after the extensive reductions made, "are at best a sham." The Honourable Raja Shiva Parshád, formerly an Inspector of Schools, stated in his evidence: "The Department had hundreds of girls' schools scattered throughout the provinces . . . . but Sir John Strachey wiped them off the face of the earth with one stroke of his pen;" but when asked if

any of these schools were worth keeping, his reply was, "That I cannot say; they were possibly as good as others in other provinces and in Upper India." Of the same schools, Baboo Haris Chandra says, "It cannot be denied that the majority of the schools that were closed by Government had only a nominal existence."

The schools which have survived should be maintained in the hope of their being gradually improved under more efficient inspection; an extension of their number would at present be premature, and hereafter should be left chiefly to private effort. When female education is placed on a level with male education, it will devolve on the district and municipal committees to make provision for the *free* instruction of the very poor of both sexes, the girls as well as the boys; but until that time arrives, there is no call for an expenditure of local funds upon girls' schools. The expenditure from provincial funds will increase as the desire for female education is developed, but it should be rigidly restricted to projects designed for the purpose of setting examples for imitation, and of helping the people to help themselves. If, with its experience of what has happened in the past, the Government were hereafter to monopolise the diffusion of female education, as it has hitherto done with education in general, the error would be unpardonable.

Having considered in detail the best means of remedying the two salient defects of the present educational system, it remains for us to give a general outline of the entire educational machinery as it would exist under the organisation which we contemplate. We must first, however, give some account of the local system existing in the provinces.

The whole area of the country is divided into—I, districts (or zillas); II, municipalities; III, towns administered under Act XX of 1856. Whatever is not situated within the limits of a municipality or town is included in the district area. The constituent parts of a district are mahals, *i.e.*, estates separately assessed to land revenue. The constituent parts of municipalities and towns are mahalas or wards. The affairs of mahals are managed by zamindars, *i.e.*, the owners of the estates. In mahals there is generally a mir mahalla,—that is to say, some influential personage who, by common consent or sufferance, rather than by direct nomination or election, is allowed to exert a general guidance and supervision of the affairs of the mahalla. In municipalities, however, where the election of members of committees has been introduced, the mahalla system has been partially superseded, the jurisdiction of the municipality being parcelled out anew amongst the members.

Municipalities already have a free constitution with the full control of the taxes raised within their area. Towns under Act XX of 1856 are embryo municipalities. Their funds, raised by direct taxation, are under the immediate control of the Magistrate, but the assessment is made by a body of townsmen annually appointed by the Magistrate for that purpose and called a panchayat. In most particulars of importance a Magistrate will act by the panchayat's advice. District committees differ from municipal committees in three points,—(1) the members are nominated instead of being elected; (2) the power of taxation does not vest in them; (3) the control of the district funds is exercised by them to a very limited extent. But the effect of the measures which are now under consideration will doubtless be to place district committees on much the same footing as municipal committees.

The primary object of each branch of the local system is security, and the first demand on the funds raised in each of the local areas is for "watch and ward." This is a function distinct from that of police, which in India has always been associated with the Imperial Government. The second object is the maintenance of communications, and after this comes education and other general measures of improvement. It is now proposed to transfer to local agencies the entire responsibility for all ordinary expenditure on education. The ordinary expenditure will eventually be limited to the amount required for giving free instruction to those who are quite unable to pay for it. At the present

moment it includes the amount which during a transition state is required to keep existing educational establishments afloat until such time as the demand for instruction shall make the profession of teaching profitable. As the finances of the province will be immediately relieved by this transfer of debit, and as the local finances have hitherto only preserved their equilibrium without the additional expenditure now required, a transfer of some sources of income from provincial to local revenues becomes a necessary consequence of the measure. The source of income which could most appropriately be transferred is the license tax on trades, coupled with the fees paid for licenses for the sale of intoxicating liquor. In the districts the income raised from the profits of trade is the natural complement of the income raised by cesses on land, the present local fund. In the towns and municipalities there is so much similarity between this tax and the present municipal taxes, that some municipalities have been permitted to contract for the whole of its incidence within their areas.

Taking it for granted that the present local system will be preserved, and that each of its three branches will be in the receipt of adequate funds for the necessary expenditure within its particular area, the next question to determine is what should be the scope of its action. As has been stated above, the responsibility of the local boards will be ultimately reduced to the provision of funds for giving free instruction to those who cannot pay for it. For this purpose it will not be necessary that any of the educational institutions of the country should be under their *direct* management. Eventually, no doubt, all the schools in the country will be managed as the indigenous schools now are. At the outset, however, the management of all the primary schools which have been created by the Department must be undertaken, as well as the supervision of the primary indigenous schools which require aid. The local board will have to provide an inspecting agency for the purpose of satisfying themselves that the funds appropriated to these objects are not misspent or wasted. For schools of a higher order, however, we have recommended either that trustees should be appointed or that the masters should be constituted the managers. The duty of local boards in regard to these would at present be the supply of funds, and this duty would lapse when the schools become self-supporting. The proportions in which the present cost of these schools should be defrayed by the different local boards will have to be settled by arbitration, for, of course, the school situated within the area of a town benefits the population of the surrounding districts as well as the town population. The award of the local Government in this matter would be accepted as a final settlement.

The scholarship system is but an extension of the principle of free instruction for the very poor. Amongst a progressive people, it is felt to be no less a hardship that a boy of great natural capacity should be debarred by poverty from prosecuting his studies as far as his bent will take him, than that a boy of ordinary ability should be debarred from that modicum of instruction which his equals in rank and intellect enjoy. In India, where instruction has always been free of cost, this sentiment is peculiarly strong. It will therefore be quite in accordance with the national sentiment that ample provision should be made by the local boards for awarding scholarships to be competed for by the students domiciled within their areas.

During the period of transition, it will be well if the local boards keep in view the desirability of making the grants to schools of the higher order take, as far as possible, the form of scholarships. Thus, suppose a zilla school of 200 boys with a teaching staff of nine masters, costing Rs. 4,320 per annum. The schooling-fee is probably eight annas per mensem and perhaps 40 boys may be exempt; the fee income would thus be Rs. 960 per annum, leaving Rs. 3,360 of the ordinary expenditure to be defrayed from other sources. It would probably be ascertained on enquiry that at least one-half of the boys were able to pay on the average a fee of Rs. 2-8 per mensem instead of only eight annas, but it would be necessary to make some distinction between the boys in the lower and upper clases. Suppose it were arranged that boys under 15 should pay Re. 1 per mensem, boys over that age Rs. 2, and boys learning

English in the upper classes, Rs. 3. If all the 200 boys were paying students, the income from fees may be roughly estimated as follows :—

	Rs.
100 boys at Re. 1 per mensem	1,200
60 „ at Rs. 2 „	1,440
40 „ at Rs. 3 „	1,440
Total .	4,080

If the local boards were at once to provide scholarships for one hundred boys on the scale of fees thus approved, there would be no difficulty in the schools exacting fees on that scale from the other pupils. At the same time the difference between the amount of scholarships (Rs. 2,040) and the balance of expenditure which would have had to be defrayed by the local boards under the former scale of fees might be credited for a term of years to the capital account of the school. Every improvement in the school premises, the library furniture, &c., would tend to increase its popularity and the number of paying students. The conversion of the greater part of the grants made by local boards into scholarships would hasten forward the time when the school might become independent of direct pecuniary support.

In the same way the grants to indigenous primary schools should as early as possible assume the form of actual payments for instruction given to a certain proportion of the boys.

One of the duties to be hereafter discharged by local boards will be the ascertaining what children within their jurisdiction are in receipt of instruction.

The functions which will be transferred from Government to the local boards may be summed up under two heads :—

(1) Provision of funds for all existing Government schools (not colleges) and for the inspection of primary schools, whether departmental or indigenous.

(2) The extension of primary instruction and the future provision of funds for all the gratuitious instruction that may be required.

The charges and functions which will remain with the Government will be the following :—

(1) The cost of direction, inspection, and examination.

(2) Provision of funds for grants-in-aid to private schools of the higher order and colleges ; for scholarships at Government colleges and for the maintenance of the Government colleges (except Allahadad), until such time as they become self-supporting ; for the support of the Allahabad College, with a staff of professors, fellows, scholars, and pensioners ; for the support of normal schools, of institutions for high technical instruction, and of the female training institution, the cost of prizes and of the publication of books for the free libraries.

The office of Director of Public Instruction should be one of high rank and emoluments. The college at Allahabad should be the focus of all the learning of the province. Its staff of professors and fellows should be utilised for the middle-class examinations which would be held at all the more important towns in the provinces. The Inspectors of Schools acting under the Director's orders would keep him acquainted with the progress being made in every grade of instruction, and in every class of society, throughout the province, and would enable him to bring to the notice of the Government any failure on the part of the various bodies entrusted with powers under the Educational Acts to discharge their duties. But the actual provision of instruction and management of schools would be in the hands of the people, and the spirit of independence and self-help would in reality be fostered.

STANDARD LIST.

Questions suggested for the examination of Witnesses before the Commission on Education. (Witnesses are requested to select any of these questions on which they have special knowledge, or they may propose others.)

1. Please state what opportunities you have had of forming an opinion on the subject of Education in India, and in what Province your experience has been gained.

2. Do you think that in your Province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

3. In your Province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

4. To what extent do indigenous schools exist in your Province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

7. How far, in your opinion, can funds assigned for primary education in rural districts, be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

8. What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

11. Is the vernacular recognised and taught in the schools of your Province the dialect of the people? And if not, are the schools on that account less useful and popular?

12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

13. Have you any suggestions to make regarding the taking of fees in primary schools?

14. Will you favour the Commission with your views; first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

17. In the Province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

19. Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

20. How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your Province, and do you consider it adequate?

22. Can you adduce any instance of a proprietary school or college supported entirely by fees?

23. Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

24. Is the cause of higher education in your Province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

25. Do educated natives in your Province readily find remunerative employment?

26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

27. Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

28. Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

29. What system prevails in your Province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

30. Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

31. Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

32. What is the system of school inspection pursued in your Province? In what respect is it capable of improvement?

33. Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

34. How far do you consider the text-books in use in all schools suitable?

35. Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability or to interfere with the production of a useful vernacular literature?

36. In a complete scheme of Education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

37. What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your Province? Have you any suggestions to make on the subject?

41. Is there indigenous instruction for girls in the Province with which you are acquainted; and if so, what is its character?

42. What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

43. Have you any remarks to make on the subject of mixed schools?

44. What is the best method of providing teachers for girls?

45. Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

46. In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

48. Is any part of the expenditure incurred by the Government on high education in your Province unnecessary?

49. Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

51. Is the system of pupil teachers or monitors in force in your Province? If so, please state how it works.

52. Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

53. Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

54. Has the demand for high education in your Province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

55. To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

56. To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

57. To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

58. What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

59. In your opinion, should fees in colleges be paid by the term, or by the month?

60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

61. Do you think that the institutions of University professorships would have an important effect in improving the quality of high education?

62. Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire Province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

63. Are there any arrangements between the colleges and schools of your Province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

64. In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

66. Are European professors employed or likely to be employed in colleges under Native management?

67. Are the circumstances of any class of the population in your Province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

68. How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

69. Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

70. Are the conditions on which grants-in-aid are given in your Province more onerous and complicated than necessary?

EVIDENCE TAKEN BEFORE THE PROVINCIAL COMMITTEE FOR THE NORTH-WESTERN PROVINCES AND OUDH.

N.B.—The serial numbers of the questions in the Examinations in Chief of the witnesses refer to the numbers which those questions bear in the Standard List of Queries forwarded to all witnesses and reprinted *at the beginning of this volume.*

W. W. H.

Evidence of SAYYID ALI HASSAN, *Deputy Collector, Bareilly.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—For about nine years that I was a tahsildar in the Saháranpur district, I had ample opportunities of inspecting schools of different kinds and of forming opinions as to the merits of public and private instruction. At Roorkee I succeeded in establishing an Anglo-vernacular school (called the Orman School) on the status of a zilla school. I superintended it for several years personally, and acted as Secretary to the Local Committee of Management. Since I have been a Deputy Collector I have never ceased to take an interest in the cause of education. My experience has been chiefly gained in the North-Western Provinces and Oudh.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The theory on which the system of primary education is based is not open to much criticism I believe, but it has not practically proved a success. The impediments in the way of progress are, first, the insufficiency of pay of teachers, their frequent absence from their schools, their unpopularity with the village people, and their not being held in high estimation with them. These defects can perhaps be cured by employing better paid teachers, men of influence and of good family and character. As to the scheme of study, the general impression is that it needs revision. People seem to think that the students that come out of the Government schools are imperfect in literature and good handwriting compared with those that are trained at the indigenous institutions. Some of the most popular books, such as the Gulistan, Bostan, and some well-known books on letter-writing, are not generally taught at the Government institutions; and more time is spent in geographical and mathematical lessons, which it is believed are of much less value to the son of an ordinary husbandman. People who can afford to secure the services of a teacher generally employ a man to sit at their door. This man begins with religious training, and as the boys advance in age they are taught Persian and Urdu. Mathematics remain of course out of the question. I am of opinion that the present scheme of study requires careful revision. More attention should be paid to teaching language than science.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction is, I have reason to believe, declining now-a-days. Educational officers have been frequently doing their best to defeat it, to improve the attendance of their own school whenever practicable. I have heard from good authorities that, in some instances, teachers at private schools have been held out inducements to leave their service, and to enter Government employ. A large attendance of scholars is the chief aim of the education inspecting officers of the lower grade. Boys brought up at some of the private institutions, which are of course now-a-days few in number, can, I think, excel those instructed at Government schools in literature and good handwriting; they cannot of course compete in arithmetic, &c., of which private teachers have but very little knowledge. For appointment as a ministerial officer in the Civil and Revenue Departments little mathematical attainments seem to be necessary, and this can easily be acquired by home or self-instruction. I can safely say that some of the boys who have passed the Middle School examination are much below in qualifications for the public service those who have had the benefit of an ordinary home education.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—India is a country where people depend much on Government for their good, so, if the Government would leave all business in their hands, the result would in its present state be a failure of the system. At villages where the people are not well off, but have a liking for instruction, Government primary schools should be maintained; but where there are a better class of people to be found in villages, and who have been accustomed to employ teachers at home, it would be very advisable to give them a grant-in-aid with more easy conditions. The local committee will be the best judge of such matters. Too much interference by public inspecting officers should, however, be avoided. In this district I think 100 institutions of this latter kind might be established. If Government bears one-half of the pay of teachers, that will be sufficient.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Leaving the matter of education entirely in the hands of Local Boards would not, perhaps, result in any real improvement. There are districts in the North-Western Provinces and Oudh where it is difficult, or rather impossible, to get a useful class of members for the Board, so a hard-and-fast rule would be inapplicable. Where such

difficulties arise, the Local Board should be presided over by one of the district officers; separate funds should be assigned for each tahsil, and the control to be exercised by such bodies should be limited to tahsil sub-divisions. Deputy or Assistant Collectors in charge of sub-divisions can with advantage act as chairmen of the Committee.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—All the schools situated within the Municipal limits should, in my opinion, be entrusted to Municipal Committees; but the direction and inspection of the zilla and high schools should not entirely be left to the Committee, as it would render a uniform system all over the province impossible; and the absence of professional aid in direction and inspection will produce poor results. The Municipal law should be amended so as to make it obligatory on the Committee to provide for charges of elementary education. This will be a sufficient security.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—There are some institutions under the management of local bodies to whom I believe can be transferred some Government institutions; for instance, the Muhammadan College at Aligarh, the Orman School at Roorkee, and several mission schools. The mission school at Saháranpur was in excellent condition when I saw it some years ago, and I was told that the people formed a higher estimate of the instruction imparted there than that at the Government school. Where such institutions exist, and their management is not defective, it would be well to fix a grant-in-aid for them, and to close Government schools. To this proposal there will be exceptions in some instances, *viz.*, where people have a prejudice against going to such schools, or where there is sufficient room for two schools, an attempt to do away with one will be injurious to the public community. Each case should be disposed of on its own local circumstances.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not know of such a school. I believe there is none in the united provinces.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—No. The difficulty is, that almost all the educated Natives make up their minds to enter the public service, and as the appointments and chances for appointments are comparatively few, many of them do not readily get appointments. The son of every carpenter, clothseller, and other men carrying on a trade of some description would hate to revert to his old business after he has received education at a Government school. Ambition for public service is stored in his bosom, and the most significant proverb lost sight of "Kár-i kasháwarzi o saudágari 'st B'ad gadái pas az án chákari'st."

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—No; I do not think there is much truth in the statement.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The people in this country are naturally unwilling to do honorary (unpaid) services, without certain inducements. There may be a selected few, in some places, who would take an interest in inspection and examination, but, as a general rule, no efficient agency is available.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—No; but the scheme of study and the text-books are not quite popular, and there is some room for improvement. Vernacular literature, it is believed, is sinking down. The attainments of most of the people are of an ordinary nature.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No. In this and other districts that I know of secondary schools have been substituted for primary schools in cases of actual necessity only.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Certainly. The rates of fees must be fixed with due regard to the means of the parent or guardian. The following scale may be recommended:—

	₹	a.	p.		₹	a.	p.
1.	1	8	0	3.	0	8	0
2.	1	0	0	4.	0	4	0

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Muhammadans are indeed more backward in progress than their Hindu brethren. This is due to the fact that they are comparatively poor, and some of them still continue to hold aloof from English education. This latter thought will, however, very soon die, and this prejudice has already

considerably diminished during the later years. The gentlemen who founded the Aligarh Muhammadan College have been very successful in removing all sorts of prejudices from a large portion of the population, and deserve the most cordial thanks of society.

BAREILLY:
The 6th July 1882.

Supplementary Evidence of SAYYID ALI HASAN, *Deputy Collector, Bareilly.*

Ans. 2 (*Latter part*).—I am of opinion that the present system of administration admits of great improvement. The Deputy Inspectors of Schools are not generally very useful officers. They do not seem to be very influential. Under the present self-government scheme there is not much need for their services. I would suggest a paid Secretary to the Local Board (Educational Department) for every District, and tahsili visitors (corresponding with the present Sub-Deputy Inspectors) for each tahsil. These secretaries should be selected from good families of the district where they are to be employed, and should be paid from ₹ 200 to ₹ 250 each. The appointments of Deputy Inspectors and Inspectors of Divisions should be abolished. These secretaries should be the inspecting officers for their respective districts, and the referee of the Committee and the Collector in all educational matters. The appointment of Director of Public Instruction is, however, indispensable, as he is the chief controlling authority.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I do not think any particular classes of people generally hold aloof, nor do I think primary instruction is sought for by any particular class. Whenever I went to see schools, I happened to see boys of all callings and castes attending. There is sometimes a feeling evinced by people of good descent, but in poor circumstances of life, that their children should not associate in schools with low-caste boys; but perhaps this prejudice is gradually diminishing, and the spread of education will further tend to root it out.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The qualifications of the present staff of teachers are indeed of a very inferior character. They do not command any respect in the village society. It would be well to improve their position by appointing them ex-officio stamp-vendors and pound-keepers, wherever practicable. More sound discretion should be exercised in selecting men for the appointment. They should be men of high caste and connected with families which, though not in good circumstances of life, may be of good reputation—Sayyids, Shaikhs, Pathans, Brahmans, Kayasths, Khattris, and Mahajans should be the persons appointed to these posts.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I am of opinion that works on sanitation, agricultural experiments, and morality should be the chief subjects of instruction for agricultural classes. Arithmetic must be taught to some extent, such as would be useful to them in daily life. Hindi and Urdu would be the main languages taught; but where people like to read some Persian books, that should not be refused.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and, if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the schools is certainly the dialect of the people. Urdu has, it may be said, become a universally adopted language. Thousands of useful books have been translated into that language, and it is recognised as the common language of these provinces. Any change would seriously impede the progress and development of science.

Cross-examination of SAYYID ALI HASAN.

By THE REV. W. R. BLACKETT.

Ques. 1.—Had the mission school at Saharanpur a larger number of boys in attendance than the Government school?

Ans. 1.—Yes, it had.

Ques. 2.—Is there any general dislike to sending boys to mission schools?

Ans. 2.—Not generally; but more educated parents often do not like to send their children to mission schools.

By MR. WARD.

Ques. 1.—With reference to your answer to section 62, are you aware that according to the census returns of 1881 the percentage of children under instruction to total population is larger respectively for the Muhammadan than for the Hindu community?

Ans. 1.—No; but when I have visited the schools I have always found that there were fewer Muhammadans present than Hindus.

Evidence of THE REV. B. H. BADLEY, M.A., *American Methodist Mission, Lucknow.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have laboured as a Vernacular Missionary in Oudh during the past 9½ years—four years at Gonda (having charge of mission work in both Gonda and Bahraich zilas); the rest of the time in Lucknow. At Gonda I had supervision of village primary schools: in Lucknow I have had charge of Anglo-vernacular middle and branch schools, together with the Centennial high school. I have frequently visited Government schools of various grades.

Ques. 2.—Do you think that in your province the system of primary education has been placed

on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—It may be resting on a sufficiently *sound* basis, but it certainly is in a very backward state, and should be developed. The following statistics, which I quote from the last Educational Report for the North-Western Provinces and Oudh, dated 31st March, 1881, are certainly very suggestive.

Education in Oudh, 1880-81.

Number of Schools.			Number of Scholars.	Remarks.
(A) Primary		1,250	49,527	Of these schools a very few are unaided; the others are either Government or aided schools.
(B) Middle and high		14	2,569	
(C) Girls'		74	2,111	
	Total	1,338	54,207	
1871-72	Total	1,541	54,596	
1872-73	,,	1,759	53,331	
1873-74	,,	1,326	55,909	Preceding years.
1874-75	,,	1,371	59,391	
1875-76	,,	1,420	50,397	
1876-77	,,	1,443	54,818	
1877-78	,,	1,423	54,575	

The population of Oudh, according to the Census of 1881, was 11,487,741. The above table gives as a ratio one pupil in school to every 212 of population: perhaps, if all indigenous schools, most of which are hardly worth mentioning, were added, the ratio would be raised to 1 in 200.

The table shows how little progress there has been during the past nine years.

Of course it is useless to quote comparative statistics, *i.e.*, of Europe or America, on this point; but, in my opinion, steps should be taken to raise this ratio at once to at least 1 in 100: to do this I would suggest that the number of primary schools be doubled.

I may add another table, compiled from data supplied by the Inspector of Schools of Oudh:—

Lucknow Schools, 31st March 1882.

Number of Schools.			Number of Scholars.
(A) Boys	Government	7	352
	Mission	12	1,537
	Private	2*	886
(B) Girls	Government	10	263
	Mission	19	885
	Private	2	50
	Total	52	3,973
Of these primary schools		29	2,000

* Including Canning College, which is aided, managed by the taluqdars. It has 827 students, all told.
The Martiniere College for European and Eurasian boys not included, as it is on a separate basis.

The population of Lucknow (Census of 1881) is 239,778. This showing gives one pupil in school to every 60 of population. Besides, there are a few indigenous schools.

In Lucknow also, it seems to me, the number of primary schools should be doubled. The best plan would be, as the city is not at all compact, to open new schools here and there in the largest *mohallas*.

As will be seen, the Missionary agencies in Lucknow have the largest number of schools and the most pupils. The missions rank in the following order:—

(1) American Methodist Mission.
(2) Church of England ditto.
(3) Wesleyan ditto.

The mission schools are well located, carefully supervised, and are doing a good work: they are aided from Provincial funds, not by the Municipality. The latter does very little in this line, merely supporting six primary schools of its own, attended by 348 pupils. I should think the Municipality, specially as it has a large surplus in hand, might organise (say) 30 primary schools. Were it to provide half the funds, no doubt Missionaries or other private parties would come forward and agree to take up the work.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—So far as my observation goes, the people in general desire their children to be educated. Hindus and Muhammadans of all castes and grades are represented in all our schools. The children of shop-keepers are seldom found, and are not allowed to remain long in school, as their fathers set them to work at a very early age. Native Christians, both in city and in rural districts, seem to be more anxious than any other class of people to have their children educated. They are, of course, encouraged in this by Missionaries, who teach them to appreciate the blessings of education.

Lower castes, chamars, sweepers, and others, are practically excluded from all schools. In some places, *e.g.*, Rae Bareli, Oudh, and elsewhere, Missionaries have insisted on allowing low-caste boys to attend, and with commendable firmness have carried their point; but, of course, this would not be attempted in Government schools. A pandit in a village school would throw up his place rather than admit the son of a chamar, however promising the boy might be. This is the natural result of Hinduism with its pernicious system of caste.

In order to meet the demands of low-caste people, whose children are thus excluded, I would recommend special schools, primary of course, for these. In a school for chamar boys, of which I have had charge during the past four years, I have seen as satisfactory work and rapid progress as in any other school.

The "influential classes," I fear, are sadly indifferent as to the extension of elementary knowledge to every class of society. Caste distinctions, inherited prejudices, and other causes combine to make the upper classes very careless on this and many other points.

The following table, taken from the Oudh Educational Report for 1874-75, shows the creeds and castes of the parents whose children were then attending school; and there is probably about the same ratio to-day:—.

Oudh Schools, 1874-75.

Christians.	Hindus.					Muhammadans.	Others.	Total.
	Brahmans.	Kshatrayas.	Bais and Kayasths.	Sudras.	Total.			
489	15,476	7,162	11,668	9,259	43,565	15,276	61	59,391

As Muhammadans make up about 10 per cent. of the total population of Oudh, the table just given shows that in this province at least Muhammadans are more appreciative of education than Hindus.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—These schools were thoroughly investigated in 1874-75 by the Inspector of Schools, with the following result:—

Indigenous Schools, Oudh, 1874-75.

Number of	MUHAMMADAN SCHOOLS.				HINDU SCHOOLS.				GRAND TOTAL.
		INDEPENDENT.				KAITHI.			
	Private.	Secular.	Religious.	Total.	Sanskrit.	Private.	Independent.	Total.	
Schools.	508	60	39	602	63	41	50	154	756
Scholars	2,251	497	225	2,973	506	232	627	1,365	4,338

These statistics give an average of less than six pupils to each school. Regarding these schools my own observation confirms the remarks made by the Inspector of Schools, *viz.*,—

(1) "The methods of teaching and management are the same in all; attendance registers are not kept; there is no course of study; pupils are not divided into classes.

If two boys happen to be reading a book by the same author, they will invariably be found reading at different places. The schools are very noisy—each boy reading at the top of his voice.

(2) "The vernacular of the province is not studied in these schools; Persian, Sanskrit, Kaithi, and Mahajani are taught, not Hindi and Urdu.

(3) "None of these schools have separate school-houses. Sometimes a patron lends a room; sometimes the teacher gives up a part of his own house; in some cases a mosque is used.

(4) "These schools never teach more than one subject; they are as one-sided as they possibly can be. According to native notions, a school should have one aim, and one only. A general training for general purposes is repugnant to native sentiment. Arithmetic, history, and geography are not taught. The teachers know nothing about them.

(5) "These schools, excepting those that are purely religious, are all special or professional schools, *i.e.*, their aim is to prepare the pupil for some specific trade or calling, not to educate him.

(6) "These schools are for the rich or middle classes and for the higher castes; they are not schools for the general population."

It is evident from the foregoing statements that these schools cannot easily be utilised and made a part of the national system of education. The teachers are very ignorant, and although often influential members of the community, are not adapted to school work. At Bahraich I employed one such man, an elderly Hindu, whose pupils formed the nucleus of a large school; but I was continually surprised to find how little the man really knew.

I know of no instances of such schools applying for or receiving grant-in-aid.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Private effort, unaided, is accomplishing very little. The mass of the people, of course, think that the Government should carry on this work. I presume the idea of twenty men in a village clubbing together to support a school in their midst for their own children, has never occurred to the inhabitants of our rural districts. The private agencies for primary instruction at present are, therefore, almost entirely confined to Missionary organisations, and these have such limited funds at their command that they cannot accomplish much unless aided. It sometimes happens, as recently in the sadr bazar, Lucknow, that zealous Muhammadans take their boys out of the mission school and employ a Maulvi to teach them; but this, I am satisfied, is an exceptional case.

If a truly liberal patriotic feeling pervaded the hearts of wealthy Natives, one result would be the establishing of schools independent of Government aid; but this unhappily does not exist (at least in Oudh). The wealthy banker, shop-keeper, or *zamindar* would much rather build a temple at Ajudhiya or Benares than spend a part of his wealth in carrying on schools.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—As this has not been extensively tried as yet, it is difficult to answer. Presumably such Boards ought to be able to look after the primary schools of rural districts, but where the schools are at a long distance from the sadr station, they are almost certain to be neglected. I can suggest no better plan; the educational officers of the province and zila should continue to have authority to visit and report upon all such schools.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—The tendency of the new decentralisation scheme is, of course, to put schools of all grades in the hands of the Municipal Committee. Unless a large number of non-official members are asked to assist in this work, I fear the schools will suffer from neglect; the members of most Municipal Committees having all the work they can well attend to, I am not prepared to say that these non-official members, Hindus and Muhammadans, many of whom were never in school, would take the necessary pains to visit, examine, and report upon the schools. If they do, the scheme as a

mere educating process will be a boon to the poor people of the land.

In Oudh there is no Municipal Committee without its European chairman and at least two or three European members. This element would, I think, secure the sufficient provision referred to. I apprehend no difficulty on this point.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In this part of India no new schools have been opened, and hence there has been no great demand for teachers. A Government Normal school, with a capacity of teaching 24 pupils, has just been opened in Lucknow. I believe such a school greatly needed. Each zilla in Oudh has its Normal school (or Normal class), and these, no doubt, are sufficient for the needs of the work.

As a rule, village schoolmasters are highly respected by the people. Where they are not, they themselves are to blame. Their influence is beneficial among the villagers, and might be still more so had they courage to speak against idolatry and the many forms of superstition prevalent in rural districts.

I think the result would be helpful if each school were to have a public closing, every year, presided over by some district official, European or Native, at which time prizes should be distributed, the teacher read an essay, and the scholars give recitations. On these occasions the parents and friends of the children should be present, and the chairman should encourage them to support their school and stand by their teacher.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—(1) Sanitary primers, *e.g.*, Dr. Cuningham's; (2) simple treatises on the wonders of nature, trees, plants, flowers, &c.; (3) books showing the advantages of a farmer's life—how to succeed, what to do, and what to leave undone; general precepts, &c. These books could be utilised as readers.

All instruction should be as efficient as possible.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Urdu and Hindi, Persian and Sanskrit, are taught in our schools. The two former are the languages of the people; the latter their classics. No change is needed.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I should say decidedly *not*. In the present backward state of popular education in India this system may be safely set aside for at least some years to come.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The people should be encouraged to give, and in this particular Inspectors can do much. Where they see the son of a wealthy man paying no fees, they should send for the man and explain the necessity of paying fees. On the other hand, no poor boy should be excluded on account of inability to pay fees.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—(1) As stated in answer 2, I think Municipal Committees might do more in this line by opening up new schools. Provincial funds should also be drawn upon more largely.

(2) In bringing about efficient supervision, I think Government should utilise our Native Christians. In Lucknow, *e.g.*, there are at least a score of such men, well educated, employed in Government offices and elsewhere, who are quite competent for this work (primary education), and who would do it if asked.

Provincial teachers' institutes (meetings), modelled after those in America, would bring the teachers together annually, and ensure a higher degree of efficiency. Lectures, normal drills, reviews, &c., &c., would combine to make these occasions interesting and profitable. They should be conducted by the Director of Public Instruction, or, in his absence, by the Inspector of Schools for the province.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—On the whole, I think the grant-in-aid rule, *i.e.*, of the North-Western Provinces and Oudh, are about what is desired. Perhaps for a time it would be desirable to increase proportionally the grants to *boys'* primary schools, *i.e.*, make these *one-half* the total cost, as in the case of girls' schools.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—Practical neutrality exists.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—(1) Generally speaking, all classes.

(2) In some cases I think it well founded, *e.g.*, in Canning College, Lucknow. The fees in the College Department are very low—much lower than in similar institutions at Allahabad. The European professors, I understand, are desirous of having these increased, but the managing talukdars (wealthy Natives) are opposed to the increase.

(3) Rupee 1 per mensem—certainly a very low rate.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No; I have never heard of any.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—The Missionary colleges at Calcutta present the best answer to this question. I believe they are more popular than Government colleges; and, as is well known, in 1881 the General Assembly's Institution carried off the highest honors, especially in the "F.A. and B. A." examinations. Missionaries, as a rule, aim to succeed in whatever they undertake.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Yes; being inferior in many respects to the Bengalis, who are continually entering the province, the Natives do not succeed as well as they might, and are content to take lower posts than they should.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—So far as my experience goes, I should say yes.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—No; the training and study required to pass the Entrance Examination are very helpful. The practical value of education in secondary schools is not impaired: no unnecessary branches are taught.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No; I have no suggestions.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—So far as I know, the scholarship system is impartially administered.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Not in Lucknow, nor elsewhere that I know of. I cannot speak as to permanency of Municipal support: if granted, I should think it would be permanent.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I think Normal schools a necessity. A boy in preparing to pass the Entrance has no time to spare for normal methods, even were it his plan to teach after passing: nor has the teacher time to devote to extras. Normal schools are essential at home, and I should think all the more here in India, where good Native teachers are so few.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Inspector of Schools (European) visits all the leading schools annually, and is assisted by Native Deputy Inspectors. Of course, no one is better qualified than these for this work.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I am of the opinion that Missionaries would be quite willing to assist in this work if invited by Government. They are engaged in bazar preaching, itinerating, &c., and are generally well acquainted with the city or district where they labour; and most of them are deeply interested in popular education. No doubt educated Native gentlemen, pleaders, and others, of whom the number is increasing every year, would be willing to assist, and, as mentioned in paragraph 15, I think there are many Native Christians who could be utilised, especially for primary schools.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—This is a very grave question, and one can speak only from his own experience.

(1) Along with Dr. Murdoch, of Madras, the Rev. K. S. Macdonald, of Calcutta, and many others, I strongly object to the use of Huxley's "Hume," as in the "B.A." examination this year. I need not state my reasons, as I am confident that Calcutta or Madras Missionaries have called the attention of the Educational Commission to this book.

(2) The Entrance Urdu text-book "Mazamin" is not a fit book for all Entrance classes. Some parts of "Sakantula" as translated, while not decidedly obscene, are still unworthy to be put into the hands of students, especially of girls. I believe that no text-book should be adopted that cannot be put into a high school for *girls* (of which there are several in North India). Surely our vernacular literature is not so meagre as to necessitate books with very marked blemishes to be read by thousands of pupils in all our schools.

(3) I think that Government should issue an order providing that only expurgated editions of the "Gulistan" should be used in its schools. At present, with the exception of a few mission schools, the full text is used, disfigured by blemishes. The very air of India is so impregnated with impurity, foul language, obscene expressions, and the like, that all our text-books should be *clean*.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The present movement, as I understand it, is in the right direction. The Government should multiply schools for primary instruction, and should also carry on Normal schools, at least one in each province. The higher schools and colleges, with perhaps the exception of one college in each province, should be left in the hands of other parties.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from

the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—Such a step would be to say, in a word, to the people, the Government proposes to bring a good primary education within the reach of you all. If you wish higher schools you must pay therefor, or accept those controlled by other than Government agencies. For a short time there may be disappointment and dissatisfaction, but in a very few years I am sure this will pass away, and succeeding generations will approve the wisdom of the measure. The common people need illumination.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—No; it would be understood that the institutions aided by Government would teach up to prescribed standards as usual, and, with the larger patronage given them, they would no doubt be made more thorough and successful than heretofore. They would be visited and reported upon by the educational officers of the province, and it would be to their own interest to work efficiently.

Ques 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—So far as my observation goes, no. Something should be done, but, situated as we are, but little can be attempted. Teachers should be instructed to teach morality in their schools by example as well as precept.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Not that I know of. In many schools better benches (forms) might be used. Light gymnastic exercises might profitably be introduced, as in the common schools of America: even 15 minutes each day to arm-swinging, &c., would be helpful as well as enjoyable. Whether or not the common Native schoolmaster of India could unbend sufficiently to drill his scholars in these things is a question. No doubt he would consider it quite *infra dignitatem*.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—No.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Government girls' schools in Oudh have not been a great success, and are not at all promising. The indifference of the people, their peculiar views as to the place and work of woman, the prejudices of long years, early marriages—all these are against girls' schools. It seems very difficult to retain girls longer than two or three years: in this time they learn to read very creditably, but signally fail in other branches. Discouraging as this work is, I think Government should continue to carry it on. Normal schools will by and by give efficient teachers, and these will ensure better schools.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—These are hardly possible in India.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Our Christian orphanages and boarding schools help in supplying our mission with teachers. Government Normal schools of course send out others. If there were not so many difficulties in the way, I should think that Hindu widows might become teachers; the worst is that these unfortunate girls and women are kept so constantly at work that they have no opportunities for preparing themselves for this work, even if they had the desire. Hinduism would hardly tolerate such an advanced movement.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In my own mission the wives of Missionaries, together with the zenana Missionaries (unmarried ladies), are doing a great deal in this line. Several of these ladies supervise a dozen girls' schools each (for Hindu and Muhammadan girls): several others have charge of boarding schools for Native Christian girls. One of these ladies, Mrs. Gill, of Paori, has compiled a mental arithmetic in Hindi, published at the Mission Press, Lucknow. This illustrates the interest taken in this work.

Apart from Missionary ladies, I do not know any European ladies who visit or take special interest in native girls' schools, especially among Hindus and Muhammadans. There are some no doubt who do.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I know of no unnecessary expenditure of this kind in Oudh. If Government were to open a college or even a high school in Lucknow with existing schools in operation, it would certainly be unnecessary; but this is not contemplated so far as I know.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I know of three such places, *viz.*, Sháhjahánpur, Moradabad, and Bijnour in Rohilkhand. Here the American Methodist mission began high schools, erected buildings, &c., and afterwards Government set up its own schools. It would perhaps be difficult for Government to retire in favour of the mission schools, still, it could be done.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I do not think they take too exclusive an interest in higher education. Certainly the employment of practical teachers would be a great

gain. These officers, very naturally I think, come to look with greater favour upon higher schools; village and town schools are often dull, unattractive, and are not easily supervised, while they yield comparatively small returns.

(2) I think the employment of such men would be beneficial. They would find plenty of work to do.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The system prevails more or less. Where the school is too large to be taught by a single teacher, and not large enough to justify the employment of two teachers, monitors are engaged. The plan is not a bad one.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Yes; otherwise, it will be impossible to secure the proper amount of fees.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—One-half.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The number should never exceed 40. It seems to me it makes no difference as between schools and colleges. A good teacher can teach as many students in the one as in the other.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—For the present, by the month. By-and-by the rule might be changed so as to require quarterly payment in advance.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Yes, the public examination is a healthy discipline. In the case of girls' schools promotions might be left to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another. What are the arrangements which you would suggest?

Ans. 63.—Boys expelled from a school are not —certainly should not be—received into others. As to others, there is more or less of going from one school to another. Up to the present time no special arrangement has been made in Lucknow. Of course where two schools, side by side, have equal resources, it is very easy to make regulations; but where one has ten times the prestige and money the other has, it is difficult to make satisfactory arrangements. With proper care there need be no special fear on this point.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Yes, on condition that the cost *per capita* should not be excessive. The provincial Normal school should be connected with this.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—If I had charge of such an institution, I should certainly employ European professors. Others might not. I have had no experience in this line, and hence would not be over-confident. Perhaps there are better Native teachers available than I am aware of.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—In Canning College, Lucknow, supported by the taluqdars of Oudh, with a considerable grant-in-aid, there are three such professors, two besides the Principal. The high standard maintained, and the continued success in examinations, prove the wisdom of the policy. Whether in a managing committee, composed entirely of Native gentlemen, a similar course would be pursued or not, I cannot say.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—In such a case Government should satisfy itself as to the extent and kind of religious teaching, and should explain to the people that their children will not be compelled to accept the religious teaching, *e.g.*, in a mission school the master teaches the Decalogue; but if the Hindu father does not wish his son to observe the second commandment, he can counteract the teaching of the school by his home influence. The Government should insist on having a *first-class* school, and should see to it that the standard in all subjects be kept high.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—I should say not. European managers, familiar with educational institutions at home, have a great advantage over others; still, experiments in this direction might be more successful than I think, especially in the large cities of the land.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—No; in other parts of India I have heard complaints, but not in the North-Western Provinces and Oudh.

Lucknow, June 9th, 1882.

APPENDIX.

School Statistics for the year 1881 of the American Methodist Mission in North India.

Circuits and Stations.	VERNACULAR SCHOOLS.										ANGLO-VERNACULAR.									GRAND TOTAL.									
	Boys' Schools.	Number of Pupils on Roll at end of Year.			Average Daily Attendance.	Girls' Schools.	Number on Roll at end of Year.			Average Daily Attendance.	Boys' Schools.	Number on Roll at end of Year.			Average Daily Attendance.	Girls' Schools.	Number on Roll at end of Year.		Average Daily Attendance.	Number of Schools.	Teachers.	Pupils.	Christians.	Non-Christians.	Average Daily Attendance.	Entire Expenses of Schools.			Annual Cost of each Pupil.		
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.			Christians.	Total.								₹	a.	p.	₹	a.	p.
Kumaon District.																															
Naini Tal	...	...	...	...	...	...	...	...	...	...	1	6	126	132	120	...	...	...	...	1	7	132	6	126	120	1,592	0	0	13	0	0
Bhabar	8	16	293	309	212	2	8	35	43	35	...	...	...	...	...	...	...	...	...	10	10	352	24	328	247	...			...		
Eastern Kumaon	7	6	395	401	254	2	10	15	25	22	...	...	...	...	...	...	...	...	...	9	10	426	16	410	276	799	12	3	1	14	0
Dwarahat	3	3	149	152	91	1	6	8	14	13	...	...	...	...	...	...	...	...	...	4	6	166	9	157	104	291	0	0	1	13	5
Garhwal	9	24	311	335	237	3	44	19	63	71	1	21	82	103	70	...	...	...	...	13	33	501	89	412	378	4,655	1	0	12	5	0
Total	27	49	1,148	1,197	794	8	68	77	145	141	2	27	208	235	190	...	...	...	...	37	66	1,577	144	1,433	1,125	7,337	13	3	...		
Rohilkhand District.																															
Bareilly	12	84	170	254	188	15	1	219	220	200	1	17	110	127	111	1	284	284	284	29	51	885	369	515	783	8,330	0	0	9	6	6
Fatehganj	4	8	64	72	65	2	7	6	13	10	...	...	...	...	...	...	...	...	...	4	5	85	15	70	75	286	15	3	3	5	9
Khera Bajhera	2	9	54	63	43	2	2	44	46	28	...	...	...	...	...	...	...	...	...	4	5	109	11	98	71	436	0	0	4	0	0
Shájahánpur	6	5	177	182	153	18	1	316	317	268	3	222	262	484	375	...	...	...	...	27	47	983	228	755	796	6,036	12	0	6	2	3
Panahpur	...	...	...	...	...	...	...	...	...	...	1	38	...	38	29	1	34	34	31	2	5	72	72	...	60	672	0	0	9	7	5
Budaon	5	90	150	240	205	17	75	305	380	351	1	40	60	100	80	...	...	...	...	23	35	720	205	516	436	2,820	0	0	4	0	0
Kakrala	2	7	19	26	22	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	26	7	19	22	96	0	0	3	11	0
Bilsi		40	6	46	38	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	4	46	40	6	38	108	0	0	2	6	0
Moradabad	12	38	268	306	262	14	13	292	305	278	1	40	106	146	130	1	105	105	100	28	44	862	196	666	770	6,524	0	0	7	9	0
Chandausi	2	...	50	50	40	2	...	40	40	30	1	1	49	50	40	...	...	...	...	5	6	140	1	139	124	491	0	0	3	8	0
Sambhal	3	25	75	100	90	6	...	120	120	100	1	6	74	80	65	...	...	...	...	10	14	300	31	269	255	1,170	3	0	4	8	0
Amboha	2	14	12	26	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	26	11	12	21	108	0	0	4	0	0
Bijnor	8	49	122	171	150	12	53	144	197	175	...	...	...	...	...	...	...	...	...	20	30	368	102	266	325	1,410	0	0	3	13	3
	62	369	1,067	1,536	1,277	88	152	1,486	1,638	1,440	9	364	661	1,025	830	3	423	423	415	160	250	4,622	1,291	3,331	3,776	28,488	14	3	...		

School Statistics for the year 1881 of the American Methodist Mission in North India—continued.

Circuits and Stations.	VERNACULAR SCHOOLS.										ANGLO-VERNACULAR.								GRAND TOTAL.									
	Boys' Schools.	Number of Pupils on Roll at end of Year.			Average Daily Attendance.	Girls' Schools.	Number on Roll at end of Year.			Average Daily Attendance.	Boys' Schools.	Number on Roll at end of Year.			Average Daily Attendance.	Girls' Schools.	Number on Roll at end of Year.		Average Daily Attendance.	Number of Schools.	Teachers.	Pupils.	Christians.	Non-Christians.	Average Daily Attendance.	Entire Expenses of School.			Annual Cost of each Pupil.		
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.			Christians.	Total.								*R.*	*a.*	*p.*	*R*	*a.*	*p.*
Oudh District.																														
Lucknow	1	...	25	25	20	12	...	298	298	230	6	60	760	820	700	1	87	87	64	20	62	1,230	147	1,083	874	11,500	0	0	9	5	0
Sitapur	5	5	170	175	100	6	80	8	88	60	1	5	130	131	85	...	...	...	...	12	16	394	14	380	275	1,560	0	0	4	2	0
Hardoi	3	20	55	75	70	4	6	38	44	38	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gondah and Bahraich	15	4	553	557	456	6	2	124	126	104	...	...	...	...	...	...	...	...	...	21	24	683	6	677	560	1,840	0	0	3	4	9
Bara Banki	1	...	40	40	36	3	...	...	...	...	...	...	...	...	...	...	...	...	...	1	2	40	...	40	36	167	0	0	4	2	9
Rae Bareli	9	...	214	214	180	...	6	44	50	40	2	2	104	106	80	...	...	...	...	14	18	370	8	362	300	1,410	0	0	3	12	4
Cawnpore	1	...	25	25	17	2	...	40	40	30	2	6	119	125	121	...	...	...	...	5	8	190	6	184	168	866	0	0	5	2	6
Ditto Memorial School	...	...	...	...	...	...	...	...	...	...	1	67	1	68	64	1	43	43	41	2	11	111	110	1	105	...			...		
Total	35	29	1,082	1,111	879	33	94	552	646	502	12	136	1,114	1,250	1,050	2	130	130	105	75	141	3,018	291	2,727	2,318	17,343	0	0	...		
Kumaon District	27	49	1,148	1,197	794	8	68	77	145	141	2	27	208	235	190	..	...	...	...	37	66	1,577	144	1,433	1,125	7,337	13	3	...		
Rohilkhand District	62	369	1,067	1,536	1,277	88	152	1,486	1,638	1,440	9	364	661	1,025	830	3	423	423	415	160	250	4,622	1,291	3,331	3,776	28,488	14	3	...		
Oudh District	35	29	1,082	1,111	879	33	94	552	646	502	12	136	1,114	1,250	1,050	2	130	130	105	75	141	3,018	291	2,727	2,318	17,343	0	0	...		
Grand Total	124	447	3,297	3,844	2,950	129	314	2,115	2,429	2,088	23	527	1,983	2,510	2,070	5	553	553	520	272	457	9,217	1,726	7,491	7,219	53,169	11	6	...		
Last year	102	192	2,823	3,045	2,338	108	226	1,944	2,170	1,793	27	645	1,974	2,545	2,092	7	586	597	549	344	399	8,338	...	...	6,630	57,514	6	0	...		
Increase	22	255	474	799	612	21	88	171	259	290	...	...	9	...	...	...	...	...	...	...	58	...	...	...	589	...			...		
Decrease	...	...	...	...	...	...	...	...	...	...	4	118	...	35	22	2	33	44	29	72	...	...	...	...	...	4,344	10	6	...		

Statement by BABOO AUBINASH CHANDER BANERJEE, *B.A. & B.L., Additional Sub-Judge, Agra.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I read in four different Missionary institutions in and near Calcutta from 1854 to 1863, and in the Presidency College from the beginning of 1864 to the end of 1866. I graduated in Arts and Law from that college. I established a free girls' school at Toltollah in Calcutta, and carried it on for some time in conjunction with Mrs. Pooree (formerly Mrs. Inglish of Lucknow) and her daughters. After taking my degree in Arts I served as head master of an aided school near Calcutta for some months, and subsequently as a teacher in the Hare School, Calcutta, for about a year. For about a year and-a-half after that I served as Head Master of the Normal School at Patna, training teachers for middle class schools in Behar. After taking my degree in Law I joined first the bar of the Calcutta High Court, and then that of the Allahabad High Court. At Allahabad I established a free night school for the education of poor clerks and other persons, and carried it on jointly with some friends until my appointment as Munsif of Agra in August 1870. During my stay of about 14 years in the North-Western Provinces, I have freely mixed with all classes of the people, and particularly with students and the educated classes. While serving as Subordinate Judge of Farukhabad and Jaunpur, I was an *ex-officio* member of the local educational committee of those districts, and, as such, took part in the discussions of educational matters that were laid before the committees. I have thus had opportunities of acquainting myself with the state of education in these provinces, and have always taken a warm interest in the cause of national education. The backward state of higher education in the North-Western Provinces, as compared with Bengal, has particularly struck me, and the subject has frequently occupied my attention. My experience is confined to Bengal and the North-Western Provinces.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think that in these provinces the system of primary education has been placed on a sound basis. The teaching in primary schools should, in my opinion, be thoroughly practical and such as to meet the requirements of the people. But it is doubtful if a boy after finishing the primary course is able properly to write a business letter or keep accounts. The system of primary education, in order to be really useful, should enable boys to understand and keep village papers and accounts, as well as trade accounts. These should be the distinctive features of the instruction imparted in lower primary schools, and such a practical course of instruction would meet the requirements of the people so far as their business occupations are concerned.

Again, efficiency in the teacher is an essential requirement of all primary education. In the North-Western Provinces the bulk of primary school teachers are inefficient. They are generally paid from six to ten rupees per mensem. This is too low a remuneration to secure good and proper men. The Secretary to the District School Committee of Mainpuri in his report for 1880-81 writes—"At present it is impossible to induce good men to become teachers. In dismissing one teacher for inefficiency, it is quite certain that his successor will be equally as bad, and thus one is almost led to despair of any improvement." This is more or less the case in every district in these provinces. The minimum pay of a teacher should, in my opinion, be Rs. 10, and there should be two higher grades of Rs. 12 and 15 to which deserving men might get promotion. Then, the absenteeism of teachers without leave is a great evil, which seriously diminishes the usefulness of primary schools, and measures should be at once adopted to put a stop to it. The inspectional staff in a district consists of a Deputy Inspector and a Sub-Inspector. These men, however energetic and able they may be, cannot visit all the primary schools in the district more than twice during the year. The teachers, being very much left to themselves, are often absent from their work, and they generally make false entries in registers. Their absence is not reported by the villagers, with whom they generally maintain friendly relations.

The system of primary instruction can be greatly improved by giving greater attention to mental in preference to slate arithmetic, and by teaching a little mahájani Hindi in which bankers and shop-keepers generally keep their accounts. A small agricultural primer might be added to the course with advantage. A common complaint against the primary schools is that they give no education useful to the mercantile and agricultural classes by which they are chiefly attended; but this complaint would be removed by the improvements in the course of instruction I have suggested.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class or society?

Ans. 3.—In the North-Western Provinces there is a desire for primary education among the people generally, except among the very low castes; but it is chiefly sought for by the agricultural, mercantile, and money-lending classes. The classes which specially hold aloof from it are those who have no prospects of obtaining employment. Agriculturists in limited circumstances, who cannot do without the help of their children in their daily labours, also hold aloof from primary instruction. The sweepers and chamars, &c., are practically excluded from primary education. There is no rule prohibiting their admission into Government schools, but if they were admitted, the people of the higher orders would object to send their children to the schools, where they would have to mix with them. The influential classes who are themselves not educated are indifferent to the extension of education among the people;

but they are not opposed to it except in the case of the very lowest orders. But the educated men among the influential classes, whose number is very limited in the North-Western Provinces, are decidedly in favour of the extension of elementary knowledge to every class of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subject and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools are common in the North-Western Provinces. They chiefly exist in towns, and are mostly attached to masjids, temples, and other religious establishments. No change seems to have occurred in the system under which these schools are conducted. The indigenous schools in these provinces may broadly be divided into four classes—

(1) Hindi religious schools;
(2) Hindi secular schools;
(3) Muhammadan religious schools;
(4) Muhammadan secular schools.

Religious books, such as Valmiki Ramáyan, Bhagvat, &c., and Vyakaran, are taught in Sanskrit in Hindu religious schools. There are no regular classes, each boy taking his lessons independently from the teacher. The pupils come to the private house of the teacher at hours which suit his convenience. No regular fees are levied; but the teacher is supported by the people of the quarter generally. He does other work in addition to teaching. Some teachers practise medicine, some perform the functions of Hindu priests. The teachers in Hindu religious schools are almost invariably Brahmans. Poor boys who are unable to support themselves are always supplied with food and sometimes also with clothes and books by the well-to-do pepole around, who consider it an act of merit to do so. Hindu secular schools are sometimes held in a building other than the teacher's private residence. The teacher every month receives something in kind from the parents of the children. In some Hindu secular schools instruction is given in Hindi, and in others in Persian. In those in which it is given in Hindi a little of arithmetic is taught in addition to reading. Boys who are too young to go to any Government school generally attend these schools. In the Muhammadan religious schools, besides the Kurán, grammar, medicine, and logic are taught. Fees are generally taken from the boys, ranging from two annas to one rupee. Muhammadan secular schools are held at the house of some respectable person who gives food to the teacher and pays him a small salary. The boys who attend also pay a small monthly fee.

Such books as the *Gulistan, Bostan,* and *Baharanish,* &c., are taught in these schools. Teachers in Muhammadan secular schools are invariably Muhammadans. When persons educated in Government schools become teachers in indigenous schools, they try to improve the course of instruction by adding history, geography, and arithmetic to the course of instruction. No arrangements have been made for training or providing masters in indigenous schools. Some of these schools are a relic of an ancient village system, and no discipline worth the name is observed in any of them. Any grant-in-aid offered to these schools will be gladly accepted; but the masters cannot be expected to conform to the rules under which such aid is given by Government. I think the indigenous schools can be turned to good account by extending to them the system of payments by results; but the results will have to be carefully tested, otherwise a good deal of fraud would be practised.

Ques 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I have no hesitation in saying that a boy entirely educated at home is not able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools. Home instruction is useful for a year or two at the beginning. It is confined to a limited number among the rich classes.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In the North-Western Provinces, Government cannot depend to any great extent on private effort, aided or unaided, for the supply of elementary instruction in rural districts. The influential classes in such districts, as I have already said, being themselves uneducated, do not appreciate the benefits of education. The agency of educated Natives would be the best of all private agencies for promoting primary instruction; but in the present backward state of higher education in the North-Western Provinces this agency does not exist. At present the private agencies for promoting any kind of instruction in this part of the country are those of Missionary Societies; but the establishment of Missionary schools in rural districts would cause general discontent among the people. They will suspect that the Government intends to subvert their ancestral religions and force Christianity upon them, and the growth of such a feeling would be fatal to the spread of education in rural places.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District Committees or Local Boards can be advantageously entrusted with the administration of the funds assigned for primary education in rural districts. The District Committees will be guided by orders as to general principles, and will prescribe the course of instruction in consultation with the Department of Public Instruction. It will be the main business of the committees to see that the school register is really maintained, and that no false entries in

attendance registers are made. The District Committee might be a useful inspecting agency for primary schools. The whole internal economy of these schools should be under the control of District Committees or Local Boards.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—No class of schools should, in my opinion, be maintained out of Municipal funds, though all primary and secondary schools situated within Municipal limits may be entrusted to Municipal Committees for management. Municipalities cannot, for want of sufficient funds, discharge their primary duties connected with conservancy and sanitation; and if they were charged with the maintenance of schools situated within their limits, they would not be able to do much in the direction of promoting conservancy and sanitation.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Teachers in primary schools should be men who have passed at least the middle vernacular examination and gone through a course of training at a Normal school. Such men are at present being appointed to masterships in primary schools; but measures should be adopted to turn out a larger number of men of this class. The present social status of village schoolmasters is unsatisfactory. They do not exert much beneficial influence among the villagers. I think their status might be improved without increase of pay in the following ways:—first, by providing them with free quarters in the compound of schoolhouses; secondly, by requiring tahsildars and all higher officials who may visit the village to adopt a higher tone of address in their communications with them, and to give them a chair in their presence; thirdly, by recruiting patwaris and moharrirs of revenue offices from among deserving village schoolmasters. When the villagers know that a schoolmaster may any day become a patwari or an official of a revenue office they will respect him. Another advantage might be gained from such a system. When a schoolmaster becomes a patwari or a revenue court official he will do his best to promote elementary education among the people within his circle.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I have briefly stated in my answer to Question No. 2 what improvements ought to be introduced in the course of instruction in primary schools. It is most desirable that boys in primary schools should receive instruction in the elements of agriculture; but it would be useless to teach them what the Indian cultivator already knows or what it is obviously beyond his limited resources to carry into practice. Land surveying may also be added to the course. I think that if the important papers which patwaris have to keep formed a part of the curriculum of these schools, they would be more acceptable to the rural community at large. The elements of useful arts and industries, such as carpentry, &c., might also be taught.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—In primary middle vernacular schools of this province the vernacular taught is Hindi, which is the dialect of the people in the rural districts. But the court language being Urdu, schools teaching Hindu are not popular with those who seek employment in the public service. There is a wide-spread feeling that the language of the courts ought to be changed, and I believe that if this is done the cause of primary education would receive a great impetus.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payments by results, as I have stated in my answer to Question No. 4, may be advantageously extended to indigenous schools; but I am not in favour of its application to Government schools. Payments by results would encourage the masters of indigenous schools to do better work. But it is well known that fixed payment is necessary to secure the services of a body of competent men for the important work of national education. Where the system of payments by results is introduced, it will have to be worked with great care, so as to prevent fraud and unfair practices.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Gratuitous education, to my thinking, should be given in primary schools. The only classes who can afford to pay for the education of their children are traders, money-lenders, and landed proprietors. The bulk of the people in a rural district are so poor that the taking of fees would discourage the extension of primary education among them. If fees were taken from traders, money-lenders, and landed proprietors, they should be as low as possible and should be uniform.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I am strongly opposed to any increase of primary schools in the North-Western Provinces until the existing institutions have been improved and rendered more efficient. It is useless to establish schools which cannot be properly conducted. Next to the inefficiency and absenteeism of the masters, the greatest difficulty with which primary education has to contend is that the poorer classes of agriculturists, and in the rural districts almost every class of people, cultivate land more or less, and cannot spare their children for going to school at the sowing and reaping seasons. At these seasons boys have to assist their parents in field work. So long as this state of things exists and the services of competent teachers are not available, I will not recommend an increase in the number of primary schools.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854 and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—The authors of the Educational despatch of 1854 "looked forward to the time when any general system of education entirely provided by Government may be discontinued, with the general advance of the system of grant-in-aid, and when many of existing Government institutions, especially those of the higher order, may be safely closed or transferred to the management of local bodies under the control of, and aided by, the State." I do not know of any instance in which Government educational institutions of the higher order in these provinces have been transferred to the management of local bodies as contemplated in the despatch of 1854. Two colleges in Upper India—the Delhi College and the Bareilly College—were closed on 1st April 1877, and the question of abolishing the Agra College is now under the consideration of Government. But in none of these instances has the abolition of the college been recommended for reasons mentioned in the despatch. The Delhi and Bareilly Colleges were abolished and the abolition of the Agra College is contemplated, not because the time to which the despatch looked forward has come, but because Government thought that the cost of the State of the higher education was disproportionately great, and that the Government was not justified in neglecting "the interests of the many in order to provide high class education for an almost infinitesimally small proportion of the total number of the population." While the despatch of 1854 looked forward to a time when any general system of education entirely provided by Government should be discontinued, it added that it was far from the wish of Government "to check the spread of education in the slightest degree by the abandonment of a single school to probable decay." There can be no doubt that the abolition of the Delhi and Bareilly Colleges has checked the progress of higher education in Upper India, and the abolition of the Agra College will have the same effect.

In one sense, the time to which the authors of the despatch of 1854 looked forward has come, for there is now in these provinces no such thing as "a general system of education entirely provided by Government." This is clear from the return of expenditure on educational establishments in the North-Western Provinces and Oudh for the official year 1880-81 appended to the Director's Administration Report for that year. From this return it appears that the total expenditure on Government English Arts colleges during the year was Rs. 1,31,123, of which 96,247 was provided from the Provincial Revenues, Rs. 27,319 from endowments, and Rs. 6,977 from fees. Oriental University education was almost entirely supported by the State, for the simple reason that people do not like to pay for an education which will not enable them to obtain remunerative employment. The total expenditure on secondary education in Government high and middle schools was in 1880-81 Rs. 2,52,036, of which Rs. 1,92,561 was provided from the Provincial revenues, Rs. 22,791 from local rates or cesses, Rs. 4,270 from endowments, Rs. 15,318 from fees, Rs. 5,741 from municipal grants, and Rs. 1,356 from other sources. The total expenditure on primary education during the same year was Rs. 7,10,867, of which Rs. 1,20,993 was provided from Provincial revenues, Rs. 5,20,445 from local rates or cesses, Rs. 2,568 from endowments, Rs. 33,742 from fees, Rs. 27,288 from Municipal grants, and Rs. 5,831 from other sources.

Coming to aided institutions, I observe that the total expenditure on aided English Arts colleges in 1880-81 was Rs. 40,260, of which nearly one-third, or Rs. 14,702, was contributed by Government. The total expenditure on aided high and middle schools was Rs. 2,14,241, of which Rs. 73,108, or nearly one-third, was contributed from the general revenues. The total expenditure on aided primary schools was Rs. 2,17,808, of which Rs. 80,836 was contributed by the State. These facts and figures conclusively show that the statement that higher education is given gratuitously to its recipients is utterly unfounded. The total amount spent by Government on high English education in the United Provinces of the North-West and Oudh, containing a population of more than 42 millions, is only £8,000 per annum. After this, such expressions as "the interests of the many are being sacrificed to those of the few" and to "the serious detriment of general educational progress" are entirely uncalled for. Those who speak of the high education of India as eleemosynary are labouring under a misapprehension. The expenditure of something like £8,000 on the high English education of 42 millions of people cannot, in my humble opinion, be called disproportionately great. In Scotland, which contains only 3 millions of people, the State spends £20,000 on universities and colleges, or more than double the amount spent in the United Provinces of North-West and Oudh on the high education of 42 millions of people.

It is frequently said that there is no great demand for higher education in these provinces, and the statement is no doubt correct. The demand for higher education is, however, an intellectual and moral demand, and must be created, and I think an enlightened and civilised Government like the British Government ought to create, it both for the civilisation of the people and also for securing its own stability. I feel no hesitation in asserting that it is the educated classes of the people who are the most loyal subjects of the British Government. Any money spent in creating a demand for higher education in this country is not spent in vain. There is at present some demand for such education in and near Calcutta, and several unaided schools and colleges at Calcutta are not only self-supporting, but yield some profit to their founders. But that is because the demand has been created there by the Government and the Missionaries having in the first instance spent heaps and heaps of money for years and years. The most flourishing Missionary colleges there, for instance, the Free Church Institution and the General Assembly's College, in both of which I read, are charged no fees until the year 1860, when I believe, for the first time, a small fee of eight annas per month was introduced. These institutions now charge the college classes as high fees as are charged in the 3rd and 4th year college classes here, *viz.*, Rs. 5 a month, and students will flock to them, so much so that any one class in either of them contains probably as many pupils as read in all the classes of all the Government colleges in the North-Western Provinces. I remember the time, however, when

the college classes of those institutions were almost as empty as the college classes here. When the Medical College of Calcutta was first started, I believe in 1838, students could not be had and were attracted by high stipends, and when the first Bengali student dissected a dead body, the Viceroy was present and guns were fired, and the breast of the student was decorated with medals. The standard of admission was very low, and the college was not only free, but there was a Government guarantee that all those who passed from it would get high-paid appointments. The standard of admission has been raised, the Government guarantee for appointments has been withdrawn, and very heavy fees are charged, and still students flock to the college; that is because the demand for medical education has to some extent been created in Calcutta and its neighbourhood.

I am of opinion that the state of higher education in these provinces is now what it was in Bengal about 25 years ago. It is almost in its infancy, but there is hopeful progress every year. It would, in my opinion, be an altogether wrong policy to nip higher education in the bud here by the Government withdrawing from it. The policy will be most disastrous in its results.

The reason why Government educational institutions of the higher order have not been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch, is that the time for giving effect to the provision has not yet arrived, nor is it even near at hand, so far as the North-Western Provinces are concerned. In Calcutta there are three colleges under Native management which are entirely supported by fees—the Metropolitan Institution, the Albert College, and the City College. The first-named teaches up to the B.A. standard, and the two last-named up to F.A. standard. The Metropolitan Institution was affiliated to the Calcutta University in Arts up to the B.A. course in 1879, and in 1881 it passed 16 candidates for the B.A. degree. That three self-supporting colleges can be maintained under Native management in Calcutta is owing to the keen desire for University education which is conspicuous in Bengal. There is as yet no demand for higher education in this part of the country, and until it has been created Government educational institutions of the higher order cannot be closed or transferred to local bodies, without most serious injury to the cause of high education.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not think that Government institutions of the higher order might be closed or transferred to private bodies without injury to education. In the North-Western Provinces, which are still very backward in educational matters, it would be positively injurious if Government schools were closed or transferred to private bodies. The withdrawal of State aid from the cause of high education would, in the present state of things, deal a death-blow to it.

I have already in my answer to the preceding question given my reasons for the opinion that the abolition of the Agra College will be extremely detrimental to the cause of higher education in these provinces. There is besides very little reason for its proposed abolition, for the bulk of its expenses are met from the income of a princely endowment made by a Hindu gentleman, and the Government spends comparatively very little on it. If this ancient and time-honoured college, the only one supported by magnificent endowment, be closed, there would be no Government college teaching up to the B.A. standard from Lahore to Allahabad, and one can easily imagine to what extent the cause of higher education would suffer in this large tract of country.

It is said that the endowment of the Agra College would be made over to the Muhammadan College in Aligarh. The endowment was made by a Hindu Brahman for the promotion of learning, and particularly Sanskrit learning at Agra; and one can hardly believe that a breach of faith so great, and an act of injustice so gross, is contemplated by a just and benign Government under which we live. The endowment belongs to the people of Agra and its neighbourhood, and particularly to the Hindus, and every endeavour ought be made to preserve it for them. I cannot describe in words how deeply the people of Agra and its neighbourhood feel on the subject.

If it be true that the Government has finally made up its mind to remove the college from the list of State colleges (which I sincerely hope is not a fact), then I think the college can be easily transferred to a local body.

Three-fourths of the entire cost of the college are met from private sources. The total private income of the college is Rs. 25,000, with which alone it can be maintained on a more efficient footing than at present. At a meeting held here on the 26th February last, to consider what measures might be adopted for the preservation of the already doomed local college, it was remarked:—"The Government should also take into consideration the fact that the Agra College being endowed with Rs. 25,048 annually, this sum itself, if left in the hands of proper trustees, will be sufficient to defray the expenses of a college working up to the B.A. standard. They will be prepared to work the college with its endowments alone, thus releasing about Rs. 10,000, which in its present state the Government is called upon to pay. And they think that Government will accept this solution when they come to know that the reduction of the Agra College and the transfer of its fund to (among others) a Muhammadan institution will be felt, not only in Agra, but among the Hindu Princes of Rajpūtana, who still look to Agra as a place of royal association." With an annual income of Rs. 25,000 a college teaching up to the B.A. standard can be maintained on a thoroughly efficient footing. The endowments can be safely made over to a body of trusties, comprising, among others, men like Raja Sir Dinkar Rao, K.C.S.I., Raja Jay Kishan Das, C.S.I., Seth Lachman Das, the well-known millionaire and banker of Muttra, Rai Salig Ram Bahadur, Postmaster-General, North-Western Provinces and Oudh, Rai Kanhaya Lal Bahadur, Executive Engineer, Lahore, Pandit Rupnarain, Prime Minister, Alwar, Pandit Ajudhianath, Pleader, High Court, Allahabad, and Rāja Lachman Singh, Deputy Collector, Bulandshahr, &c. The trustees will be primarily responsible for the safety of the fund and for the proper expenditure of its income. A committee of management composed of able and respectable men living at Agra can then be formed to manage and maintain the college under the supervision of

the trustees, and, if necessary, also of the Director of Public Instruction. It is needless for me to say that the experiment is worth a trial, and I have every reason to believe, from my more than nine years' experience of the people of Agra, that it will succeed.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There are no private Native gentlemen in the North-Western Provinces able and ready to come forward and aid more extensively than heretofore in the establishment of schools and colleges upon the grant in-aid system. The influential classes in these provinces, as I have stated in my answer to Question No. 3, not being themselves educated, do not appreciate the advantages of education; and the number and resources of educated Natives who appreciate the value of education are limited, and, further, their status is far from satisfactory. There is, to my thinking, one means whereby wealthy men can be induced to come forward and aid extensively in the establishment of schools upon the grant-in-aid system. If the Government were to confer titles and distinctions upon those who show their liberality and public spirit by establishing schools and colleges, rich men will come forward and aid in their establishment. I think there are many wealthy men in the North-Western Provinces who are able and ready to spend large sums of money if, by doing so, they can establish their claim to titles and titular distinctives. The condition of things is as I have stated it, and it is certainly a matter for regret. But, in my opinion, there is no harm in taking it into account.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Until the people are able to undertake their own education, it would be unwise on the part of Government to announce its determination to withdraw from the maintenance of any higher educational institution. The time will no doubt come when the Chiefs and well-to-do men of India, themselves benefited by higher education, will contribute to it in such a manner as to relieve the Government of the obligation. Such a tendency is already visible in the provinces which are educationally advanced, and Government should encourage and foster it. The progess in this respect must necessarily be gradual and slow. But at the present state the announcement of the determination of Government to withdraw from the support of higher education after a certain time would prove disastrous, as it is certain to be construed into a public condemnation of it. The *raises* of this part of the country feel that they are under a moral obligation to contribute to any work on which the Government looks with favour. In order to pave the way for the eventual retirement of Government from the maintenance of educational institutions of the higher order, it is necessary, first of all, to create a demand for education. Any hasty action in this respect will be most injurious.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes of the people principally avail themselves of Government or aided schools and colleges for the education of their children; and the fees they pay for collegiate education are as high in proportion to their incomes as the fees paid by Oxford and Cambridge students. Most of those who generally send their boys to our schools and colleges find it difficult to make two ends meet. The wealthy classes do not resort to our English schools and colleges. They do not care to give their boys an English education. The late Mr. Sutcliffe, when Principal of the Presidency College, pointed out that out of some 50 notoriously wealthy families resident in Calcutta and the suburbs, only 4 or 5 were represented in the class-rooms of the College. If this is the case with Calcutta, where the desire for University education is keen and conspicuous, it is no wonder that the wealthy classes in the backward North-West do not send their children to English schools and colleges. The rate of fees payable for collegiate education in this province are Rs. 3 in the first and second-year classes and Rs. 5 in the third and fourth-year classes. I consider these rates very high. The fees in Government secondary schools are at present adequate. A few years hence, when there is a perceptible increase in the demand for education, they may be gradually raised.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I am not aware of any instance of a proprietary school or college in the North-Western Provinces which is supported entirely by fees. There are many such instances in Bengal—such as the Metropolitan Institution founded by Pandit Iswar Chander Vidyasagar, the Albert College, the City College, the Presidency School, &c. Some of these institutions are not only supported entirely by fees, but they yield a profit.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I consider it possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. The only conditions under which this is possible are that the teaching and the discipline in the non-Government school should be as good as in the Government institution, and that in the former religious neutrality should be as strictly observed as in the latter. But, all things being equal, the people would prefer the Government to the non-Government institution, because in the estimation of orientials there is a prestige attaching to every institution maintained by the State.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The cause of higher education in the North-Western Provinces is not injured by any unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Speaking generally, educated Natives do not find remunerative employment in the North-Western Provinces. The most coveted and best-paid posts in the public service open to Natives are the appointments in the Subordinate Judicial and Executive Services, and, as a rule, these appointments are not bestowed upon educated Natives in the Upper Provinces. In the Subordinate Executive Service there is, I believe, only one graduate of the Calcutta University throughout the North-Western Provinces. The Subordinate Judicial Service of the North-Western Provinces numbers 90 members, and there are only three graduates of the North-West college in it out of a total number of about 125.

In Bengal the Subordinate Judicial Service is almost entirely recruited from among the graduates of the University, but the case is widely different in these provinces. Educated Natives who have interest may obtain remunerative employment in the Education Department. But the bulk of them have to pass their days as subordinate masters in Government or private schools and as ill-paid clerks in public or mercantile offices; and they receive very little encouragement from the heads of departments in the North-Western Provinces. The rules for admission into the public service prescribed by Sir George Couper in 1877 have not done much practical good. These rules are more honoured in the breach than in the observance; and even if they were strictly observed, they could not produce any results worth the name, for the simple reason that they do not go far enough. It is satisfactory to find that the North-Western Department of Agriculture and Commerce has been endeavouring to utilise the services of graduates and under-graduates. Mr. Griffith, in his Report for 1880-81, states that during the past two and-a-half years three graduates of the Calcutta University have been appointed in the office of Director of Agriculture and Commerce, two of whom turned out extremely well. Three former under-graduates, who read up to the B.A. standard, but failed to take the degree, are also employed in the office of the Director of Agriculture, who speaks of them in high terms. District officers and heads of departments in the Upper Provinces do not, as a rule, encourage our students by appointing them to posts at their disposal. The Inspector of the Oudh Division writes:—"Among English-taught students there are very few who have entered life on salaries of more than Rs. 15 per mensem, and of the vernacular ones very few who have begun life with salaries exceeding Rs. 6. Thus the prospect opened out to our students on leaving school does not seem to be at all encouraging." And this circumstance, in my humble opinion, accounts for the backward state of higher education in these provinces as compared with Bengal. In 1844 Sir Henry Hardinge, as Governor of Bengal, announced the principle that in selecting candidates for the public service, preference should always be given to men who had distinguished themselves in their school or college career. After this announcement was made the heads of departments in Bengal began to encourage students by utilising their services in public offices. Some of the most distinguished students were appointed as Deputy Magistrates and Deputy Collectors. Unless a similar course is followed here the educated Natives of the North-Western Provinces will not obtain remunerative employment, and no demand for higher education will be created.

I have considerable experience of the Subordinate Judicial and Executive Services of Bengal and the North-Western Provinces, and I feel no hesitation in saying that those of the latter are very much inferior to, and weaker than, those of the former. This is because those services of the North-Western Provinces are recruited mostly from a lower class of men, the half-educated and generally corrupt *amlah* class. In Bengal they are recruited almost wholly from the graduate class. If the graduates of these provinces be, after a proper legal test, appointed as Munsifs and Deputy Collectors, the tone and efficiency of the services would materially improve, and Government would get, for the money it is spending on higher education here, a sufficient return in the improvement of the services I have mentioned. Such an improvement will add to the contentment of the people and thus also to the stability of the Government.

On this question I may also remark that the system of education prevalent now does not give to the educated Natives sufficient openings for employment. More attention is paid to general than to special and technical education. The professional education at present given in some of our schools and colleges is almost confined to Law, Medicine, and Engineering. In these provinces, however, sufficient provision has not, in my opinion, been made for their teaching. Except the Medical School at Agra, which trains only native doctors, there is no other medical school in these provinces. For higher medical education students of these provinces have to go either to Lahore or to Calcutta. Many under-graduates and matriculated students of these provinces cannot, therefore, for obvious reasons, enter the medical profession. The Agra Medical School may easily be raised to the status of a medical college, training native doctors and also Assistant Surgeons by making a slight increase in its tuitional staff. As for Law, there are only two Law classes, one at Allahabad and the other at Lucknow, and these are at a great discount, as both the Allahabad High Court and the Court of the Judicial Commissioner of Oudh do not recognise the Law degrees of the Calcutta University, or give any great preference to those who read in them over those who do not read in them. A very superior general education and a full three years' legal education in an affiliated Law class are required of those who appear in the B.L. and L.L. examinations of the Calcutta University. Those who pass those examinations should, therefore, be allowed to practise in our courts without further examination. Then, there is no reason why Law classes should not be opened at Benares and Agra—distinguished pleaders or Law graduates may be appointed lecturers there on small salaries of, say Rs. 100 or 200, and there is every likelihood of the classes soon becoming self-supporting. There is only one Engineering college in the whole province, *viz.*, that at Roorkee. One or two more Engineering schools on a smaller scale may be opened with advantage. The usefulness of the Roorkee College has also been considerably diminished by the establishment of the Cooper's Hill College. The Government guarantee for appointments has almost been withdrawn from it

and transferred to the latter college. This greatly prevents Native students from joining the Roorkee College; for, in the present state of the country, Engineering cannot be practised as an independent profession. The legal and medical professions are almost overcrowded. I think that if some schools teaching some industries and arts suited to the requirements of the people be opened at different places, fresh fields for employment and independent practice would be opened, and there would be less complaint about the want of remunerative employment. I have no doubt that such schools would be prosperous. They would materially improve the cause of national education.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Yes; the instruction imparted in secondary schools is calculated to store the minds of those who do not pursue their studies further with useful and practical information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I do not think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large, when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in secondary schools of these provinces, who present themselves for the University Entrance Examination, is not unduly large when compared with the requirements of the country. The number of candidates from the North-Western Provinces, who went up to the Entrance Examination in December 1880, was only 314. This is not an unduly large number in a province containing a population of more than 30 millions.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The scholarship system in force in the North-Western Provinces is impartially administered as between Government and aided schools; but the system itself stands in urgent need of improvement in regard to the award of primary junior and senior scholarships. There are no lower primary scholarships in these provinces. Upper primary scholarships of the value of Rs. 2 a month and tenable for two years are awarded from local funds at the discretion of District Committees to boys who desire to prosecute their studies up to the middle vernacular scholarships, but the amount is limited to 5 per cent. of the total grant for primary education in the district. Now, in Bengal, lower and upper primary scholarships are awarded of the value of Rs. 2 and Rs. 3 a month respectively. I think lower primary scholarships might be established with advantage in the North-Western Provinces and the value of the existing primary scholarships should be raised to Rs. 3 a month. The junior scholarships awarded on the results of the Entrance Examination are only 24, and they are restricted to those students who pass the examination in the first division. The same restriction also obtains in the award of senior scholarships which are awarded on the results of the First Arts Examination. In reference to this the Director makes the following observations in his Report for 1879-80:—"The restriction of F.A. and B.A. scholarships to students who pass in the first division must for some time to come keep down the diminishing number of our college students; and, after careful consideration of the results of this restriction, I am not sure that the step, though theoretically right, was not practically premature. I am inclined to wish that this office were allowed the discretionary power of relaxing the present rule in favour of promising students, recommended for the indulgence by the principals or the head masters of their colleges or schools, who have failed by a few marks to attain the prescribed standard. In the past year only 17 of the 24 F.A. scholarships were awarded, and only five Native students from the schools of the United Provinces in this disastrous year passed the Entrance Examination in the first division." Mr. Nesfield, Inspector of the Oudh Division, remarks:—"The college scholarships are now restricted to those who pass some University examination, either the Entrance or the First Arts, in the first division. But the limitation to the first division seems scarcely advisable. In the Oudh scheme, which has been abolished, scholarships were allowed to those who passed in the second division as well as to those in the first, preference being of course given to those who stood highest in the class list. A return to this principle seems desirable; for, under the present restriction, many of the most promising students are lost to the State. I may quote the instance of Lala Sita Ram, B.A. (now head master of the Sitapur Zila school), who matriculated from Fyzabad school about five years ago in the second division. With the help of a Government scholarship, which in old days could be given to such men, but which in these days he could not have got, he entered the Canning College, Lucknow. At the end of four years he headed the B.A. list among all the candidates of his year from all the colleges affiliated to the Calcutta University. This shows that second division men may turn out to be quite as deserving as first division men, and that if funds are available, they could be utilised with advantage if the present restrictions were removed." Not only should the existing rule which restricts F.A. and B.A. scholarships to first division men be abolished, but the number and value of those scholarships should be raised. In Bengal there are altogether 152 junior scholarships, divided into three grades—namely, 10 of the first grade carrying monthly stipends of Rs. 20, 47 of the second grade carrying monthly stipends of Rs. 15, and 95 of the third grade carrying monthly stipends of Rs. 10. The scholarships of the first one are awarded to the ten candidates who obtain the highest aggregate marks, while those of the second and third grades are allotted to the several Commissionerships in certain proportions. Again, there are 49 senior scholarships in Bengal. These scholarships are of two grades—10 of the first grade carrying stipends of Rs. 25 per mensem,

and 39 of the second grade carrying stipends of Rs. 20 per mensem. The 10 scholarships of the first grade are open to all affiliated institutions without distinction, and are awarded to the candidates who obtain the highest total marks in all subjects; while the 39 scholarships of the second grade are reserved for students of affiliated institutions in different parts of Bengal in certain proportions. The value of the junior and senior scholarships in the North-Western Provinces ought to be the same as in Bengal. Junior scholars in these provinces now get Rs. 8 in the first year and Rs. 10 in the second, and senior scholars get Rs. 12 in the third year and Rs. 15 in the fourth year. Then, I am strongly of opinion that the number of junior and senior scholarships in the North-Western Provinces should be at least one-half the number. Twenty-five per cent. of the students in the Presidency College, Calcutta, are scholarship-holders—a fact which clearly explains the important part played by a well-regulated and liberal system of scholarships in increasing the number of students in the colleges of this country.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—There is a Circle Inspector for each Commissionership and a Deputy and Sub-Deputy Inspector for each district. The Circle Inspector's tour is practically limited to six months in the year, and he cannot annually visit all the schools within his circle. The work of inspection is perfunctorily done. I am of opinion that the Circle Inspectorships should be abolished. A Native Inspector for each district, aided by two or three Sub-Inspectors according to the size of the district, would be a great improvement on the existing system. The Native District Inspectors should be men superior to the present class of Deputy Inspectors. The Native District Inspector will be able to move about in the interior throughout the year. The primary schools cannot now be visited by the Deputy Inspector and Sub-Inspector more than twice a year. The consequence of this system is that for six months together the village schoolmasters are practically left to themselves and can do whatever they like. Halkabandi schools should, to my thinking, be visited once every month by a member of the District Inspectional Staff.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I have stated in my answer to question No. 7 that the District Committees or Local Boards might be an inspecting agency for primary schools. But any action in this respect should be gradual and slow. The members of District Committees or Local Boards in these provinces are not, speaking generally, yet fit to be entrusted with the work of inspecting schools; but in course of time, when educated and public-spirited men are appointed members of District Committees or Local Boards, they will be glad to take a share in the work of inspection and examination.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools and colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools or colleges in the North-Western Provinces would have a disastrous effect upon the spread of education. The inevitable consequence of such a measure would be that higher education would pass almost entirely into the hands of Missionaries. To entrust higher education to Missionary agencies would be objectionable. The primary object of the Missionaries being the subversion of the ancestral religions of the people, the transfer of higher education into their hands will be viewed with great distrust and suspicion. I am afraid the higher classes of Natives in the North-Western Provinces will not send their children to Missionary schools for education. It is yet premature to talk of the growth of a spirit of reliance upon local exertions and combination for local purposes in this part of the country, which is so backward educationally.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I apprehend that in the event of the Government withdrawing to a large extent from the direct management of schools or colleges, the standard of instruction in Missionary institutions would deteriorate. When the competition of Government schools ceases to exist, there is no guarantee that higher education under Missionary agencies will maintain the present higher standard. I am unable to suggest any measures in order to prevent this result.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct does not occupy any place in the course of Government colleges or schools. Definite moral teaching on theistic basis might be imparted. It is a mistake to suppose that any respectable Native will object to his children being taught only the pure code of morality. But all creeds and dogmas must be carefully avoided.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In some towns gymnasia and cricket-grounds are attached to schools; but they do not exist in rural districts. I think gymnasia and cricket-grounds should be attached to all Government or aided schools.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—A large part of the expenditure incurred by Government in this province is unnecessary. Take, for instance, the Agra College. The following statement shows the salaries drawn by the tutorial staff in 1880-81:—

	£	a.	p.
Principal	14,700	0	0
Professor of Literature	11,110	0	0
„ of Mathematics	3,157	4	2
Head Maulvi	960	0	0
Head Pandit	600	0	0

The salaries of the principal and the professor of Literature amounted to nearly Rs. 26,000. A European scholar on Rs. 800 or 900 a month might do the work of the Principal, as well as teach English in the college classes. If such an arrangement were made, a saving of Rs. 14,000 or Rs. 15,000 might be effected without impairing the efficiency of the college.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—No Government institutions have been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I do not think there is any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education. The Education department has two branches—the instructional and the inspectional. In my answer to Question No. 32 I have suggested that the latter branch should be recruited from competent Natives. The introduction of inferior men into the instructional branch of the Department, merely because such men have received practical training in the art of teaching and school management, would be injurious to higher education. But if the qualifications could be combined with high scholarship, it would be most desirable.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—Sometimes applications are made by the people to raise primary schools to middle vernacular schools; but the conditions under which the sanction of the Department of Public Instruction is accorded to such applications are a sufficient check against any unnecessary or premature tendency in this respect.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I think the rate of fees should not vary according to the means of the parents or guardians of the pupil, but should be uniform and on as low a scale as possible.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No. The demand for high education in this part of the country has not reached such a stage as to make the profession of teaching a profitable one. No schools have been opened in the North-Western Provinces by men of good position as a means of maintaining themselves.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—Fees in colleges should, in my opinion, be paid by the month. If the payment of fees by the term were insisted upon, the parents or guardians of many of the pupils would be unable to meet the demand.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No; by no means.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes; the institution of University professorships would have an important effect in improving the quality of high education.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, it is desirable that it should retain under direct management one college in each province as a model to other colleges. Such a college should, in my opinion, be maintained on the footing of the Presidency College, Calcutta, or of the Muir Central College, Allahabad.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Merely to teach English; but even this is not absolutely necessary, though it would be desirable. In the Metropolitan Institution of Calcutta, which teaches up to the B.A. standard, the tutorial staff is a purely native one. In January last this institution passed seven candidates at the B.A. examination, of whom three were placed in the first division.

Ques. 66.—Are European professors employed or likely to be employed in colleges under native management?

Ans. 66.—European professors are likely to be employed in colleges under native management to teach English, if a really competent native cannot be had for the work.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadan) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The circumstances of the Muhammadans in these provinces are such as to require, in my opinion, exceptional treatment in the matter of education. The Government system of education can never be thoroughly popular with the Muhammadan community, as it ignores their religious teaching. Of the wisdom of the principle of religious neutrality observed in Government schools, there can be no manner of doubt. The Government cannot undertake to provide for religious teaching for Muhammadans in its schools. It is, therefore, quite reasonable and just that grants-in-aid should be given to Muhammadan schools in the same way as grants-in-aid are given to Missionary schools, irrespective of religious teaching. The establishment of schools like the Anglo-Oriental Muhammadan College of Aligarh, founded by the Honourable Sayyid Ahmad Khan, C.S.I.,

which meet the requirements of the Muhammadan community, should be encouraged.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not be at all justified in withdrawing from the management of schools in places where the only alternative institution is one which the people objected to attend on account of its religious teaching. It would not, in my opinion, be consistent with religious neutrality to close Government schools where the result would be that parents would have to send their children to mission schools or to none.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—Schools and colleges under native management can compete successfully with corresponding institutions under European management. This is clearly established by the success of the Metropolitan Institution, the Albert College, and the City College of Calcutta, all of which are exclusively under native management.

10th August, 1882.

Evidence of THE REVD. B. DAVIS, *Principal of Jai Narain's College, Benares.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Having been appointed by our Society to commence mission work at Allahabad in 1861; among other things I began an Anglo-vernacular school.

For some time we had no Government grant: but in 1864, when our numbers had gradually grown to about 70, a grant of Rs. 30 a month was made us, increased to Rs. 50 in 1866, to Rs. 91 in 1868, to Rs. 100 in 1869, to Rs. 200 in 1872, to Rs. 250 in 1873, at which sum it stood when I left Allahabad in 1879, the numbers on the boards being then about 300.

In 1867, the first boy who had ever presented himself at the Calcutta Entrance Examination passed from our school, and we seemed to be in a fair way to considerable success in our work. But in the meantime, notwithstanding the existence of our own school, and one whose numbers were still larger under the Presbyterian American mission, which had been at work for many years, and a school under native auspices called the Thornhill Preparatory School, a Government zilla school was started, and this drew away many of our boys, and by dint of much larger expenditure than we devoted to the work ultimately took the lead out of our hands.

It was my practice throughout to devote four hours a day to the school, taking the greater part of the education of the first two classes.

Since 1879 I have taken a similar part in the work of Jai Narain's College at Benares.

I need hardly add this occurred in the North-Western Provinces.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Primary schools could hardly exist in most places apart from the help given by Government as at present, together with that afforded, in comparatively few instances, by Christian missions.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—It would seem to depend in great measure on the constitution of such Committees and Boards. If those interested in carrying out the work were fairly represented on them, such administration might be possible.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—So far as I know, care is taken to provide education in the dialect most used by the people in the district around each school.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—In order that a school may prosper it is necessary that the managers should be prepared to keep up the payment of salaries, &c., without variation; and if a grant is liable to constant change, it must in many cases be difficult for managers to undertake it. At any rate, if such a system were introduced, the payment should be decided in accordance with such results, not for the past, but for the coming year. Else the managers have to pay the salaries, &c., not knowing how large a part of the expense for the year will fall upon them till the close of it.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Fees should be the rule, with exceptions allowed in the case of poverty; and it would be well that some provision should be made for a moderate supply of books gratis to the poorest.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The administration of grants-in-aid has, I think, been managed by the Director of Public Instruction with the greatest possible fairness on the whole; though isolated instances may be produced in which managers have had ground for complaint, particularly in regard to threats of diminution held out in reference to what is called the departmental examination, the fairness of which as a test for the class examined has been very generally disputed. When it is considered how largely managers of aided schools depend on the assistance afforded by the grant-in-aid for the maintenance of their work, perhaps I may be allowed to suggest that, as a rule, the diminution of a grant should not be allowed to depend on Inspectors' reports alone; but that where a *prima*

facie ground for reduction seemed to exist from such reports, a careful examination should be made into the condition of the school, into circumstances which may have caused failure over which the managers may have had no control, such as sickness, unfair inducements to migration to other schools, &c., and generally into the account which the managers or principal have to give, before any diminution were sanctioned. A grant-in-aid of one-half of the total expenditure is probably a fair proportion.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—Religious neutrality no doubt excludes examination by an Inspector into all work that is not of a purely secular character. But supposing Government aided schools in proportion to their advancement in literature only, while an Inspector could necessarily examine only into the progress made in such subject, it would hardly be considered fair in a published report to speak of two schools, one of which gave its whole time to literature and another in equal proportion to literature and mathematics, in such a way as to discourage the latter because its advancement in the one subject was somewhat inferior to that of the school which devoted all its attention to that only, while no mention was made of the known fact that a very useful work was effected which could not be weighed in estimating the grant-in-aid.

Moreover, the education which it is most desirable to foster in the country is surely not merely that which imparts a certain amount of knowledge to the pupils, but, if possible, that by which they are made the best men and most useful citizens: and therefore efforts should be made to ascertain what class of schools conduce most to the moral advancement of the boys, and that these should be proportionally encouraged.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Men of property and those engaged in Government offices no doubt send their sons mostly to Government schools; while aided schools commonly charge a somewhat lower rate of fee, and therefore educate those who are less able to pay the higher fee. Those also who are best able to afford their sons superior advantages in the way of help out of school are therefore found to send them to Government schools, while those destitute of such help are found in aided schools. It would appear that there is no reason why schools for these classes should not be entirely self-supporting, and that therefore the fees should be raised very considerably above the sums at present charged. The fees in our schools vary generally from 2 annas a month to 1 rupee, sometimes according to the class and sometimes according to the circumstances of parents; in exceptional cases well-to-do parents are charged as much as 3 to 5 rupees. For the classes found in aided schools the scale of fees is as high as could well be raised.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Notwithstanding the fact above mentioned that, as a rule, the higher classes send their boys most freely to Government schools, there is no doubt that many aided schools are at present influential and stable. In order to further this object, it would be only fair that all scholarships obtained as the result of examinations open to all should in all cases be held equally at an aided school and a Government school.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—One way in which competition of the various schools under different management in one place tends to injure the work of education as a whole, is that boys who are not considered worthy of promotion at half-yearly examinations in one frequently move off to another, and in other ways the maintenance of proper discipline is made more difficult. It has also a tendency to depress fees unduly. The natural remedy would be to avoid assisting in opening a fresh school, except for cogent reasons, where one or more already exist capable of supplying the requirements of the place.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Yes.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—While the subjects fixed for the Entrance Examination of the University form a most useful course of secular study for the pupils of the higher classes, so great an anxiety often exists to devote the whole attention to these as to interfere to some extent with that instruction we consider of the highest importance.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number can hardly be considered too large when all the requirements of the millions of people over whom it extends and the ever-increasing need of well-educated men in Government and commercial situations is taken into account. Should it be considered so, the cause may be stated to be the pressure brought to bear on schools to pass as many as possible as a condition of their retention of grants-in-aid.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—See Answer 23.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipalities provide help in some cases in the case of schools receiving grants-in-aid from Government. I cannot say whether such help is likely to be of a permanent character.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University course seems to afford sufficient training for such teachers. I should say that special Normal schools were not generally necessary.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The system may be briefly described as follows: An Inspector, who is commonly a late master in a Government school, visits each aided school once a year, hears a few of the classes read, and proposes a few questions on the subjects they have been studying. He collects statistics for the past year and writes a report as the result of this examination, referring also to the success the school may have attained in University and other public examinations. The only improvement I can suggest is that the plan of his inspection should rather turn upon the character of the teaching as discovered by his directing each teacher to proceed with the work in hand while he looks on, and, where he finds it useful, interposing a few questions himself. This is done in some instances, and appears far more likely to form a good test of the working of the school and the knowledge of the boys than the endeavour to elicit answers himself which often may not clearly be understood, and which, I know from experience, give him generally a very incorrect idea of the real condition of the class. Also in a large school he should not spend an hour or two in looking at a few of the classes, but should devote such time as would enable him to go through the whole, and as a rule attend to each subject which formed a part of the daily instruction, excepting of course religious teaching. And as the circumstances of the moment in any school may not give a favourable idea of its working throughout the year, he should take into careful account what he may gather from the managers or principal regarding it.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Objections have been raised to the *Gutka*, a book of Hindi selections, a text-book of the departmental examination, as not conducive to the moral teaching of boys. Miss Thompson's work on English history is said to be written in a style found especially difficult to students who wish to remember the facts; portions of the extracts from Green's History fixed for the Entrance Examination of 1881 and the selections for 1882 have been thought liable to propagate disloyal sentiments and other objectionable principles among Indian youths; and, generally, as the use of fixed text-books ties the hands of principals to a great extent, hindering improvement and reducing all to one dead level, it should be deprecated as far as possible.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—An examination called the Depart-partmental examination was instituted some five years ago and has given very general dissatisfaction. The object was to decide what boy should be promoted from the third to the second class, and thus take this important part of the good management of the school out of the hands of the Principal, with a view to forming the first two classes into a nominally distinct school termed the high school. It was also said that it would form a test as to what boys were fit for future Government employment. The standard of the examination has been made such that, while it applied to classes of some 20 or more boys, of whom about one-half should properly be promoted in order that the work of the school might not come to a standstill, only as a rule some *three, two, one,* or *no* boys were allowed to pass. The effect of this is to deprive the principal, if the rule were acted on, of all his work. He cannot generally take the actual teaching of more than the first two classes, and be they large or small, his time is still equally spent upon them. If necessary, he can retain boys in those classes under his own immediate tuition for one, two, three or more years; until they are ready for the University examination; but this rule, if carried out, says you should not teach the boy at all. Unless your under-masters are able to bring them up to this almost impossible standard, your first two classes will be utterly ruined. Am I wrong in having regarded this (even if the rule has not been carried out) as a very great hardship and hindrance to any work? The liberty to promote independently of the results of the examination has indeed been conceded, but the rule has not been re-called, and the threat is still held out of diminished grants; while there appears to be but little prospect of any reasonable number even passing while the examination is conducted as at present. The examiners being all chosen from Government schools is considered a grievance: and as they receive no pay and have a very great amount of work to do, it can hardly be hoped that it can be done fairly or effectively. Were text-books prepared that would really promote the best instruction of pupils, they might to a certain extent be acceptable, as has been found to be the case with what is called the Madras Series.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In such a scheme Government should doubtless provide for primary education, which can hardly be taken up by any one else at present, and for the inspection of the higher schools.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combinations for local purposes?

Ans. 37.—The time has probably arrived when Government might retire to a great extent from the higher education, others being ready to take it up; and there is every hope that the progress as a whole would be as great or greater than it is now, and that the spirit of reliance on their own exertions would thus be greatly fostered among the people.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I am not aware of any such.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—In the present condition of education among women in India, Normal schools for the preparation of female teachers are no doubt required. A large institution of this kind attended by about 70 pupils at present exists at Benares, and all who pass from it yearly are immediately employed in the work. As Christian women are free from many prejudices common among other Natives, and as they have generally received a better education, they have no doubt advantages in these respects above others.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—The wives of Missionaries have undertaken the formation and support of girls' schools in many places. To them the commencement of work among females has no doubt been chiefly due. On their return from education in England their daughters have in many instances taken part in the work. Thus, large girls' schools have been started at Benares. More recently Societies have been formed for sending out ladies for the purpose. The only part Government can take in promoting this work is the supply of means for carrying it on as already existing.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The want of adherence to the despatch of 1854.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Yes.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It is well that this should be one element in fixing the rate of fees.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—Such examinations as the University Entrance Examination form a convenient means of classifying schools; but if it meant that grants-in-aid should vary from year to year in proportion to success attained in them, it would be difficult to managers to maintain them.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—About half the whole cost.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About thirty.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotion should be left entirely in the hands of the principal; to do otherwise is a most unwarrantable interference with his management of the school. Any ideal arrangement of the boys in one individual school into high, middle, and primary schools, while the school is in reality *one* that requires such extraneous interference, should be certainly at once abandoned as most injurious to the work.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Where it is ascertained that a boy presenting himself for admission is leaving another school in the same place, it would be well that a certificate from the former school should be required in order that the principal may judge of the fairness of his reason for leaving and avoid the admission of any who had been expelled for misconduct.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Yes.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—No.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Where an influential body of inhabitants object to their sons attending a mission school, and on this ground desire that Government should maintain a school, would it not be well to test that influence by advising them to raise subscriptions among themselves with a plan to opening a school assisted by a grant-in-aid?

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—The number of schools existing in Bengal and elsewhere under native management which conduct pupils up to the Entrance Examination with a fair measure of success would seem to prove that with due energy a good education may be received under native auspices.

Examination of THE REV. B. DAVIS.

By THE REV. W. R. BLACKETT.

Q. 1.—With respect to the administration of grants-in-aid (answer 19), is it the case that the continuance or reduction of grants depend on the Inspector's reports alone, without further consideration or right of appeal?

A. 1.—The reduction depends on the decision of the Director of Public Instruction. The Director's decision seems to depend upon the report, and the report may be inferior on account of some depression of the school, which is really only temporary and easily accounted for. What we complain of is the threats of reduction unless the report be better, &c.

Q. 2.—Do you consider the inspection sufficiently thorough to serve as the basis of a report on which the continuance of the grant may depend?

A. 2.—I imply in my answer that I do not consider it sufficient in all cases.

Q. 3.—Have the managers of such schools any ascertained rights, so that on the fulfilment of certain conditions they can be sure of obtaining a certain amount?

A. 3.—There is not any absolute right, but according to the present management there may be ground for a confident expectation of a grant. This, however, depends upon the judgment of an individual, not on definite rule.

Q. 4.—Are the text-books fixed for all classes of schools? (answer 34.)

A. 4.—The only text-books positively fixed are those for the University examinations and those for the Departmental examination. To these I have referred in my answer.

Q. 5.—Does any arrangement such as you suggest for regulating the admission of boys going from one school to another exist at Benares? (answer 63.)

A. 5.—No. Such regulations have been proposed from time to time, but have not been acceptable to all.

Q. 6.—We have been told by a gentleman from the Benares College that out of 20 boys in your school not more than 5 or 6 read continuously in your school; the rest go to the Government school whenever they can, or have only come to the mission school because they have failed at the Government school. Is this statement at all correct?

A. 6.—Our college registers show that very few boys go to the Government school, and as few come from the Government school to the Jai Narain's. I cannot understand on what grounds such a statement should have been made.

Q. 7.—You mention a training institution for women at Benares. From what class are the pupils drawn, and to what sort of work do they go out?

A. 7.—These are all Christian girls drawn from all the Christian communities in the North-Western Provinces. The rule in the school is that they go to work in that mission from which they have been sent. And such assistance is so largely required in the various Christian villages from which they come that the Principal can rarely supply a teacher asked for by any one else.

Q. 8.—Does this school receive aid from Government; and if so, to what extent in proportion to the expenditure on it?

A. 8.—It has aid from Government, but I cannot state the amount.

Q. 9.—How many female teachers does this training institution turn out annually?

A. 9.—They have about 70, and the course lasts four years. Consequently, there may be from 15 to 20 going out every year.

Q. 10.—You suggest (answer 23) that all scholarships obtained as the result of examinations open to all should in all cases be held equally at an aided school and a Government school? Is not this already the case in the North-Western Provinces?

A. 10.—I believe it is, but I have heard of objections outside the province.

Q. 11.—You mention (answer 1) that the Anglo-vernacular school at Allahabad was practically deprived of its leading place in education in the city by a Government school subsequently established. Do you know of any other place where a Government school has been established, although a good aided school previously existed?

A. 11.—I have mentioned in a published paper the school at Jaunpur.

Q. 12.—Are the Government and aided schools at Jaunpur of the same class and standing?

A. 12.—As near as possible. The Government school has not yet been made a high school.

Q. 13.—Is this system of starting Government schools in opposition to aided schools still being carried on?

A. 13.—I am not aware of any recent instances.

Q. 14.—Has the aided school at Jaunpur been injured by the establishment of the Government school, or is it likely to be so?

A. 14.—I believe the master of the school has sent in a report which shows how the grant-in-aid was reduced, and so two or three branch schools had to be closed. I believe it was the withdrawal of the grant, together with the diminution in the number of boys owing to the starting of the new Government school, which led to the giving up of these schools.

By MR. DEIGHTON.

Q. 1.—With reference to your second answer to Mr. Blackett, have you ever known an instance in which there has been a reduction in the amount of the grant to a school in consequence of a mere temporary depression or want of efficiency?

A. 1.—I have known of no instance.

Q. 2.—With reference to your 47th answer, please state a few of the principal points on which the despatch of 1854 has not been adhered to.

A. 2.—The most important point is that the despatch directed that schools should not be opened by Government where schools already existed, capable of meeting the educational requirements of the locality. Government has infringed this principle in some instances.

Q. 3.—With reference to your 49th answer, do

you think Government should maintain a school or college where a similar institution could supply adequate educational means under the grant-in-aid rules?

A. 3.—My opinion is that Government should not immediately abolish its own schools even where a grant-in-aid school does come into existence. The tendency of Government should be to encourage grants-in-aid with a view to introducing the principle of self-help, and perhaps with the object of ultimately retiring from such schools as may in the natural course of things be superseded by aided schools.

Q. 4.—With reference to your 67th answer, please state briefly the data on which your opinion is based.

A. 4.—My negative answer simply means that I am not aware of any such circumstances as would require especial treatment. My answer does not necessarily exclude the existence of such circumstances.

Q. 5.—During your educational experience, have you ever noticed that the Muhammadans stand aloof from English education?

A. 5.—Looking to the numbers to be found in English schools in comparison with the proportion of the population, it would be said that the numbers of Muhammadan students is small.

By Mr. Ward.

Q. 1.—I understand the Jaunpur zilla school has been instanced by you as one that was founded in contravention of the principles of the despatch of 1854, since there already existed in Jaunpur a Church mission school. You are acquainted with Jaunpur; do you know the population of the Jaunpur Municipality and of the district?

A. 1.—No; but I accept the figures you give, *viz.*, 42,000 for the Municipality and 1,200,000 for the district.

Q. 2.—At 7½ per cent., the number of boys of school-going age would be 3,150 for the Municipality and 90,000 for the district.

A. 2.—I agree.

Q. 3.—The numbers in the zilla school have risen from 40 in 1878, when it was started, to 193 in 1882. Is it not a fact that there has been simultaneously an increase in the number of boys attending the mission school?

A. 3.—I cannot give the statistics; there has been a slight increase in the number attending the mission school. The reason of this, however, is that it is the only school which the mission keeps up now.

Q. 4.—Was there any other mission school in the city of Jaunpur?

A. 4.—Yes.

Q. 5.—Can you tell me where it was situated?

A. 5.—No.

[*N.B.*—The witness subsequently explained, after referring to some papers in his possession, that the school he referred to was a branch school in the Lines Bazar.]

Q. 6.—I understand that the number of boys attending the mission school is now 150, so that the total number of boys under instruction at the mission school and the zilla school is 343. Do you consider that an adequate proportion of the number of boys of school-going age in the Municipality and the district?

A. 6.—No; but that hardly affects the principle contended for.

Q. 7.—Are there any boarding-houses attached to the mission school?

A. 7.—No; there never were any.

Q. 8.—Are you aware that the majority of the upper classes of society in the Jaunpur city are Mussalmans, and that while the mission school was the only school in the city, their children were practically excluded from higher and secondary education?

A. 8.—I do not know, but we have had Mussalman boys in our schools.

Q. 9.—Are you aware that for two years before the zilla school was finally opened the difference between its cost and that of a tahsili school was entirely defrayed by subscriptions?

A. 9.—No; I was not.

Q. 10.—Since the Jaunpur school-house was built, and the establishment is now maintained chiefly from district funds with the entire consent of the Local Committee, can it properly be called a Government school in the sense that would bring it within the scope of your objection?

A. 10.—I do not know, but I should say that it would be.

Evidence of Pandit Din Dayal Tiwari, *Deputy Inspector of Schools, Allahabad District.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I received my education in one of the Government colleges of these provinces for a little more than eight years, and since 1874 I have been employed in the Education Department as a schoolmaster and a Deputy Inspector of Schools. As an officer of the department I have had opportunities of forming my opinion on the state of education in the North-Western Provinces.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education can hardly be said to have been placed on a satisfactory footing as regards its management, the number of schools and scholars. The number of primary schools is 5,912 with 214,809 scholars, which gives an average of one school to every 18 square miles, while the percentage of scholars to the total population of the province is less than ·5. The major portion of these schools is under the *nominal* management of District Committees, but in reality the whole management is in the hands of the secretaries to the committees and the Deputy Inspectors subordinate to them. These two officers transact all the educational business connected with their respective districts, while the other members, from incompetency and want of interest, stand aloof and rarely attend the committee meetings. More beneficial results would be attained

if a more judicious selection of members were made. Such persons should be selected as members as thoroughly understand their duties, naturally take an active interest in the cause of education, and possess some sort of influence calculated to promote the welfare of the institutions entrusted to their management. In primary schools the teaching should be confined to reading, writing, and arithmetic.

The present Readers should be replaced by others containing instructive stories. History and geography should be cut out from the course, and mental arithmetic would advantageously be added. In short, the teaching in primary schools should be purely practical.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—It can hardly be said that there is a general desire for education in this part of the country, but the people are now beginning to feel the importance of primary instruction. By far the greatest number of primary school-pupils come from the middle class people and seek education as a means of obtaining "service." The lower class people hold aloof from instruction, as they cannot be conveniently spared from manual labour, the sole means of their maintenance. There are certain classes that are practically excluded on account of their social degradation. The influential classes are not well disposed towards the spread of primary education to all classes of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The number of indigenous schools, as shown in official papers, is very nearly two thousand, and very few of them have a sufficient attendance or are intended for diffusion of knowledge to the public in general. They are especially intended for the education of members of a certain family. The instruction imparted in them is generally not of a high order. In Persian schools the study of the language forms the chief part of instruction. The aim of the Sanskrit schools is somewhat higher. Besides the Sanskrit language, they teach grammar and the Hindu law. The Purans are also extensively read. The mahájani schools are of a very inferior order. In them mental arithmetic, book-keeping, and letter-writing are the only things taught. Fees in these schools vary from 2 annas to 8 annas. The discipline, so far as reverence and obedience is concerned, is far *superior* to that in our Government schools, though lax in other respects. No definite arrangements exist for providing teachers for this class of schools. The teachers are generally men of narrow means, and their attainments do not go far. The indigenous schools can be turned to good account by bringing them under the grant-in-aid system and thus giving them more stability. The masters will be willing to accept State aid, if offered on easy terms, and, I think, will be ready to improve their teaching by the addition of arithmetic. The grant-in-aid system has not been extended at all to *desi* schools; I think there is no better way of aiding private enterprise than by allowing liberal grants.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete, on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Private teaching given in households is chiefly confined to the study of a certain language, and so far as this is concerned, boys thus taught are undoubtedly far superior to those taught in Government institutions. But, as no *general* knowledge is imparted, therefore there could be no competition with school students at examinations qualifying for public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The Government cannot depend *at all* on private effort for the supply of elementary education in rural districts, there being no private agencies who would take upon themselves such a responsible task.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds for primary instruction in rural districts can most advantageously be administered by district committees, consisting of official and non-official members, and efficient native inspecting officers under them. Except in the matter of direction of studies, these bodies should be left uncontrolled. Their duties should extend to the establishment and abolition of schools, the appointment and dismissal of teachers, &c., and passing of all accounts. The Director of Public Instruction should prescribe the course of studies after consulting the various committees in his province. If the committees be empowered to direct the studies, there would be no uniformity of system throughout the entire province.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—All primary and middle class schools within Municipal limits should be placed under the management of Municipal Committees, and

their expenses be charged to Municipal funds. In case funds are insufficient to defray the expenses, the deficiency should be met from funds at the disposal of Government. The enhancement of fees would be a hardship for the poorer classes.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The primary school teachers are generally selected from among the senior pupils of middle class schools. Also those that have received education in *desi* schools and have acquired a knowledge of arithmetic up to vulgar and decimal fractions are appointed to village masterships as probationers, and are subsequently ordered to Normal schools to study for a year. In the absence of any regular system for providing teachers for primary schools, much inconvenience is frequently felt in securing the services of good men. The present position of village schoolmasters is low, and few of them command any respect or exert any beneficial influence on the villagers. The position of the masters would be greatly improved if their posts be made pensionable. In that case a village mastership would become more attractive, and a better class of people would be willing to offer their services. Their position might also be improved if they were selected from the village people for whom the school is intended. Under such circumstances they will win the confidence of the people and their rights will be more respected. If the masters could give a little religious teaching, their position would become highly respectable and more lucrative.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Before introducing any new subjects, some of those that are now taught must be omitted. The retention of reading, writing, and arithmetic will be more in accordance with the wishes of the people at large. History and geography should be excluded from the course for primary schools for their unpractical character. They might be resumed at a further stage of study. Mental arithmetic might be most advantageously added. The introduction of an agricultural primer and practical mensuration will be more acceptable to the agricultural community.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—It is only in certain parts of the province that instruction is given through the medium of Hindi, which is the dialect of the people of these provinces. In others Urdu has been adopted. Hindi being the dialect of the people, and more readily acquired than Urdu, is more sought for by the people; but where Urdu has been forced upon them there can be no doubt the schools are less useful and attractive. Urdu has its advocates only in the official line and in large towns and cities. When I was appointed to this district in 1879, I found a large number of Urdu schools amidst Hindi-speaking community in a disgraceful state. These schools were gradually converted into Hindi schools, as opportunities occurred, and soon became popular and now rank among the best schools of the district.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is not suitable. If introduced, the efficiency of instruction would be greatly impaired. There would be no regular work throughout the year, but only for a few months preceding the inspection or examination. Much encouragement would be given if the teachers receive, in addition to their fixed monthly allowances, a reward suitable to their exertions as shown by the examination results.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The instruction in primary schools should be free of any charge. The people are poor, and we must avoid any discouragement. It is a general complaint that the people are unwilling to pay fees, and as soon as the fee system is enforced they withdraw their children from school. It has been frequently noticed that schools which were once flourishing declined considerably in numbers when fees were demanded; and, on the other hand, when fees were discontinued they recovered their original popularity.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The best method of extending primary education is to encourage *desi* schools. This class of schools, as a rule, exist for a short time and then break up for want of sufficient funds to maintain them; and if the grant-in-aid system were extended to them, they would become more stable. The primary schools would become more efficient, if the recommendations I have made in answer to question 10 be carried out. Their efficiency will in no small measure depend on the employment of a better class of teachers and constant supervision and inspection on the part of inspecting officers.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 16 & 17.—My replies to these questions are in the negative.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The time has not yet come for Govern-

ment to withdraw from the direction of high education. To leave it in the hands of the native community, as it is, would be a retrograde step. No effective measures could be suggested to secure the maintenance of institutions of the higher order on a private footing.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The grant-in-aid rules as sanctioned by G. O. No. 449A., dated 2nd June 1874, are, in my opinion, rather strict. The amounts of grant should depend only on the character of instruction and on the tuitional expenditure, and *not* on the number of scholars. The duty of the Government is to see that the money granted has been properly spent, and the object for which such grant is made has been gained. Under the present rules no native girls' school, where the roll is less than twenty, can be aided. In the case of native girls no such restriction is desirable nor necessary. Female education being in a very backward state in this part of the country, we must make grants-in-aid on easy terms and give every encouragement we can.

In the case of vernacular schools for boys and girls, grants are very inadequate, as also in the case of Normal schools. In schools for boys only Rs. 6,796 are spent on vernacular education, while Rs. 1,11,608 are spent on English education. Out of a total allotment of Rs. 35,540 for girls' schools, vernacular schools receive only Rs. 14,667. The Normal schools for mistresses receive Rs. 1,920 only.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The upper section of the lower class and the middle class principally avail themselves of the Government or aided schools and colleges. It is admitted that the well-to-do classes do not pay sufficiently for the education of their children. The rates of fees in these provinces are, in middle vernacular schools, 2 annas, in zilla schools from 8 annas to Re. 1, and in colleges from Rs. 3 to Rs. 4. These rates I consider adequate owing to the impoverished state of the people.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are no such schools as are supported entirely by fees.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is possible that a non-Government institution of a higher order should maintain its own position in competition with a Government institution, provided it is under the management of an efficient committee and has a strong staff of masters. As an instance of this I name the Aligarh Muhammadan Anglo-Oriental College.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and, if so, what remedy, if any, would you apply?

Ans. 24.—By far the greatest number of our school-boys seek education, as I have already observed, with the sole object of securing "service." Under the present practice in these provinces higher posts in public offices are generally filled up by people selected from the amla class in preference to college students of much higher attainments. This circumstance induces our students to terminate their school career prematurely and enter the official line. The remedy I would suggest is, that higher public posts should be open to competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The educated Natives do not readily find remunerative employment, Government employment being the only opening for them.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Scholarships are competed for at public examinations. The scholarship system is complete and is impartially administered between Government and aided institutions. With the aid of these scholarships diligent and able students can rise uninterruptedly from a village primary school to the highest class of an English college. The present scholarship allotment, which is nearly seventeen thousand rupees, is very small in proportion to the number of schools and scholars and to the total expenditure on education. The restriction of F.A. and B.A. scholarships to first divisioners is undesirable, as it keeps down the number of college students. This privilege should be extended to second divisioners also. It has been frequently observed that second divisioners have proved as successful in the next higher examination as first divisioners.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Some of the large Municipalities of the North-Western Provinces contribute about fifty-two thousand rupees annually towards the support of educational institutions. The aided schools receive nearly one-third that allotment. The continuance of this Municipal grant depends on the financial position in which the Municipalities might be placed at any subsequent time. In Oudh there is no Municipal grant given.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum affords a sufficient training for teachers in secondary schools; but it would be desirable that masters, before their appointment, should pass a short time in a Normal school to learn the practical management of classes and the best methods of communicating instruction in an interesting style.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—School inspection is carried on by means of Divisional Inspectors, District Deputy and Sub-Deputy Inspectors. In Oudh there is only one Inspector and an Assistant Inspector, and subordinate to them are District Deputy Inspectors. There are no Sub-Deputy Inspectors in Oudh. The Inspectors are not required to visit colleges. The inspection of zilla and tahsili schools by them once a year is compulsory; while that of halkabandi schools is optional. The zilla and tahsili schools are visited *in situ*, and the halkabandi schools assemble for examination in a central place appointed for the purpose. The Deputy and the Sub-Deputy Inspectors visit all the tahsili and halkabandi schools twice a year. Under the recent decentralisation scheme the Inspectors, having been greatly relieved of their duties by District Committees, will be able to give more time and attention to inspection of schools. The present inspection arrangements are satisfactory and do not require any alteration.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—In vernacular schools the text-books are not at all suitable. The primers should have graduated lessons. The Vidiankur and its counterpart the Haqaiq-ul-Maujudat should be superseded by Readers containing instructive stories for children. Some portions of the Gutka (Padmawat, for instance) are objectionable on moral grounds. There is no suitable arithmetic which could be taught in village schools. At present the translation of Barnard Smith's arithmetic is used, and it does not suit the requirements of the village schools. Pandit Lakshmi Shankar Misra's Ganit Kaumudi has recently been ordered to be read in village schools. This book does not contain a sufficient number of questions for exercises.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—No.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In my opinion the Government should have the management of colleges and superior zilla schools, considering the very backward state of the people. The management of primary and middle class schools, both English and vernacular, should be transferred to Local Committees constituted under Government orders. The number of superior zilla schools in these provinces is inadequate to the requirements of the people, and in every district one such school should be set up. Primarily their management should rest with the Government, and ultimately transferred to local bodies, when people become more alive to the interest of education. The inspection should, in both these cases, be in the hands of Government Inspectors.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of the Government from the higher class institutions would be a hardship, inasmuch as there are very few schools of this order, except mission schools, and a large section of the people object to their sons attending mission schools for fear of religious contamination: and where there is only one Government school and one mission school, the abolition of the Government school would deprive people of education. Under such circumstances, if the Government were to withdraw from the direct management, its action would be unjustifiable.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—If the Government were to withdraw to a large extent from the direct management of schools or colleges, the result would not only be deterioration in the standard of instruction, but many of the schools would be closed. The measures that would prevent such results are (1) that the schools be liberally aided; (2) that they be placed under an efficient managing committee consisting of Natives educated in English colleges; (3) that they be constantly visited by permanent Government Inspectors, and their progress be reported on to Government from time to time.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—At present there is no provision for moral teaching in any class of schools, and in my opinion the subject is so important that something should be done in that way. Class-books containing moral precepts can be compiled, and advantageously introduced into schools without hurting the susceptibilities of orthodox men holding particular religious views.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There are cricket clubs attached to some schools and colleges, for instance, the Benares College and the Aligarh College, &c. These clubs are supported entirely by subscriptions raised by the students and teachers, and have not made any satisfactory progress on this account. Much encouragement should be given to physical exercises by distributing prizes from Government grants.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is a growing tendency among the Government officials and educated Natives generally to give their wives and daughters a little education. The education thus given is of an elementary character, and is confined to ordinary reading and writing in Devanagri character in the Hindi community, and among the Mussalmans to reading a few chapters of the Kurán.

Ques. 42.—What progress has been made by

the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Government has not been at all successful in the spread of female education among the Natives, owing to the prejudices of the people against sending their daughters to school and giving them education. There are about 160 Government and 115 aided schools for girls with 9,000 girls on the rolls. The teaching in these schools is very inferior, and few of the girls ever get beyond their primers and the multiplication-tables. These schools are at best a sham! Much improvement cannot be expected at the present stage of the Indian community, but something, however, might be done by replacing the present staff of male teachers by women. The respectable Natives are averse to entrusting the education of their daughters to men. Female education can only spread by private teaching.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls would be to open experimental female Normal schools at central stations. I am inclined to think that poor adult women would be found to read in these schools to qualify themselves for teacher's profession. The experiment has been tried in Bengal and with some success.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—No.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—In a country like India, where population is rapidly increasing, industrial and professional schools are more needed than schools for intellectual training. If schools for mechanics, agricultural and mining schools were established, work will be found for thousands of people, and the resources of the country will be considerably developed.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Primary schools have been opened in villages where *desi* schools existed, and which with State aid would have supplied the wants of the people.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—I reply to the first part of the question in the negative and to the second part in the affimative.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The Normal school system for training pupil-teachers is altogether defective. The number trained yearly is inadequate, the term of one year for pupil-teachers in the Normal school is insufficient, and the standard of instruction is not higher than that in village schools. Moreover, no training is given in the art of management of classes and school discipline, &c.; unless these evils are remedied, the Normal schools are of little utility, and the money expended on them is thrown away.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is a tendency to raise primary into secondary schools prematurely, and I think it necessary that measures should be taken to check it. The best measure for this would be that the masters must be clearly made to understand that their promotion willl depend, not merely on the success of one or two senior classes, but of all the classes, high as well as low.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—In colleges and zilla schools fees should vary according to the means of parents and guardians of pupils. This will be simply a reversion to the old rule which obtained here some ten years ago. Fees should be made dependent on class promotions. One uniform system for all classes will hardly suit.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 55 & 56.—A system combining the two methods of assigning grants seems desirable.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—Ordinarily the grants-in-aid in colleges and schools should be one-half of the gross expenditure.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The maximum number of scholars

that can be efficiently taught as a class by one master is 25 in colleges and 30 in schools.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—Fees in colleges should be paid by the month *in advance*. If fees were to be paid by the term, great discouragement would be given to those that cannot afford to pay, and they will prematurely put a stop to their studies.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—So long as religious teaching is not given in Government schools, the principle of religious neutrality does not require the withdrawal of Government from their management.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—In the school department I would leave promotions entirely in the hands of the head masters, they being more intimately acquainted with the diligence, ability, and progress of their pupils.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—At the time of admission candidates are required to produce certificates of good behaviour signed by the head master of the institution in which they previously read. In the case of transfer of parents or guardians no certificates should be required; there can be no definite rules laid down for the prevention of boys who are expelled from one institution, or who leave it improperly, from being received into another; but the masters should satisfy themselves in the best way they can of the behaviour of candidates before admission.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges, and if so, under what limitations or conditions?

Ans. 64.—It is desirable only that the college classes should be retained, and the school classes should be abolished.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Professors of English should be Europeans. In other subjects Native professors are up to this standard of teaching.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—European professors are employed in colleges under native management, for instance, the Victoria College, Agra, the Muhammadan Anglo-Oriental College, Aligarh, and the Canning College, Lucknow.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—An impartial Government school should not make any exceptions in favour of a particular class of people.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—If religious teaching is imparted during school-hours, and the boys are forced to attend, the Government is not at all justified to withdraw from any existing school or college.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—Several schools under Native head masters, such as those at Cawnpore and Benares, have been as successfully managed as those under European and Eurasian head masters.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—Yes; they are.

Cross-examination of Pandit Din Dayal Tiwari.

By the Rev. W. R. Blackett.

Q. 1.—You express, in your answer 9, a desire that schoolmasters should give some religious instruction in Government primary schools. What sort of religious teaching do you refer to?

A. 1.—In Muhammadan schools a few chapters of the Kurán, and in Hindi schools the ordinary forms of prayer, such as the Gayatri, Sandya, Tarpan, &c. I would have this only out of school-hours, and not compulsory.

Q. 2.—Would this be consistent, in your opinion, with the principle of religious neutrality?

A. 2.—I think it would, so long as the instruction is not given in school-hours. I believe it is so given, even now, in most Muhammadan schools. I would apply the same principle to Christian teaching.

Q. 3.—You think the grants-in-aid for vernacular education are generally inadequate. Can you give us any idea of the average amount of those given to primary schools, or the proportion they bear to the total expenditure?

A. 3.—In primary vernacular schools they give 2 annas a head on the number on the rolls. Three rupees is fixed as a maximum by the rules issued in 1874. It is also laid down that in the case of lower schools the grant must not exceed one-third of the expenditure. The expense on such a school might be about Rs. 9 and might possibly go up to Rs. 30 or Rs. 40, but it would not get more than Rs. 3 as grant. I speak only of grants from Provincial funds. I believe the Local Fund grants are also regulated by the same rules.

Q. 4.—In your answer 42 you say that the existing girls' schools are a sham. Would you kindly explain your meaning in this?

A. 4.—They are only schools in name, no real teaching is imparted in them; they are thinly attended by low-caste girls, and they never get

beyond the alphabet and the multiplication. The real attendance is only 5 or 6, though at the time of examination the teachers may produce more.

Q. 5.—Do you include in this condemnation all the girls' schools established by missions and superintended by European ladies?

A. 5.—No; they are much better.

By Mr. Deighton.

Q. 1.—How many primary aided schools do you know whose monthly expenditure is Rs. 40?

A. 1.—None in this district, nor do I know of any elsewhere.

Q. 2.—How many in which it is Rs. 20?

A. 2.—I am unable to answer this question.

Q. 3.—Have you ever served anywhere except in the Allahabad district?

A. 3.—I was officiating 2nd master in the Moradabad High School in 1873, from 1874 to 1876 I was 9th teacher in the Benares Collegiate School, and afterwards 5th master in the Government High School, Allahabad.

Q. 4.—How long have you been Deputy Inspector?

A. 4.—Nearly three years.

Q. 5.—During that time have you known any Government girls' schools that were worth maintaining?

A. 5.—None, I would say.

By Mr. Ward.

Q. 1.—Will you tell me how you arrive at the percentage of scholars to total population?

A. 1.—I took it from the Educational Report of 1881.

Q. 2.—From what signs do you observe a growing desire for primary education?

A. 2.—This is shown by the result of examination: formerly many fictitious names were borne on the rolls, and now no such names exist.

Q. 3.—You suggest that if Municipalities have charge of schools, any deficiency of funds should be made good by a grant. Do you not think that course would impair the efficiency of self-government?

A. 3.—Not in the present state of the community.

Q. 4.—Can you tell me what books have been written in the last fifteen years fit for the study or the perusal of girls?

A. 4.—The Hitopadesh written by Deputy Inspector of Schools, Pandit Taradatt, the Strisibbha by Pandit Ram Jashan of the Benares College, the Mirat-ul-urus by Maulvi Nazir Ahmad, the Ritratnahar by Pandit Ram Parshad. All except the Mirat-ul-urus could be used as text-books. That could not be used because it is merely a narrative, although it truly represents the state of female society in India. There is no copy of it in the Nagari character.

Q. 5.—Are the other books mentioned by you equal in literary merit to the Mirat-ul-urus?

A. 5.—I think the Ritratnahar is.

By the President.

Q. 1.—With reference to your replies to Mr. Blackett on the subject of religious teaching, are you acquainted with the system of spiritual instruction which is in force at the Muhammadan College of Aligarh?

A. 1.—I am not aware of it.

Q. 2.—Permit me, then, to explain that system. The pupils receive instruction from learned men of their own faith, and provision is made for the daily exercise of the officers of the Muhammadan religion. Do you think such a system a good one; that it renders the college more acceptable to the Muhammadan community?

A. 2.—I think it a good system, and likely to render the college acceptable to the Muhammadan community.

Q. 3.—Are you acquainted with the system of religious instruction for the Hindus in the boarding-houses of the Hindu school known as the Kayastha Pathsala in Allahabad?

A. 3.—Yes; I am acquainted with that system.

Q. 4.—Permit me to describe the system. The school committee and its head master look after the moral conduct of the boarders, give them the necessary instruction in their religious duties, see that they properly perform those duties, and invest them at the proper age with the sacred thread for the Brahman, Rajput, and Vaisya boys. In short, the school fulfils the function of a parent to the boarders under its care, not only as regards secular teaching, but also as regards religious instruction. Do you think this a good system and worthy of imitation?

A. 4.—I think it a good system and worthy of imitation.

Q. 5.—I think you have in your district of inspection several schools with boarding-houses attached. Will you favour the Commission with your views as to whether this system of parental religious care could be extended to the boarding-houses of Government and grant-in-aid schools: and, if so, have you any practical suggestions to make on the subject?

A. 5.—I think it can hardly be extended to Government schools. I see no objection to its being adopted in boarding-houses of grant-in-aid schools.

Q. 6.—What would be the practical difficulty of religious instruction being given to the boys in boarding-houses of Government schools, out of school-hours, and by preceptors of their own faith?

A. 6.—If they have preceptors of their own faith, I see no difficulty.

Q. 7.—Do you think there would be a desire on the part of the parents to have their boys, while at the boarding-houses attached to Government schools, placed under the religious supervision and instruction of preceptors of their own faith?

A. 7.—Yes; this would be in accordance with the desires of the parents.

Q. 8.—Would such a system of religious instruction in the boarding-houses attached to the Government schools render those institutions more acceptable to the best classes of the Hindus?

A. 8.—It certainly would.

Q. 9.—On behalf of Messrs. Blackett and Ward I wish to ask if you think such religious instructions in the boarding-houses of Government schools ought to be compulsory?

A. 9.—It should be optional with the boarders.

Q. 10.—On behalf of Mr. Ward I wish to ask, is there a necessity for providing religious instruction to boys living at their own homes, and attending school only by day during school-hours?

A. 10.—I should leave the provision of such instruction to the parents of the boys.

Q. 11.—Do you think that the boarding-houses of Government schools should be entirely under the management of private associations?

A. 11.—I would prefer their being placed entirely under the management of private associations.

Q. 12.—May the Commission understand, then, that the Government school or the boarding-house committee should fulfil the functions of a parent to the boarders, both as regards their spiritual instruction and secular teaching: while the Government school should leave the religious instruction of its day pupils to the parents, and confine itself, as regards these day pupils, to the task of secular teaching?

A. 12.—This sums up my views.

Statement by BABU DOORGA PARSHAD, *Honorary Magistrate, Gorakhpur.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Since a few years I have been a member of the Gorakhpur District Education Committee. I hold landed property in the districts of Gorakhpur, Azamgarh, Jaunpur, Basti, Benares, and Mirzapur. I had a private school at my own house which afforded me an opportunity of forming an opinion on the subject of education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The education imparted by the rural schools is as yet not so useful as it ought to be; and for this reason, that the teachers, as well as the people entrusted with the management of schools, look more to the number of the pupils than to the nature of the instruction given, and which instruction is not suited to the requirements. The village people may be divided into four classes, *viz.*, (I) agriculturists, (II) shop-keepers, (III) labourers and artizans, and (IV) zamindars who do not cultivate land with their own hands. The agricultural and labouring classes forsake their calling after learning the rudiments of reading and writing and begin to look out for employment and thereby lose their status in society; shop-keepers possessing a knowledge of Hindi only stick to their profession, but after reading Urdu they look down on their profession with contempt.

For the above reasons it will be advisable to teach only Hindi to the sons of the agricultural and labouring classes in the beginning, and afterwards to put into their hands small treatises containing the rudimentary principles of agriculture, so that they may acquire a knowledge of their own profession and make improvements therein. At present it is not advisable to teach Urdu and Persian to shop-keepers, labourers, artizans, and the agricultural classes; but the children of zamindars should be taught both Hindi and Urdu, as well as a little of geography, history of India, and mathematics.

There ought to be at least one art school for each tahsil, teaching blacksmiths', carpenters', and agriculturists' work, and also in each tahsil there should be a committee composed, as far as practicable, of members from the educated zamindar class, to hold monthly meetings for the management and supervision of that school.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—There is no general demand for education. Shop-keepers and those who look out for public employ (as Kayasths), well-to-do zamindars, and such Brahmans as cannot afford to study Sanskrit, seek for primary education. Agriculturists and labourers dislike education, because their children, after acquiring a smattering of letters, look towards their profession or any homely method of earning their livelihood with contempt. The very low castes, such as sweepers, chamars, and doms, are practically excluded from education. The higher class of people would not bear their company at schools. The higher class of people are in favour of the education of all higher caste people. They would tolerate the education of the lower order of the middle classes, but they consider it useless and sometimes mischievous. They are, however, decidedly averse to all education among the very low caste people.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The gentry of the cities have generally private schools at their own houses, but such schools are very rare in the villages; or, in other words, they are only to be found in the houses of those zamindars who are against sending their children to the schools established by Government, or are desirous of teaching them Persian and Arabic. Many Pandits teach Sanskrit to Brahman boys at their own houses, and their teaching is good. People having Persian schools on their own premises defray the greater portion of the salary, besides supplying board and lodging to the teachers, while the other boys attending the school pay monthly fees from 2 annas to 1 rupee. But the Sanskrit Pandits do not take fees from their pupils, and pupils from outside the locality main-

tain themselves by begging alms. For the teaching of Sanskrit and Persian, Brahmans and Muhammadans are respectively required, and they are more or less men of good learning; of course they are not well conversant with geography, mathematics, and other modern sciences. No steps have as yet been taken to procure and train such teachers, and, as far as I am aware, no aid has been given by Government. These schools are even now an important factor in State education, inasmuch as a majority of the people who hold situations in Government offices were brought up in them. Their status and sphere of usefulness may be a good deal improved by suitable means. Greater facilities should be given to the persons taught at such schools for competing at the departmental examinations qualifying for public service. Teachers should be encouraged, by promise of prizes to themselves and their pupils, to invite inspection of their schools by public officers. The prizes to be given to the best teachers and students. Private schools may be encouraged to compete for prizes open to such schools only, and by various other means.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Elementary training in the private schools forms a good foundation for further higher education, and the students of those schools acquire a knowledge of Persian, Arabic, and Sanskrit almost of the highest standard, and can compete with the students of Government schools in writing a good style and in understanding the purport of the laws and regulations, but they cannot compete in history, geography, and surveying.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The Local Boards should have absolute power to spend money under the superintendence of the District Committee, which should be vested with full powers to distribute the sanctioned allotment in proper shares among the Local Boards.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—The management and expenditure of elementary schools and of art schools should be placed in the hands of the Municipal Committees, no matter whether the elementary schools be for the teaching of Hindi, Urdu, or English. Schools teaching English up to the Entrance standard are to be regarded as elementary schools. There should be a rule requiring Municipal Committees to spend a fixed proportion of their revenue in education. This will be a sufficient safeguard.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—A little training in the art of carpentry, husbandry, and blacksmithery added to the course of studies in the primary schools will be of great benefit, and will tend in great measure to attract the agricultural classes. In each tahsil there ought to be one annual exhibition of the products of these schools for the distribution of prizes, which will give an impetus to the improvement of the arts. At least one art school should be established in each tahsil, and this is very urgently needed.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—In this district education is imparted through the medium of the vernacular of the district.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—Fees should be taken monthly.

Evidence of MUNSHI DURGA PARSHAD, *Assistant Inspector of Schools, Oudh.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Since October 1852, after finishing my educational career at the late Government College, Bareilly, I have served as Zilla Visitor or subsequently as Deputy Inspector of Schools in the districts of Bareilly, Saharanpur, Moradabad, and Bulandshahr in the North-Western Provinces. At the beginning of 1861 I was appointed Head Master, Taluqdari School, Partabgarh, in Oudh, and since that period I have been serving in Oudh in various capacities such as head master of a taluqdari school, of a zilla or a high school, of the late Normal School, Lucknow, as Junior Inspector of Schools, Oudh, as Inspector of Schools, Western Circle, Oudh, and as Assistant Inspector of Schools, Oudh. Consequently much of my experience has been gained in the province of Oudh.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—Considering the amount of funds at our disposal for the purpose, the system of primary education in this province is in my opinion placed on a sound basis, and with an increase of funds to extend it, is I think quite capable of development up to the requirements of the community. But I do not think these requirements will ever be very great; there are, in fact, already more Government primary schools in this province than are actually required at present, and hence some are necessarily closed now and then for

want of good attendance, or are usually transferred to other villages where better results are expected to follow. Transfer of a village school is also effected from one village to another when it has done its work at the former, *i.e.*, it has educated all the boys available there for it, and is now going to do the same at the latter. I do not think, therefore, that the masses of the people, on account of their poverty, will ever want, unless their status materially improves in future, more primary schools than those already in existence, as about 30 per cent. of the population are half starved, and consequently unable to send their children to school; about 40 per cent. I think cannot spare their children to go to school, as they live from hand to mouth, and cannot earn their daily bread unless they work the whole day with all the members of their families that are able to work; of the remaining 30 per cent. there are a few who aim at higher education on account of their riches or are too idle or careless to do so, while there are some others who do not want any education at all, because it is of no use to them, and if they are persuaded to receive it, they soon forget what they learn at our village schools, simply because they have no opportunities in after-life to use the little knowledge they have acquired, as they have no distant relations or friends to correspond with, no newspapers or religious books to read, and little or no accounts to keep. The village schools in Oudh are up to date entirely under the management and control of the educational officers in Oudh, and the system of administration of our village schools hitherto followed in Oudh, and the course of instruction pursued in them are, I think, well adapted for them, and need no improvements for the present.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In this province our primary schools are open to all classes, but instruction in them is generally sought for by particular classes only. The classes that chiefly avail themselves of primary education are taluqdars, zamindars, lambardars, pattidars, higher class cultivators, patwaris, mahájans, tradesmen, artizans, teachers, and other public and private servants. As no primary school can be opened in a village, until a sufficient attendance is guaranteed by the residents, according to the rules of the Department, the lower classes of the peasantry are also persuaded in a great many instances, by influential village communities, and by educational and other public officers, to send their children to our village schools, but after finishing their educational career they show a reluctance to return to their hereditary callings, and, if compelled to follow the same, they soon forget most of what they had learnt at school for want of opportunities to use the little knowledge that they had acquired. On the other hand, they become more litigious, and, as they are obliged to till land and contract loans on the terms dictated to them by their lambardars and mahájans respectively, the education that they have received cannot protect them from the heavy rents charged by the former and the usurious rates of the latter.

The poor and indigent classes hold aloof from the primary instruction simply on account of their poverty, but certain menial classes, such as mehtars, qasayis, pasis, and chamars, are practically excluded from it, as higher caste Hindus and Muhammadans too cannot sit along with them, but they are generally so poor and destitute that they seldom aim at sending their children to school unless they are in the service of Government or European gentlemen, and consequently well-to-do; but also these instances in which they apply for admission into our primary schools on that account, are very rare indeed. The attitude of the influential classes towards the extension of elementary knowledge to every class of society is generally apathetic, but not hostile I should think.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are, I think, some 500 indigenous schools that exist in Oudh with an attendance of about 2,200 boys, while the number of our departmental primary schools is about 1,200 with an attendance of about 45,000 pupils in them. In the interior of the province most of the former that existed before the Educational Department was organised have been absorbed into the latter, and hence it is that the number of indigenous schools now existing in Oudh is comparatively very small, and that the existence thereof is now confined to cities, towns, and large villages only. I do not think that these indigenous schools are a relic of an ancient village system, because they are generally opened when they are wanted for the education of young children, and closed as soon as the necessity for them no longer exists, and they should therefore be considered of purely ephemeral nature, with the exception of one or two in each district that are endowed by muafi lands.

According to the subjects and character of the instruction given in the indigenous schools, they may be divided into the following classes:—

1st.—The Arabic schools, in which Arabic books, both secular and religious, are taught.

2nd.—The Kurán schools, in which little boys and some grown-up students too learn nothing but to read and recite the Kurán.

3rd.—The Sanskrit schools, in which Sanskrit books, both secular and religious, are taught.

4th.—The Persian maktábs, in which reading and writing in Persian are taught.

5th.—The Hindi páthsháláś, in which the Kaithi or Mahájani writing is taught, as also the Hindi system of mental and practical arithmetic.

No registers of attendance are kept up in these schools, but from enquiries made it appears that the students under instruction are regular in their attendance, and generally well-disciplined, with the exception of those under training in the Hindi páthsháláš, in which the attendance is comparatively large, and not so well managed as it should be.

In the Arabic and Sanskrit schools, instruction is generally imparted gratis by Maulvis and Pandits of independent means, or in the enjoyment of endowed property. In the Kurán and Persian makátbs the monthly rates of tuition fees vary from 2 annas to 8 annas per boy, while the proprietor of a school of this description pays one rupee or more for his son under instruction, and sometimes daily rations also in addition. In the Hindi páthsháláš also monthly rates of tuition fees are charged ranging between 1 and 2 annas a boy; occasional fees are also received both in cash and kind in the shape of holiday, birth, and marriage perquisites, winter clothes, and also in the shape of gratuities for commencing the alphabet or any other succeeding book or subject.

In the Arabic schools, which exist in large towns only, the masters are generally the Maulvis renowned for their knowledge of the Arabic language. The Kurán schools are generally taught by Hafizjis, who can read and recite the Kurán correctly. The Sanskrit schools are managed by Pandits who have acquired some reputation for their knowledge of Sanskrit, while the Persian maktábs are under the instruction of Maulvis, and sometimes of Munshis, who are well versed in Persian literature. The Hindi páthsháláš are taught by Gurujis, and Bhayyajis, who know nothing more than the Hindi system of arithmetic and the reading and writing of the Kaithi or the Mahájani characters. No arrangements have ever been made in Oudh for training and providing masters in such schools as those under notice.

The indigenous schools being for the most part sectarian institutions, I do not think they can be turned to good account as part of a system of national education, but some of the Persian maktábs and Hindi páthsháláš may be utilised to teach Urdu and Hindi and some arithmetic by aiding them for the purpose. The masters may perhaps be willing to accept State aid, and to conform to the rules under which such aid is given, but in some cases they will be unable to do so, and in others they will be prevented, I think, by the proprietors of the schools to which they belong from accepting any Government aid that may be offered them.

The grant-in-aid system has not been extended to indigenous schools, and cannot, I think, be extended to them to any great advantage to the cause of primary education in Oudh for reasons noticed above. I do not recollect a single instance in which an application was ever made from an indigenous school for a Government grant-in-aid for its maintenance.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—As home instruction is one-sided only, a boy educated at home may generally be clever in reading, writing, and penmanship in Persian or Hindi, as also in mental and practical arithmetic taught after the native fashion, and in these subjects only, but not in our special school subjects, he is able to compete on equal terms at examinations qualifying for the public service with boys educated at school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The private effort, aided or unaided, on which the Government can depend for the supply of elementary instruction in rural districts, consists, I think, of elementary mission schools, of institutions started for the good of the people by the nobility and gentry of the country, and of indigenous schools, the last being generally ephemeral, as they are opened by well-to-do men when they want them for the education of their young children, and are closed as soon as the necessity for them is over.

The private agencies which exist for promoting primary instruction in this province are as follows:—

Number of Institution.	
3	primary sections of the Anglo-vernacular, Canning, Mahmudabad, and Balrampur Schools maintained by taluqdars, and aided by Government.
10	primary sections of the Anglo-vernacular Missionary schools maintained by American and Church Missions and aided by Government.
3	primary sections of the Anglo-vernacular unaided schools at Bhinga, Boundi, and Akouna maintained by the Rája of Bhinga and the Máháraja of Kapurthala.
7	primary vernacular schools under Missionary management in zilla Lucknow, Gonda, and Bahraich, aided by Government.
2	primary vernacular schools under Missionary management in zilla Partabgarh, managed by the Department and aided from the rural cess.
8	primary vernacular schools under the management of the American Mission in zilla Sitapur, Gonda, and Bahraich, unaided.
2	Sanskrit páthsháláš unaided. One of these is in Lucknow supported by monthly subscriptions raised from amongst the native gentry in the city, and the other is in zilla Partabgarh at the head-quarters of a taluqdari estate and maintained by the taluqdar.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I do not think that funds assigned for primary education in rural districts can be more advantageously administered by district committees or local boards than by departmental professional officers, who devote the whole of their time and attention to the work entrusted to them. As these district committees are composed of members of different creeds and clans, whose views and ways of thinking are diametrically opposite to

each other on almost all points connected with the administration of our schools, I do not see how they can successfully manage them.

The members of such local boards may, however, be able to raise funds for the support of primary schools, to select suitable sites for them and to supervise the erection of school-houses.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—No class of schools should, I think, be entrusted to Municipal Committees for management for the reasons given in my answer to the last question. If the provision of elementary instruction in towns is to be a charge against Municipal funds as it should be, the Municipal Committees should, I think, be advised to assign a certain percentage of their collections to make sufficient provision for the purpose. The proper limits of the control to be exercised by Municipal Committees with regard to Municipal schools may be the same that district committees should have to exercise with respect to Government schools in their respective districts.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In this province there is a Normal class in each district, but Lucknow, where there is a central Normal school for providing teachers in vernacular schools, and these answer all our requirements in that direction.

The present social status of our village schoolmasters is in general that of middle class men, and successful teachers always exert a beneficial influence among the villagers.

I cannot suggest measures other than that of increase of pay for improving their position. With a view to add to their income and influence, some of them were entrusted with the charge of village post offices, but the plan did not succeed, as no encouragement could be given to those that most deserved it, and it was found difficult by the teachers to serve two masters.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Many changes have already been made from time to time in the scheme of studies of our primary schools with a view to make them as acceptable to the community at large and especially to the agricultural classes, as they can possibly be. The present course of study is accordingly very well adapted for them, and contains nothing that is unpopular save the little of history and geography which have been kept up purposely in the scheme to make our students better informed men than their predecessors have been. The other subjects of our village scheme of studies such as reading, writing, penmanship, arithmetic, mensuration, and practical surveying, are all popular, and special books have been written for making the instruction in such subjects efficient. Our schools would, however, be still more acceptable to the ignorant and ill-educated people if we taught nothing else in them except reading, writing, and penmanship.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Yes; the vernacular recognised and taught in the schools of this province is the dialect of the people, but our book language is, of course, more refined, more correct, and more elaborate, than that commonly spoken by the ignorant and uneducated people in the country.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is not, I think, very well suitable to this province, because private schools are not started here by enterprising men in a speculative point of view, but are generally opened by the parents and guardians of the boys intended to be educated at their own expense in nothing else but reading, writing, and penmanship. The supporters of these schools, therefore, are unwilling to send their children to be examined in our special school subjects, for the mere pecuniary benefit of the teachers employed by them. Besides, the teachers themselves do not know our special school subjects, and they are therefore unable and unwilling to conform to our rules, and supposing that they know these subjects they will not teach them to their pupils against the will of their guardians.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Tuition fees varying from 1 pice to 2 annas a boy are levied in all primary schools in Oudh, while the poor and indigent pupils, to the extent of one-fourth of the total number enrolled, are exempted from the payment of those fees. And as this plan answers very well in Oudh, it may be extended to the primary schools in other provinces also.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I do not know how the number of primary schools can at present be increased without a corresponding increase of expenditure, but I think the present number is more than sufficient for the present wants of the community, and more schools will not, I think, be required till the physical condition of the poverty-stricken cultivators materially improves by an increased demand for labour in consequence of extension of productive works, by an increased development in the resources of the country, by a consequent rise in the price of vegetable products, by successive favourable harvests, and by a stop put to the enhancement in the rates of rent paid by the agricultural classes. An increase in the prosperity of the country will necessarily create an increase in the demand for primary schools, whose number may then be increased by introducing the grant-in-aid system; and they can then be gradually rendered more efficient by the assistance of the

intelligent village community, when the people are so much interested in them that they supplement the grants from the rural cess with purely voluntary subscriptions paid towards their maintenance.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies in this province, as contemplated in paragraph 62 of the despatch of 1854; and the chief reason why effect has not been given to that provision is that the majority of the people in this part of the country are not much advanced in civilisation, that they all cannot therefore appreciate education equally well, that most of them do not care, therefore, to foster and encourage it, and that there are very few public-spirited men able to manage educational institutions entrusted to their care. The local boards, therefore, contain generally members of different degrees of calibre, all not quite free from party feelings, and cannot therefore form a compact combination to aim at a certain fixed end.

The taluqdari schools in Oudh, started by district authorities at the head-quarters of their respective districts, could not get on satisfactorily, but have much flourished since they have been transferred to the management of the educational officers in Oudh.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—No; I do not know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies with or without aid without injury to education or to any interests which it is the duty of Government to protect. On the other hand, my conviction is that Government institutions of the higher order, *viz.*, zilla schools in Oudh, if transferred with funds already allotted for their support to private bodies, are sure to deteriorate, and if transferred to them without funds are sure to collapse, because the local boards are generally composed of members of different clans and castes all prejudiced against each other, who cannot enter into a union to do good to the whole community, but each tries to support the interests of his particular class, and the common end to do good to the whole community is thus frustrated.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—No; Raja Rampal Singh, of Kálá Kankar, in zilla Partabgarh, however, told me in March last, that after his return from England in about two years he had a mind to establish an Anglo-Sanskrit college in his village on the grant-in-aid principle, and endow that institution with a suitable estate allotted for the purpose, but when it was argued that Ajudhia was a better place for that institution than the small village of Kálá Kankar, he remarked he would prefer the head-quarters of his estate for the convenience and good of the people of his clan, and for other reasons also.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, we might be able by advice and example to stimulate private effort in the interim and raise precarious subscriptions for the purpose, so as to secure the temporary maintenance of such institution on a private footing, but this plan cannot at all be depended upon, as it is almost impossible now to raise voluntary subscriptions in this province, partly on account of the inability or reluctance of the native gentry and nobility to pay more subscriptions and partly for want of public-spirited men in the country.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I have but few remarks to offer on the principles of the grant-in-aid system or the details of its administration. The grants, I think, are adequate in all cases, and rather liberal I should say, but the people, for want of means and in some cases for want of a feeling of public or enterprising spirit on their part, cannot avail themselves of the benefits of the grant-in-aid rules.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system as at present administered is one of perfect practical neutrality, I believe.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for high education in your province, and do you consider it adequate?

Ans. 21.—The middle classes of people of high caste who seek for Government employment principally avail themselves of Government or aided schools and colleges for the education of their children. There is a sprinkling of the sons and relations of the richer classes also, but their number is comparatively very small, and when the idea is now gaining ground that Government patronage will extend to them according to their riches and not according to their education and merit, their number will still be smaller. The

sons of the middle classes, however, continue to flock to these institutions, but I see no harm in this, because the social position of a man in India is not judged by his riches, but by his caste, and therefore if they are men of high caste they cannot be considered men of low birth, though they are not very rich at present. And if they come to school with a view to seek for Government service, let them do so with that desire, but they all know that the number of Government appointments available cannot be so large as the number of boys already under instruction, or desire to be under it, and accordingly the few best amongst them either in point of merit only, or of merit and social position both, can be eligible for Government posts, and if selections are made on this principle only, *i.e.*, of merit and interest together, the students not to be selected have no reasons to get discontented because they are not eligible on account of their own faults; they will, on the other hand, be glad to follow other occupations, or revert to their hereditary callings, for which we will have better qualified men than those available heretofore.

The complaint that the wealthy classes do not pay enough for higher education is really well founded, but it can in a great measure be remedied, I think, if the Government patronage extends to them according to merit alone, and if the fees in the high schools and college departments are levied according to the means of the students under instruction. But if the Government patronage goes according to the riches of the higher classes, and fees in high schools and college departments are levied according to the means of the students under instruction, these schools and college departments cannot be expected to thrive, with students from the richer classes.

The rates of fees payable for higher education in this province are as follows:—

In Classes X to VI of zilla or high schools 4 annas a boy per month.

In Classes V to III of zilla or high schools 6 annas a boy per month.

In Classes II to I of zilla or high schools 8 annas a boy per month.

In school classes up to IV Canning College, Lucknow, 8 annas a month per boy.

In Class III of Canning College, Lucknow, 12 annas a month per boy.

In Class II of the school department to the highest in the College Department, one rupee a month per boy.

Special class in the Canning College for the education of the richer classes, Rs. 2 to 5 a month per boy.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No; there is no such instance in this province that I know of.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes, of course, it is in my humble opinion quite possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution, provided the former has a permanent source of sufficient income like the latter, and is managed by men of education, experience, and tact, united together by a common tie to accomplish a fixed end, and not at religious or sectarian discord with each other to serve their respective ends.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Ten or twelve years ago the services of a matriculated man in this province could not be obtained on less than Rs. 40 a month, but now-a-days many such men can be employed on Rs. 15 a month each. And at the time they want to commence the world they really find some difficulty in getting remunerative employment, but sooner or later they all get employed somehow or other, and though at the outset of their career their callings are not very remunerative, yet in time they generally become quite so, at least enough to satisfy them.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is not quite calculated to store the minds of those who do not pursue their studies further, with all the useful and practical information required by them, when they enter into their wordly careers, but still it quite prepares their minds to enable them to acquire more when they want it regarding the particular occupations they have to follow.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; the attention of teachers and pupils is really wholly directed to the Entrance Examination of the University, but I see no harm in this. Every one should, I think, work with a fixed aim or purpose to attain a certain end, and in my humble opinion this circumstance does not impair the practical value of the education in secondary schools for the requirements of ordinary life, because in preparing for the Entrance Examination the students generally enable themselves to prepare, if they like, for the requirements in question.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination, is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large or will ever be so, compared with the requirements of the country. By an annual increase of educated men in the country its productive powers will, I think, yearly increase. In India, the people that are ignorant do not know what to do and how to employ their time usefully; when they receive education their eyes are opened and they are sure to do something that is useful for themselves and to themselves.

Ques. 29.—What system prevails in your prov-

ince with reference to scholarship; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In each district we award 6 or 7 scholarships from our Rural Cess Funds to the most deserving students of the 3rd class, the highest at work at our primary village schools. These scholarships are tenable at vernacular town schools for two years, and at Anglo-vernacular town schools for four, to enable the holders to compete for Government scholarships awarded every year to the 80 best students who pass either the vernacular or Anglo-vernacular middle examination in the united provinces. These scholarships enable the scholars to prepare themselves for the Normal school certificates, or for the matriculation examination of the Calcutta University, and the students that pass this test in the first division, are always eligible for Government scholarships tenable at a college department.

This system of scholarships, therefore, is quite as suitable as it should be, as it enables intelligent and industrious lads in our primary schools to reach the highest place in a college department with little or no expense to themselves.

As these scholarships are awared by sheer competition, the scholarship system is impartially administered, I think, between Government and aided schools.

It may, however, be remarked that the number of scholarships awarded after the results of the Vernacular and Anglo-vernacular middle class examinations is rather small, as 80 middle scholarships do not seem to afford a sufficient encouragement to a population of 44 millions of souls.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Yes; the University curriculum affords, I think, a sufficient training for teachers in secondary schools to enable them to serve junior subordinate masters under the immediate eye of an experienced and efficient head master. Special Normal schools would answer better, I should think.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Schools are inspected one by one, *i.e.*, each in its own school-house, and the grouping system is also resorted to in a great measure in the case of village schools, four or five of which are assembled in camp and examined classwise by putting together the corresponding classes of all the schools assembled. It would be better if each school were inspected in its own school-room, as this kind of inspection would afford an insight into all the particulars connected with it.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No, I cannot; for I believe that voluntary unpaid agency cannot be so efficient and hard-working as the inspecting officers are.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted, and if so, what is its character?

Ans. 41.—There are no indigenous schools for girls in this province, but amongst some respectable Muhammadan families some girls are sometimes taught how to read the Kurán and some religious books in Urdu, but not how to write. Amongst the richer classes of the Hindus only a few women learn how to read and write Hindi.

Cross-examination of Munshi Dinga Parshad.

By the Rev. W. R. Blackett.

Q. 1.—Would you kindly explain the following in your answer 6:—"Two primary vernacular schools, under Missionary management in zilla Partabgarh, managed by the department and aided from the rural cess?"

A. 1.—It should read "inspected by the department."

Q. 2.—To what extent are geography and history taught in primary schools?

A. 2.—The history of India and outlines of the geography of the world, with detailed outlines of the geography of Asia. The boys are generally found deficient in these subjects.

Q. 3.—Do you think that the geography and history taught in primary schools is of any real use, and would the omission of it make the schools more popular?

A. 3.—These subjects are not popular among the rural or agricultural classes. I think they do good, as they make the people better informed.

Q. 4.—Is the arithmetic taught in the Government schools wholly on the English plan, or is any attention given to mental arithmetic on native methods?

A. 4.—Only the multiplication tables are taught on the native method, the other rules are taught only on the English plan.

By Mr. Sayyid Mahmud.

Q. 1.—With reference to your 11th answer, what language do you refer to as the vernacular?

A. 1.—I mean Hindustani, *i.e.*, simple Urdu without big Arabic and Persian words, and which has Hindi as its basis.

Q. 2.—Is ordinary Urdu generally understood by the common population of Oudh? Is it recognised as the polite language of Hindus and Muhammadans equally?

A. 2.—Yes; ordinary Urdu is understood by the common people of Oudh. Yes; the same language is used in social intercourse among Hindus and Muhammadans; only it is more elaborate, more refined, and more correct. There is no marked difference between simple Urdu and simple Hindi.

Q. 3.—Would you wish for a change in the writing characters in public offices? What are the grounds of your opinion?

A. 3.—It was once proposed in Oudh that *Kaithi* characters, in an improved form, should be the written characters of the public offices; but it was not carried out. I would have the *Kaithi* characters rather than the Persian characters now in use. My reason is that in Oudh at present it is used by the masses of the people in every department; it can be more easily and more quickly acquired than Urdu. Its illegibility was the only objection to its use, but that objection has been removed by fixing the characters. The character

is sufficiently formed to make the handwriting of the various persons sufficiently distinguishable, if one set of characters is fixed upon.

Q. 4.—With reference to your 41st answer, please state whether you think under the present state of things much can be done by Government to advance female education.

A. 4.—We have got some female schools started by Government all over Oudh. To these schools there should be attached female Normal classes composed of respectable high-caste women, who may be willing to serve as teachers, and these teachers, if they cannot start schools of their own at places strange to them, should be appointed by Government to visit private families to give home instruction. Their influence would be able to get girls for education. I have found that trained women teachers have influence out of their native places. In my opinion female education should come after male education, because male education will create a desire for female education. The Government, in my opinion, should devote its funds principally to male education, and must consider female education next in importance.

By Mr. Ward.

Q. 1.—You say there are more Government schools than are required at present. Do you think that there is no demand for education of a more practical kind?

A. 1.—Yes.

Q. 2.—What is the present state of education and intelligence of well-to-do zemindars in Oudh?

A. 2.—When zamindars want their sons educated, they apply to the Educational Department, and a school is founded on the guarantee of a certain attendance.

Q. 3.—How have their educational wants been provided for?

A. 3.—There is an absence of education among the wealthy zemindars. The best remedy I can suggest is that Government should give its appointments by merit.

Q. 4.—Do you assume that before the annexation of Oudh there were no village primary schools?

A. 4.—There were some schools, but most of them have been absorbed into our schools. They were of an ephemeral nature.

Q. 5.—Indigenous Schools.—Since the nation is composed of many different sects, do you think that any system of education could be called national which does not embrace sectarian schools of all kinds?

A. 5.—Only those schools can be called national in which all the subjects adapted to all classes should be taught at least in an elementary manner.

Q. 6.—Has the Arya Samaj done anything for education as yet?

A. 6.—It has one school at Lucknow: it is one of their objects to establish schools.

Q. 7.—With reference to your answer 10, are you aware that the primary schools in England of the lower classes teach no more than reading, writing, and arithmetic?

A. 7.—I was not aware.

Evidence of Mrs. Etherington, *late Inspectress of Government Schools, North-Western Provinces.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was for several years Inspectress of Government Schools in the North-Western Provinces, and also Superintendent of the Government Female Normal School in Benares. For many years I was Superintendent of the large girls' schools in Benares, supported by His Highness the Maháraja of Vizianagram, K.C.S.I., and I have had the oversight of several elementary mission girls' schools. I have availed myself of the many opportunities that I have had of conversing with Natives, both educated and uneducated, on the subject of female education, and of hearing their views on the subject, both in Benares, where I have visited a good deal in the homes of the people of all classes, and also in the towns and villages which I had to visit on my official tours.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—With regard to female education, no. My reasons for this will appear from what follows, and also my answer to the latter part of this question.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—It is sometimes asserted that the Natives of these provinces do not want education for their girls. They do not *seek* education for girls; but this, I believe, is easily to be accounted for. People do not, as a rule, *want* or *seek* for any improvement in their social or mental condition until they have first realised the utility of the improvement by seeing its good effects on others. Female education had to be long and carefully fostered in Calcutta and its neighbourhood before the idea seemed to take root in the Bengali mind, that it is a good, and not a bad, thing for a woman to know how to read, write, &c.; but I suppose no one would now say that Bengalis do not want education for their girls. The present improved state of things there is worth the trouble, time, and money that have been spent in bringing it about. Up to the present time female education in the North-Western Provinces has not received any systematic or liberal encouragement from Government.

Wherever ladies in connection with missions give the people instruction in their homes, women and girls are generally eager to receive it; so much so, that in all large towns where such instruction has been provided it is found impossible, with the limited means at the disposal of missions, with-

out the aid of Government, to supply the demand for teachers, and it is now but rarely that the male members of a family object to their females receiving such instruction.

It is principally among Hindus that this desire for female education prevails. As a rule, the Muhammadans stand aloof from it, from the same cause that influences them in holding aloof from general progress, *viz.*, strong religious and political prejudice.

The lowest castes are practically excluded from Government and from many mission schools, partly from dislike on their part, and on the part of the upper castes, to mix with each other, and partly because the time of the children of the very poor is of value to their parents.

With regard to the extension of female education, my experience leads me to believe that the influential classes of Hindu society are indifferent, but not hostile. Some educated men are beginning to feel the need of female education for their own class, and some are even prepared to encourage it.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—The system of teaching in girls' schools is altogether deficient in the important matter of definite instruction in duty and the principles of moral conduct. The instruction, so far as it goes, is confined to the elements of book learning. It is well known that the common conversation of women is extremely impure, the songs they sing and the stories they hear read or recited from their religious books, are often of an immoral tendency, and must seriously affect their conduct. There is nothing in the teaching of the schools to counteract this. I should suggest the use in every girls' school of a book, in the form of question and answer, on cleanliness, health, and its preservation, the care and management of children, duty, and the general principles of morals.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—So far as my observation goes, there is no system of indigenous instruction for girls in any part of the North-Western Provinces. Occasionally I have come across girls or women, generally widows, who have been taught to read in their own homes either by some male relative or by a Pandit. In two or three places I have been asked to visit a school started by some Pandit or Maulvi who had collected a number of girls together and taught them, apparently without fee or payment of any kind, but always with the hope that Government would take up the school and support it and pay the man who had organised it with the ultimate object of gaining a livelihood. In such cases I invariably found that though one or two girls (always relatives of the teacher) might be able to read more or less fluently, and sometimes to do simple sums in arithmetic, the rest of the girls knew nothing, or a few of them might be able to recognise the first five or ten letters of the alphabet, learnt by rote for the occasion. The latter were evidently brought together in order to make a show at the time of my visit. I am not aware that there is anything in connection with female education in this part of India which may fairly be called "indigenous."

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Some years ago a very fair start in the direction of educating girls in these provinces was made. Schools were established in most of the large towns and in many villages; and, in order to provide for the want which immediately made itself felt, *viz.*, that of suitable female teachers, a Normal school was established at Benares. There was no great difficulty in obtaining proper material to work upon in the way of respectable women, married or widows, who, having already obtained some elementary education, were willing to go on learning with the intention of afterwards devoting themselves to teaching in Government or other schools. But the school needed much more encouragement than was ever bestowed upon it. It needed especially a trained head mistress, qualified to impart to pupils a practical knowledge of "how to teach." It needed, of course, a model school attached to it, in which the future teachers might practise, under the supervision of the head mistress, the art they were sent there to learn. But neither of these necessities of a Normal school was provided. When I was appointed Inspectress of Schools, this so-called Normal school was placed under my charge. I did what I could to supply the defects which I saw were paralysing its power for good. I saw that nothing could be done without a practising school, so arranged that the pupils should have opportunities for occasional teaching in a large native girls' school which was under my superintendence, and I myself gave practical lessons in teaching as often as I could. The school was beginning really to accomplish its object as a Normal school, and there was no difficulty in getting appointments for the fairly educated and partly trained women, whom it was beginning to turn out, when the policy of the Government of these provinces in respect to female education, which had for several years been growing gradually narrow and less liberal, took a decidedly retrogressive step. The Normal school was peremptorily closed and the money appropriated for female education was reduced to a mere pittance.

With but a few exceptions, all of the girls' schools in the whole district had to be closed. A year or so afterwards my own appointment as Inspectress was abolished. Indeed, there was scarcely anything left to inspect. I am not sure whether there are at the present time any girls' schools in the district, as I have been absent in England, but I should think, if only for the name of thing, there must be some. This is a brief record of the progress which has been made by the department in instituting schools for girls in this part of the North-Western Provinces.

I have already (see 39) touched upon the instruction imparted in girls' schools. It is, of necessity, elementary. In two schools only did I ever find an attempt at anything beyond an elementary education, and in them instruction was given in Euclid and Algebra to one or two girls who were a little beyond the rest in reading, writing, and arithmetic. I was obliged to discourage this, as it resulted in almost total neglect of the rest of the pupils.

By way of improvement, I would say that the Government must be in earnest in the desire to encourage an extension of primary education to girls, and must endeavour by every means in its power to show that it is so. As it is, both Natives and Europeans find it difficult to believe that Government is really desirous of promoting female education.

Of course trained teachers are the first requisite; but of this matter I will write more fully further on.

Proper school premises are an absolute necessity. Most of the schools which were in existence while I was Inspectress were held in wretched dark and dirty little rooms, in houses scarcely better than huts, sometimes in a small verandah, sometimes, but rarely, in the small open *chauk* of a house, an obviously unsuitable place in the hot and rainy seasons. There was not one school for which a good room in a respectable house was rented by the Government. Indeed, the plan pursued by the Education Department, which I was not able to alter, much as I tried to do so, was to allow a certain monthly sum, varying from Rs. 6 to Rs. 10, to a teacher, out of which she (or he, as the case might be) had to defray all expenses connected with the school, such as rent, books, furniture, &c. The system is an obviously bad one, and in many cases produced exactly the results that might have been expected, *viz.*, that the school was held in the teacher's own house, such as it was, books and furniture were almost or altogether wanting, and the whole of the money was appropriated by the teacher. I often found that books, slates, maps, &c., were borrowed for the occasion of my visit from the boys' school of the village.

I cannot say that I ever found (as I had been told by an Inspector that he had on more than one occasion found) that the pupils also had been borrowed from the boys' schools, and dressed in their mothers' or sisters' clothes for the occasion.

Girls' schools should most decidedly be under female inspection. There is a strong and general objection on the part of respectable Natives, whether rich or poor, to allow their girls and women to be seen or spoken to by males, especially Natives. Most of the girls' schools in these provinces are *parda* schools, and, as such, entirely closed to male inspection. Where occasionally the rule has been broken through, and the Government Inspector or some official known to be interested in female education has been permitted to see a girls' school, the result has generally been unsatisfactory. All but the smallest children, who probably know nothing, will have their faces covered, and even if they do know something beyond the letters, they will most likely be too shy to speak. One or two show pupils (possibly borrowed ones) will exhibit what they know, the teacher will remain invisible, and though the visitor sees a goodly number of pupils, there is little learned of the state of the school.

Good and suitable books are greatly needed. The Hindu girls in the district invariably know only Hindi. Books for them should be in simple Hindi, not in Urdu or in the mixed language in which school books are now frequently written, which throw immense difficulty in their way. Of course for Muhammadan schools Urdu books should be used. Simple books conveying instruction about common objects of nature, as fruits, flowers, animals, the seasons, &c., and instruction regarding materials and methods of simple manufactures, all matters about which Hindu girls are generally very ignorant, are much needed.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are, I believe, quite unknown in these provinces. In the present state of Native society they cannot be thought of.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Undoubtedly the best, and, indeed, in the present state of things, the only method of providing teachers for girls is to train them. For this purpose a good Normal school is an absolute necessity. There should be a thoroughly trained European head mistress, a good school-house, and a model school attached. I do not think there would be more difficulty now than there was some years ago in obtaining suitable young women for training. A properly trained female teacher ought to be fairly paid. It is useless to expect a decent trained teacher to work for such a pittance as used to be given to the teachers in these provinces. In many cases it was not more than the ordinary wages of a servant or coolie.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants given to girls' schools in these provinces are very very small in amount. The terms are not, I think, in any way different from those on which grants are given to boys' schools. When I was Inspectress I was expected to see that the average attendance was up to the requirements of the grant-in-aid rules, and that the instruction given was of a satisfactory kind. At one time grants were given to Zenana Missionary Societies for teaching carried on in the zenanas in proportion to the number of pupils and the instruction given. This, however, though a most useful help to female education in these provinces, has been entirely withdrawn. By a liberal system of grant-in-aid to Missionary Societies very much more in the direction of female education may be accomplished.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Outside of mission circles, practically nothing. The almost total ignorance of the native languages of European ladies generally, their habits of life, and the constant change taking place among them, render it almost useless to depend upon any practical help ever being given by them. The interest of Missionary ladies in Government schools might be sought, and no doubt would be readily shown. An occasional visit from them would be a useful stimulus to teachers and pupils, and the knowledge of the native languages which they generally have, would make their visits of some value.

BENARES,
The 20th June, 1881.

By THE REV. W. R. BLACKETT.

Q. 1.—What were the real reasons of the failure of the Government system of female education?

A. 1.—The only reason was that no money was allowed by Government for its support. The education did not fail, nor the demand. The demand for teachers was increasing.

Q. 2.—To what district do you refer in your description of the Government girls' schools and their abolition throughout your evidence?

A. 2.—The lower circle of the North-Western Provinces, consisting of the following districts,—Banda, Fatehpur, Allahabad, Mirzapur, Benares, Jaunpur, Azamgarh, Gorakpur, Basti, Ghâzipur, and Ballia.

Q. 3.—What amount of money was given for female education at the most, and how much after the reduction?

A. 3.—After the reduction I think, speaking from memory, that about Rs. 90 per mensem was given. Previously there must have been over Rs. 500.

Q. 4.—When was this reduction made, and how long had the system of girls' schools lasted?

A. 4.—It was begun, I think, about 1866 or 1867, and the reduction took place in 1877. My own appointment was abolished in 1878.

Q. 5.—Is there any Inspectress of girls' schools now?

A. 5.—No.

Q. 6.—Did you give up your appointment as Inspectress of your own accord, or was it put an end to by Government?

A. 6.—It was put an end to by Government without any previous warning to me.

Q. 7.—You speak of training women as teachers for girls. From what class would you draw your pupils?

A. 7.—Some from the same class as the men teachers, their wives, &c.; some would be women of good caste, Brahmans, or at least of respectable character. I never found any difficulty in sending them out to work. They were for the most part sent in from the districts for training.

Q. 8.—What was the average pay given to women teachers? And what amount do you think would secure good mistresses?

A. 8.—The former average would be Rs. 7 or 8. Only a very few received Rs. 10. I think Rs. 10 should be the minimum. A good one would be worth Rs. 15.

Q. 9.—Was any reason assigned for the withdrawal of the grant for zenana work?

A. 9.—No reason was given. We were simply told that the grant would not be renewed.

Q. 10.—Is there any other difficulty which you wish to mention with respect to female education?

A. 10.—The practice of infant marriage is the greatest difficulty. It withdraws the children from the schools at such an early age that their progress is much hindered.

By MR. SAYYID MAHMUD.

Q. 1.—With reference to your 3rd answer, do Muhammadans of respectable families give some sort of education to girls at home?

A. 1.—I have very often found that they profess to educate their girls; but in most of the instances where I have had the opportunity of judging, it has been confined to reciting a portion of the Kurán. I know of one good Muhammadan girls' school supported by the Municipality at Ghâzipur, and that I believe owed its excellence to the encouragement given to it by the late Collector, Mr. Oldham, and his wife.

Q. 2.—Do you think it will be possible to attract Muhammadan girls of respectable families to schools? I mean to any place besides their home.

A. 2.—I think if a school is made attractive, the objection might be overcome; the prejudice is already giving way. Undoubtedly the only thing likely to achieve the desired result would be the co-operation of respectable members of the Muhammadan community.

Q. 3.—Do you think it is possible or practicable to have girls' schools attended both by Hindu and Muhammadan girls?

A. 3.—I think it would be quite practicable. I have seen both Government and mission girls' schools attended by Hindu and Muhammadan girls without any objection or unpleasantness on the part of either.

Q. 4.—Bearing in mind your observation as to the strong religious and political prejudice among Muhammadans, what do you think is the most practicable way of introducing education among Muhammadan girls?

A. 4.—Within the last two or three years in Benares, the lady teachers of the Zenana Mission Society have found no difficulty in obtaining admission to respectable Muhammadan families and in teaching girls and grown-up women of all ages. In the beginning needle-work was an attraction; but it is satisfactory to find that now reading and writing form sufficient attraction to Muhammadan girls, although we are always willing to teach needle-work to such pupils as wish to learn it. The language in which we teach our pupils is always Urdu in the case of Muhammadans; but sometimes they learn English also as a second language, though very seldom. In the present state of Muhammadan society, the system followed by the zenana mission is a necessary adjunct to school work for the education of girls. We make no distinction between rich and poor families so far as zenana mission work is concerned.

By MR. WARD.

Q. 1.—Have you found the works of Maulvi Nazir Ahmad at all generally read by native women?

A. 1.—I have occasionally met with the Mirát-ul-Urus, but there is very little reading for reading's sake.

Q. 2.—What is your opinion of the book?

A. 2.—I have not read it.

Q. 3.—What was the largest number of girls being trained in the Normal school?

A. 3.—Fifteen. We turned out about six in the year before the school was closed. It had only just got into thorough working order when it was closed.

Q. 4.—You say there was no difficulty in getting appointments for them. Were these appoint-

ments in Government schools or in private families?

A. 4.—Generally in Government schools, but several were sent to mission schools. I sent none out as governesses in private families.

Q. 5.—Do you think that in girls' schools caste prejudices must be considered and observed?

A. 5.—I have never found any difficulty on this head. There are none of the lowest castes who come to school. I do not think the difficulty likely to arise in Benares.

Q. 6.—You speak of a school being held in a teacher's house as a bad result of inefficient accommodation, but do you not think that the teacher ought to live at the school?

A. 6.—No. I do not think that a necessity at all.

Q. 7.—Your answer 43. If parents could be induced to send their girls to mixed schools up to the age of seven, do you not think the girls would acquire a taste for instruction which might be afterwards developed in girls' schools?

A. 7.—I can hardly imagine that parents would send their girls to a mixed school even below the age of seven.

Q. 8.—Do you think that the funds for girls' schools might be advantageously entrusted to committees of ladies?

A. 8.—I do not think it would be possible to get ladies to serve on committees, and if committees were formed, I do not think they would take sufficient trouble.

Q. 9.—Do you not think, for instance, that ladies like Mrs. ———— would take this trouble?

A. 9.—The lady you mention is altogether an exceptional lady. I have never found any one else take the same interest. I knew one young lady, the daughter of a civilian, who was anxious to visit the Government school, but her father objected to it. If ladies were to take more interest in the matter, it would be a very good thing, and a committee of ladies, with a responsible European or Eurasian subordinate as Inspectress, might do good work.

Q. 10.—Is the girls' school of the Mahárája of Vizianagram still in existence?

A. 10.—Yes; but not under my superintendence. I think there are 500 or 600 girls. There used to be a woman's school attached, but that has been abolished.

By THE PRESIDENT.

Q. 1.—You say, in reply to the Hon'ble Mr. Justice Sayyid Mahmúd, that the best method of extending female education is the zenana system. May we understand that that system is now thoroughly welcome to both Muhammadans and Hindus?

A. 1.—Yes, certainly.

Q. 2.—If you had a grant from Government or from Municipalities, could you usefully employ a larger staff in such teaching; and do you regard it as capable of wide extension?

A. 2.—Every Society might more than quadruple its present staff of zenana teachers if it had the means of supporting them.

Q. 3.—Then may we understand that the true obstacle to the extension of female education, on what you regard as the best method, is simply and solely due to the fact that Government gives no help whatever to it, and has withdrawn even the little aid which it once gave?

A. 3.—The sole obstacle is the want of funds.

Q. 4.—If you had a liberal grant from Government or Municipalities, could you secure a staff of European and Native teachers so to effect a large extension of girls' education on the zenana system?

A. 4.—I believe we could. We should, of course, have to train them. The untrained material exists in the country.

Q. 5.—What amount of money, if yearly granted by the Government or by Municipalities, would enable you to make a substantial extension of female instruction?

A. 5.—We used to receive a capitation allowance of Rs. 2 per mensem for each of our zenana pupils. I consider this a sufficient allowance in aid of the mission funds at our disposal.

Q. 6.—Is the Commission to understand that there is now not a single Government Normal school for female teachers in the North-Western Provinces, and that even the three which once existed have been abolished?

A. 6.—There is not a single one.

Q. 7.—Is it possible for any real extension of girls' schools to be effected without a Normal school for female teachers?

A. 7.—It is not possible.

Q. 8.—If Government had not withdrawn its grant to girls' Normal schools, would there be now a large body of female teachers growing up in female Normal schools?

A. 8.—Undoubtedly there would be.

Q. 9.—With reference to your statement regarding male inspection of girls' schools, do you think it possible to effect any real extension of girls' schools and to maintain a proper supervision over them without female Inspectresses of Schools?

A. 9.—I do not think it possible in the present state of Native society.

Q. 10.—If Government were willing to pay for female Inspectresses, do you think that a sufficient supply of competent ladies, Native or European, would be forthcoming for the work?

A. 10.—I should think so; certainly if adequate inducements were offered.

Q. 11.—What pay would you allow to an Inspectress of Schools, and can you give us an idea as to the pay of a male Inspector in the North-Western Provinces?

A. 11.—From Rs. 150 to Rs. 300 or Rs. 400 would be adequate for an Inspectress of Schools. A non-graded male Inspector of Schools gets Rs. 500 a month.

Q. 12.—Then, is the Commission to understand that, in your opinion, the Government is itself to blame for the arrested development of female education in these provinces? First, by its withdrawal of even the small allowance which it formerly made for what you regard as the best method of extending female education, namely, zenana teaching. Second, by its withdrawal of the grants for the two essentials for efficient female instruction, namely, female Normal schools and female inspection of schools?

A. 12.—Most certainly: the Government has itself to blame.

Evidence of MUNSHI HANUMAN PARSHAD, *Pleader, High Court, Allahabad.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had opportunities of forming an opinion on the subject of education in these provinces during my incumbency in the Judicial and Revenue Departments and as a Vakil of the High Court, North-Western Provinces.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ques. 10—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and, if not, are the schools on that account less useful and popular?

Ans. 2, 10, 11.—The prevailing system of primary education is generally defective and is not based on sound principles; inasmuch as a uniform system of instruction does not meet the requirements of the different sections of society. Hence it is not appreciated by the people as one of practical utility.

Leaving out of consideration wealthy personages, the rest of the community may be divided into two classes: (first) those who gain their livelihood by service; (secondly) these who follow independent professions.

As regards the former class, the education imparted in the primary schools is not sufficient to qualify them for any service. As to the latter class, such instructions are altogether useless, because they do not find anything in them advantageous to their professional career.

I do not think that blacksmiths, carpenters, goldsmiths, braziers, village shop-keepers, manufacturers, cultivators, and all sorts of artizans, &c., are at all benefited by such uniform system of education.

By the above remarks I do not mean to say that such persons should receive no education; but, on the other hand, I would propose the preparation of books in the vernacular language and character, which should treat of subjects likely to give practical education.

It cannot be denied that the children of the cultivators, and even those of the zemindars, can derive no benefit from the general knowledge of geography and history, while they are quite ignorant of the history of their own village and its environs; and that elementary treatises containing information on agriculture, &c., will be more profitable and useful. Such instruction would not only be beneficial to them at present, but would induce them to prosecute their studies further.

By vernacular language I do not mean the dialect of a particular village or pargana, but one which is spoken and understood throughout a considerable portion of the country. No child can understand his lesson unless it is explained to him in his own vernacular.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete, on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction is far superior to school training for the purposes of qualifying one for the public service.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Having regard to the former custom of the country, the system of payment by results would promote education.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Looking into the object and intention of primary education, I suggest that no fees should be taken in primary schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The Government and aided schools are principally sought for by those people whose only means of livelihood is service.

The complaint that the wealthy classes do not pay enough is not well founded, because, besides the fees, they incur a good deal of other unavoidable expenses according to their position in society. The fees paid for higher education do not exceed five rupees, and are not in my opinion inadequate.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—There is a good deal of truth in this statement, and it certainly interferes with the practical value of education in secondary schools for the requirements of ordinary life.

Ques. 31.—Does the university curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum affords no training for teachers. The art of teaching is unknown in this province, and therefore I would suggest the establishment of Normal schools for such training.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text books at present in use are not at all suitable for the requirements of the community. No substantial knowledge in one subject is acquired by the study of these books. A large number of text-books on different subjects is taught in one class which materially interferes with the thorough mastery of any one subject.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—No proper steps are taken to promote the physical well being of students either in schools or colleges in these provinces. The mode of teaching does not allow them sufficient time to attend to physical culture.

Playing at cricket during the winter, and the regular attendance in a gymnastic class, should be made compulsory.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In a primary school the number of students taught by one instructor should not exceed 10, and that in colleges may be increased to 30.

Cross-examination of Munshi Hanuman Parshad.

By Mr. Sayyid Mahmud.

Q. 1.—Where did you receive your education?

A. 1.—I received the substantial part of my education at home, and not in a Government institution. The principal subjects in which I received education were Persian and Arabic, and other subjects usually taught with them. In the present state of the North-Western Provinces these subjects have proved practically useful. At the same time, had I not known English, those two languages would not have helped me in my profession. I acquired a knowledge of English by private study and by reading books of law, so as to enable me to argue cases in English before the High Court ever since 1866, when the Sadr Dewani Adalat was superseded by the High Court.

Q. 2.—With reference to your answer to the 11th question, what language do you recognise as the vernacular of the North-West Provinces generally?

A. 2.—I mean Hindi, not Urdu, which includes Persian and Arabic words. In conversation with clients from the villages we find that they understand Hindi better than Urdu, or rather when Persian and Arabic words are used they cannot understand them. I would recommend the use of Dewánágari characters for the use of all Hindu students in primary education. I would not compel Muhammadan students to adopt those characters.

Q. 3.—With reference to your answer to the 21st question, please state what you consider sufficient expense on the part of parents on the education of their children?

A. 3.—Supposing the case of a man having an income of Rs. 500 a month and only one son, I should say that he should spend 5 per cent. of his income on the education of his son. My experience justifies me in saying that in these provinces the expenses incurred by the parents for the education of their children bear the proportion above described. The expenses are not confined to tuition fees paid to the school. There are also other miscellaneous expenses connected with education, like the cost of books, &c. Sometimes to help a boy, his father appoints a private tutor. I myself do so, and several of my friends have private tutors for their children.

Q. 4.—With reference to your answer to the 40th question, do you think that there would be any objection on the part of parents to the suggestion made by you as to making gymnastic exercise compulsory for boys?

A. 4.—I anticipate no such objection. On the contrary, parents who take care of their children's health make them take physical exercis regularly. Nor do I think that the parents woul object to pay additional fees to secure physical exercise and gymnastic sports for their children. My remarks apply to schools and colleges equally; but much depends upon the rate of fees and the pecuniary means of the parents.

By Mr. Ward.

Q. 1.—How many Normal schools do you think would be necessary?

A. 1.—I would prefer one for each division.

Q. 2.—Have you inspected any of the existing Normal schools, and have you any suggestions to make regarding them?

A. 2.—No.

Statement by Babu Haris Chandra.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have always taken an interest in education. I am a Sanskrit, Hindi, and Urdu poet, and have composed many works in verse and prose. I started a Hindi journal, the *Kavivachan Sudha*, which still exists. My aim has always been to better the educational status of my countrymen, to improve the vernacular language of these provinces, and to add to the stock of the vernacular literature. I have always taken pleasure in the enlightenment of my fellow-countrymen. I have established a school for elementary education in the city of Benares. I was a member of the Benares Educational Committee, and have had considerable opportunity of coming into contact with those connected with the Educational Department and other men of learning. I have given prizes to students and scholars of Government schools and colleges to encourage the advancement of learning.

I belong to the North-Western Provinces, and my experience is confined to them.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—As far as my knowledge and experience go, I am of opinion that the system of primary education has been placed on a sound footing, and is quite capable of development up

to the requirements of the community with but a few slight amendments and improvements.

I consider the present system of managing schools by educational committees objectionable. The official members can hardly spare time to look after the schools which are situated far from them in the district. The majority of non-official members attend the meetings, not because they have any love or even the smallest desire on their part for the education of their country, but only because they consider it an honour to be a member of such local boards, and because they would be entitled to a seat in the presence of the Collector. I have known many members of educational committees who hardly themselves know even the vernacular of the province, and they are enrolled as members because they are classed among the gentry, and some of them are such as cannot even claim that distinction. I seldom know a non-official member of the committee visit a district school or take a *bonâ fide* interest in the cause of education, purely with a view to benefit his country. All the knowledge that the committee have is at second hand, *viz.*, through the officers of the Education Department. If the Government itself were to entreat them, to ask them, to induce them, and even to compel them, the measure will fail to succeed. Who would like to travel to the end of his district to visit a school, to preach to the villagers the advantages of educating their children, to see whether a trifling sum, say Rs. 4, sanctioned by the committee for repairs have been actually spent, and whether the teacher is punctual to his duty. Here and there a public-spirited man may come forward to devote his time, his purse, and even his life, but that will be lost like a drop of rain in the ocean. I am of opinion that the education of the country, as has been the case since the institution of the department, *must be* conducted by a separate department, as other branches of the Government administration, Police, Revenue, Justice, Post, Telegraph, &c., are; and if any philanthrophist wishes to help the Education Department, let him be appointed Honorary Inspector or Joint Inspector of Schools, and have an actual share in the management of the department, instead of a nominal membership of the Education Board.

The educational committees, as far as I have had a knowledge of them, are practically useless. I know members who do not know what is the number of schools within their jurisdiction, or what is the difference between a tahsíli and a halkabandi school.

It is true that the officers of the Education Department are not sufficiently respected by the ignorant public. It is not the fault of the department. It is owing to the quiet nature of the work which the department has to do, *viz.*, supervision and examination of schools. In India *hukumat* (authority) commands respect. An education officer cannot consign a man to custody, cannot fine him, cannot squeeze his purse. They are much like Missionaries, in pursuit of a good cause, unmindful of the scorn of the ignorant. Whereas the functions of the Revenue and Police Department inspire awe in the minds of the people, affecting as they do matters in which they have a nearer interest than they have in the education of their little ones. This very reason, I believe, has led the Honourable Sayyid Ahmed Khan, Bahadur, to suggest in his evidence that extra Deputy Collectors be appointed to take charge of education. To remove this evil, the best remedy would be to make primary education compulsory in India as it is in England and other European countries, to make the language of the court the language used by the people, and to introduce into the court papers the character which the majority of the public can read. The character in use in primary schools of these provinces is, with slight exceptions, entirely Hindi, and the character used in the courts and offices is Persian, and therefore the primary Hindi education which a rustic lad gains at his village has no value, reward, or attraction attached to it. The son of a zamindar, after he has been for years mastering the curriculum of a village school, on going to court finds himself out of his element, he sees that all his labour has been wasted, he finds himself as ignorant as his forefathers were, and cannot understand the hieroglyphics used in *amladom*. If the son of a poor man wishes to secure a livelihood by his knowledge, he must knock at the door of the Education Department. The other departments will send him away as ignorant.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary education is generally sought for by the people, and the wish for it is not confined to particular classes only. This statement will be borne out by the returns of the Education Department, but I am sorry to learn that for the last three or four years the classification by castes has been dropped from the returns of that department. No class of people hold themselves particularly aloof from elementary instruction, with the exception of some very low and at the same time poor people, for instance *domras* and *mehtars*; or, to a certain extent, Mussalmans, who hate the system of education pursued in Government schools, and are comparatively poorer and lazier than Hindus. To no class of people is the door of elementary education practically barred. The influential class of people, especially Hindus inhabiting cities and large towns, and even villages, highly desire that all people, high and low, should receive elementary education.

There *are* instances of big landholders or zamindars of the Kshatrya or Brahman caste not wishing to educate the sons of their rayat of the lower orders, with a view to profit by their ignorance. But such cases are very rare.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is

given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools exist in abundance in these provinces. I cannot say what is their approximate number, but at any rate their number is proportionately larger than that of Government schools. (1) There are *chatsals*, which give education in the multiplication-table, mental arithmetic, the four rules of arithmetic, simple and compound, proportion, interest, simple and compound, discount, profit and loss, writing of Nagári, Kaithi, or Mahájani characters. (2) *Sanskrit* schools, which teach different subjects in Sanskrit, arithmetic, astronomy, astrology, logic, philosophy, rhetoric, literature, grammar and law. All these subjects are not taught in one or the same school, but separate schools are kept for separate branches. (3) *Theological* or religious schools teaching the Vedas or their different sub-divisions, Mimansa, Vedantha, &c. (4) Schools for teaching practical banking business and book-keeping. These are kept by *munibs*, or accountants of banks kept by Natives. The schools of the Classes II to IV are exclusively attended by the Hindus, and even *chatsals* are rarely attended by Muhammadans. (5) *Maktábs* or schools for teaching purely Persian literature and writing. This class of schools is kept by both Mussalmans and Hindus, and generally maulvis are employed as teachers. They teach Persian according to the old method. In the beginning, a few books are read by rote, and the students are made to commit to memory verses from *Karíma, Mamukiman*, &c., only with a view to make them acquire a habit of correct pronunciation. When the student has mastered three or four books in this manner, he is made to translate from advanced books, but he is hardly able to grasp the sense of what he reads until he has been four or five years in the school. The schools are attended by both Mussalmans and Hindus. But with the growth of the English system, the *maktábs* are gradually losing their popularity, and those who have been educated at college or other Government schools, do not wish to bring up their children after the maktáb method described above, as it takes a considerable time before the student is able to read and write Persian. A well-to-do person sometimes employs a maulvi on a small pay (from ₹2 to 10), and the children of the neighbours attend the maktáb on payment to the maulvi of a tuition fee varying from annas 2 to ₹2 according to the circumstances of the parent. (6) Arabic schools which teach Arabic literature, grammar, logic, and sometimes philosophy, medicine, and theology. Such schools are kept by learned maulvis with a view to keep up their own knowledge, and are mostly attended by Mussalman boys who have finished their Persian studies at a maktáb. The education given in these schools is purely gratis, and fees are seldom or never charged. The teacher gains his livelihood by other means. These schools are kept up with a view to strengthen the Muhammadan religion. (7) Kurán *schools*.—When a well-to-do Muhammadan builds a masjid (mosque), he generally employs a mulla to recite the Kurán and read prayers there. The mulla collects a number of boys and teaches them the Kurán. This is considered a sacred duty. The Kurán is read by rote without being translated or understood. Sometimes a boy is made to commit the whole of their holy book to memory, and he then receives the title of Hafiz. When the boy finishes the Kurán, his parents make presents of money and cloth to the mulla.

There is not any great discipline in vogue in any class of the schools described above. In maktábs, of course, where teachers are paid, schools are kept between certain regular hours, and the master and boys are punctual in attendance. In all the other class of schools the teacher devotes certain hours to teaching. In all classes of indigenous schools no curriculum is fixed, and each boy reads his own books and has his own lesson. Even the boys reading the same book have different lessons. The teacher will not retard the progress of a sharp boy in order to push on with him an indolent one. Each student goes to the tutor for a short time to receive his lesson. Advanced students generally help those who are backward. The schools sadly lack the discipline in vogue in Government schools. With the exception of *chatsáls* and *maktábs*, the instruction in all schools is given purely free, only with the hope of reward in the next world, and no fees in any shape are charged. The masters have other means of livelihood or live entirely on charity. For instance, an astrology-teacher will also teach his school, cast horoscopes, prepare almanacs, and assist people in the performance of their religious rites, by which he will maintain himself. A pandit who lives in a village will do his agriculture and also teach his pupils. The disciples in return will do their preceptor's menial service which they are enjoined to do under the strict order of the law of their religion. A *guru*, or teacher, is more respectable than parents. Not to obey his order will subject the offender to infernal miseries in the next world. In the schools of Class I—*viz., chatsáls*—a very small fee is charged, which is taken weekly or fortnightly. It is in kind or money. The amount seldom exceeds one anna per boy during the month. The teacher also receives some money or cloth presents at certain festivals, or when the boy is married or finishes his study. The teacher or guru is always treated with great respect, even after the boy has left the school and commenced the world. The teachers of chatsáls are generally Kayasths of very limited attainments. They seldom know much more than what they teach. The teachers of Sanskrit schools are learned scholars of acknowledged reputation. The maulvis or maktáb masters are generally well qualified in Persian. The Arabic school-teachers are generally maulvis well known for their learning. The Kurán schoolmasters are generally Hafizes, or persons who have committed the whole of the sacred text to memory. The masters of the schools wherein banking and account-keeping is taught are generally accountants of the native banks.

No arrangement has ever been even dreamt of to provide masters in such schools. This profession generally passes from father to son as by inheritance.

It must not be forgotten that the majority of the indigenous schools are in the cities, and there are comparatively few schools in villages.

I do not think such schools can be turned to any account as a part of the system of national education. The masters may be willing to accept Government aid, but I am afraid they will rarely or never conform to the rules laid down.

The grant-in-aid system has not been extended

to such schools, and I am of opinion that to give them Government grants would be a waste of public money, and Government interference would hardly benefit the public.

I quote extracts from letter No. 1295, dated 13th August 1871, from the Director of Public Instruction to the Government:—

"To begin at the bottom of the educational scale, His Honour is aware that Persian and Arabic are taught with more or less success in the indigenous or *desi* schools frequented by Mussalman children. In these schools the pupils, if they remain long enough, are taught to read and write fluently, if not correctly and intelligently. The more advanced students read Persian books, more distinguished perhaps for their elegance of style than suitable, on the score of morality, for the perusal of the young. Among these the generally beautiful, though sometimes objectionable, erotic poem of Yusaf-o-Zulaikha and the elaborate indecency of the Bahari-Danish are the special favourites. Some learn to read the Kurán, but with the most imperfect knowledge of the language of their sacred book. In these schools there is no mental training, nothing, in fact, which can be called education; regularity, order, method, are all neglected; the children come and go when it suits their convenience; each receives his separate lesson; the eye learns to recognise, and the hand to form, the Persian characters; words are then committed to memory; and this is nearly all the instruction that the teacher wishes to impart or the pupil to receive. The visits of Government officials are looked upon with jealousy and suspicion, and advice, if offered, is rejected. As long as the parents who pay the teachers are satisfied, as they seem at present to be, with this state of things, little improvement in these schools can be expected. It will come in time, but it can come only with the general increase of intelligence."

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I have a very low opinion of the value and usefulness of home instruction in India. In the first instance, there are but very few people who educate their children exclusively at home, and the instruction is not liberal in its character, nor is it imparted on European principles. Sometimes a raja, or mahájan, engages a tutor to teach his son, but the instruction is often limited, and confined generally, if not exclusively, to the literature of one or two languages. Kayasths and Mussalmans, who have a love of bringing up their children on the old method of the Mussalmans, engage a Maulvi, and the instruction imparted is exclusively in the Persian literature, and the most part of it is learnt by rote. The books also in certain cases are objectionable, as tending to deteriorate the character of scholars. Arithmetic, history, and geography are unknown. The middle and well-to-do class of people often entertain the services of a tutor to impart to their children elementary instruction in order to prepare them for admission into a public school.

My own knowledge and experience tell me that a boy educated at home can never compete with those educated at a public school. The lists of the Calcutta University examination will bear testimony to this effect. The percentage of private students at such examinations is, I think, very small. In this matter the institutions entirely under Government management take the lead; aided schools come next (though far behind), followed by unaided institutions, and the private students forming only an infinitesimal part of the total number of examinees.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The time has not yet arrived when the Government should depend on private exertions for the diffusion of elementary education in rural districts. The withdrawal of Government, even if it be in an indirect manner, would certainly be a death-blow to the cause of education. The Natives of this country have for a long, long period been under the despotic rule of Hindu rajas or Mussalman emperors, and have acquired a habit of dependence and slavery which is engendered in their very nature, and it will take a very long time before the benign rule of the English Government can inspire their nature with free thoughts of independence. In India, wherein it is but the dawn of civilisation, such a step would be too early and premature, especially when we see that in England and other European countries, which are far ahead of us in all that appertains to civilisation, elementary education is compulsory. If we turn to the returns of the Education Department we shall be able to see what progress has been made by this country in education by direct Government interference. People of this country, although they pay for primary education in the shape of local rates, care little whether a school situated in their village is opened or abolished. They pay the education cess because they consider it a tax imposed on them by Government, and not with any regard to their own good. It is by direct Government interference alone that this country can prosper.

Aided institutions have failed and will fail to fulfil the object of Government of imparting a thorough elementary education to the masses. We daily see that the aided schools, whether they be managed by Natives or European Missionaries, cannot compete with Government schools of the same standing.

I do not know any private agencies which exist for promoting primary education. If there are any, they must be the Missionaries.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The local boards have been entrusted with the management of schools in these provinces since 1872, and their powers have been gradually enlarged. They have now a complete control over education, and have the whole inspection staff made over to them. I think this an imprudent and premature step. The members of the Education Board are generally men who have little or no experience in educational matters, who cannot spare time to look to the education of their fellow-creatures. Even if they try to do so, their labour will be perhaps misdirected like an unskilful doctor trying his best to cure his patient, bestowing all his time and labour on him, but finally operating on him in a manner so as to cause his death, without any will or desire on his part to injure his patient's life. I do not mean to say that officials on the Education Board are in any way incompetent for this duty, or all native members as a rule are so; but at least the majority of the members are mere puppets in the hands of the President. The Presidents of the Education Board are, as a rule,

Magistrates or officers of the same standing, overburdened with work, who, even if they try their best, can hardly find time to look to education. There are some able Collectors (whom I could name) who take a hearty interest in the cause of education, but the salutary effect of their endeavours can be felt only in the district to which they are posted. I would only entrust to such bodies the supervision of funds and ask them to render any other aid the Education Department may require. But in no way should they be entrusted with the management of schools, the appointment or punishment of teachers, selection of the course of study, or the examination of schools; these functions should be entirely left in the hands of the Education Department. Perhaps it may not be out of place to say that Government selects members from the gentlemen of the city without any regard to the literary qualification of the man selected or his experience in educational matters. I do not wish to cite particular instances.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—The Municipal Committees have had in their hands the management of the free or ragged schools which were established some years ago in cities and large towns for the education of the children of the lower classes. These schools they may retain, but I think it would be a mistake to make over to them any other schools for management. I do not see how the Municipal Committees can be bound to provide elementary education within their limits.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I think the present system for providing teachers for primary schools is satisfactory, and I have to note only the following points: (1) The teachers receive only one year's training. the Final Certificate Examination is held generally in the beginning of April, after which the school closes for about a month and a half and re-opens in the beginning of July, when new admissions are allowed. The new admission and formation of classes take almost the whole of July. The period of training, which extends over nine months, has one or two long holidays: for instance, Dashahra and Christmas. I think this term very short, and suggest that teachers should be retained in the school for two years.

(2) The Government calls upon the pupil-teachers to enter into an agreement to serve it for three years in the capacity of teachers. I think this period should be extended to five or six years.

(3) Cases have been known in which certificated men, after leaving the Normal school, have taken to occupations other than teacherships, and the educational authorities have overlooked such breach of contract with a view to avoid the troubles of a civil action. I think a stricter observance of this rule should be enjoined.

The social position of a teacher much depends on the personal character he bears and on his caste; generally the teachers, who are Brahmans, Kshatriyas, and Kayasths, command the respect of the people. But I think their position ought to be higher than it is at present. As a rule, patwáris, mukhtárs, &c., are held in better estimation by the ignorant public than our poor schoolmasters, though the latter may draw better pay.

The teachers always exercise a beneficial influence among the villagers. If the Government change the court language of these provinces into Hindi, which is the vernacular taught in schools, or if elementary education is made compulsory, or if the order of the Government, No. 1494, dated 16th July 1877, of these provinces, which ruled that none should be appointed who had not passed certain public examination to Government posts to which a salary of Rs. 10 or upwards was attached, is really carried into force, the status of our schoolmasters would be materially improved.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Our Government has strongly ruled that the agricultural community of these provinces should receive instruction in the three R's, *viz.*, reading, writing, arithmetic, and the attention of the authorities of the Education Department has been always drawn to it. In the order of Government on the Education Report for 1875-76, paragraph 29, page 10, the Government says:—

"With your concluding remarks regarding the halkabandi schools Sir George Couper desires to express his emphatic concurrence. What you say well deserves the attention of all officers connected with the Government. 'We wish,' you write, 'that every boy who attends these schools should learn to read intelligently, to write legibly and intelligibly, and to keep simple accounts; and we wish to bring this minimum of knowledge within the reach of every boy in the province.' It is impossible to sum up the educational policy of the Government more correctly or succinctly."

Again, the Government Order on the Education Report for 1879-80 says—

"It has always been held that the object Government had in view was to give every boy who wished it a chance of acquiring a fairly sound knowledge of reading, writing, and elementary arithmetic, as well as a slight acquaintance with history and geography. It was in order to teach up to this standard that village (halkabandi) schools were established."

Considerable, perhaps undue, efforts have been made by the educational authorities to conform to these orders, and the result has been the reduction of a vast number of middle class halkabandi schools to the primary standard.

I think the following scheme of study may suit the village schools:—

Multiplication table on the principles adopted by *chatsál* teachers, which is undoubtedly superior to the European system of teaching the same subject. More attention should be given to mental arithmetic, which calls into action the powers of understanding. Arithmetic, first four rules, simple and compound, vulgar fractions, proportion, simple interest, discount, profit and loss, partnership, percentage, and book-keeping.

Writing.—Penmanship, dictation, and easy composition.

Reading.—Pieces from Ramayan, treatises on agriculture on the system pursued in India, lessons on morality (Rájníti), principles of rent and revenue system. Treatise giving information about details and contents of the patwari's papers. Map of the district.

Optional subjects.—Mensuration, map-drawing, and surveying; Euclid and the history or geography of India.

This course, I think, will suit the wants of the agricultural community, and the same with certain alterations can be introduced into the city schools, particular regard being paid to literature.

To suggest the special means for making the instruction in such subjects efficient would be the work of time.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—It is rather difficult to answer the question, what is our vernacular language? In India it is a saying—nay, an established fact—that language varies every 'yojana' (eight miles). In the North-Western Provinces alone there are several dialects. The vernacular of this province, though it can be divided, owing to its various intricate and manifold forms, into a hundred sub-heads, has four main features:—(1) *Purbi*, as is spoken in Benares and its bordering districts; (2) *Kannauji*, the dialect spoken at Cawnpore and the adjoining districts; (3) *Brajbhasha*, as spoken in Agra and its neighbourhood; (4) *Kaiyan* or *Khariboli*, as spoken at Saháranpur, Meerut, and the neighbouring districts.

In the city of Benares alone, if you have to ask any man how he is doing, you will use the following different expressions—

"Apká sarir kusal hai? Kshem hai, swasth hai? Mizaji mubárak, mizaji mukaddas, mizáji sharif? Apka mizáj kaisa hai? Tohár jiukaisan, bataihaukaisan báya? Kaisan hoe," &c., &c.

according as you are a pandit, a munshi, a citizen, or a villager. When you observe such vast variety in one and the same common dialect used in one and the same place, what can you say of the language used throughout the entire province? The vernacular of this province, therefore, varies according to the caste, birth-place, and attainments of the speaker. I would, therefore, call the vernacular of the province the dialect spoken by all classes of people in public places and on public occasions: for instance, at royal durbars, courts, public meetings, &c., &c., or the dialect in which books are written.

Thus, it will be seen that out of four features of the vernacular of this province, as noted above, only two, *viz.*, *Brajbhasha* and *Khariboli*, attract attention. *Brajbhasha* is used in Hindi poetical composition, and *Khariboli* under two different disguises is spoken all over the province. The latter consequently, when spoken with abundant use of Persian words and written in Persian character, is styled "Urdu," and when free from such foreign mixture and written in Nagári character, is termed Hindi. Thus, we come to the conclusion that there is no real difference between Urdu and Hindi.

But in these days the two forms of our vernacular occupy the thoughts of the people and afford to them an attractive topic of discussion and a theme for long debates and harangues. The Muhammadans and their fellow-companions, such as the Kayasths of Benares and Allahabad, the Agarwalas and Khattris of the more western portion of the province, call this dialect Urdu, and there are several reasons for their doing so. The Muhammadans for a long time were the ruling power in India, and consequently the dialect spoken by them was considered in these provinces as most respectable. Those who wished to be looked upon as fashionable or polite in public meetings or other assemblages spoke Urdu, and many have recourse to the same practice up to the present day. Excellence in Urdu is imagined to be contained in the use of big and high sounding Persian words to such a degree of profusion as to leave only the verb of the sentence Hindi.

The respect that Urdu commands in the British rule is owing to its being the court language of the province. The Mussalmans not only have a sharp and oily tongue, but are also very forward and headstrong, and this is the cause why they overpower other people. By the time the Hindus think to convene a meeting to address the Government and ask it to introduce Hindi, the Mussalmans will have protested the Government to the contrary. If Urdu cease to be the court language, the Mussalmans will not easily secure the numerous officers of Government, such as peshkarships, sarishtadarships, muharrirships, &c., of which at present they have a sort of monopoly. By the introduction of the Nagári character they would lose entirely the opportunity of plundering the word by reading one word for another and thereby misconstruing the real sense of the contents. The Persian character, particularly *Shikast*, in which at present the court business is carried on, is an unfailing source of income to mukhtrás, pleaders, and cheats. For example, make a mark like مہر and suppose it to be the name of some village. If we take the first letter to be ب (*b*) it can be pronounced in eleven different ways: babar, bapar, batar, (with ت), and battar (with ٹ), basar, banar, bahar, bayar, ber, bair, bir; again, if we take the first letter to be either پ (*p*), س (*s*), ت (*t*), ٹ (*t*), ن (*n*), ہ (*h*), or ي (*y*), it can be pronounced in 77 more different ways. If we change the vowel points of the first eight words given above, we will have 64 more words, for instance, bunar, hunar, sipar, &c. Again, if we will take the last letter to be ذ (*z*) or ر (*r*) we get 304 more words. If we suppose the last letter of the same word to be د (*d*) we get 152 more new words. We thus see that in a word consisting of three letters, in which the last letter assumes only three different shapes, we have in all 606 different pronunciations. If we change the last letter of the same word into ب (*b*) we can have a thousand new different pronunciations.

May God save us from such letters!!! What wonders cannot be performed through their medium? Black can be changed into white and white into black. Writing, which is at present a perpetual source of income in hangers-on of the court, will cease to fill their coffers if Hindi is introduced. Bombast and high-sounding Persian words which have never been heard of by landholders, cultivators, and traders, are forced into composition purely with a view to yield a harvest to interpreters. If Hindi is introduced, who will

pay 2 to 4 annas to learn the contents of a summons, or 8 annas to 1 rupee for writing out a small petition? How can, then, a summons to give evidence be interpreted as a warrant of arrest? The use of Persian letters in offices is not only an injustice to Hindus, but it is a cause of annoyance and inconvenience to the majority of the loyal subjects of Her Imperial Majesty. Because Urdu is the language of the court, a few people are favourably impressed towards it.

In all civilised countries the language spoken by the people and the character written by them are also used in the courts. This is the only country where the court language is a language which is neither the mother-tongue of the ruler nor of the subject. If you send out two public notices, one written in Urdu and the other in Hindi, the proportion of the people deciphering each can be easily known. But rayats and zamindars have been heartily gratified at the introduction of Hindi letters in summonses issued by Collectors. The bankers and traders keep their account-books in Hindi. The private correspondence of the Hindus is carried on in the same letters. The Hindus speak Hindi in their families, and their women use Hindi characters. The patwári keeps his village papers in Hindi, and the majority of the village schools teach Hindi.

I am sorry to learn that the Honourable Sayyid Ahmad Khan, Bahadur, C.S.I., in his evidence before the Education Commission, says that Urdu is the language of the gentry and Hindi that of the vulgar. The statement is not only incorrect, but unjust to the Hindus. With the exception of a few Kayasths, the remaining Hindus, *e.g.*, Khshatriyas, mahájans, zamindars—nay, the revered Brahmans, who speak Hindi—are supposed to be vulgar. In spite of this, though the Lala Sahib (Kayasth) will correspond with the Sayyid Sahib Bahadur in Urdu, yet when writing to his wife he must use the Hindi character.

The days are gone by when Brahmans and Pandits learnt their Gaitris (the most holy verses) through the medium of Persian. These are the letters which teach us Gul, bulbul, sharàb, piyálà, ishk, 'áshik, m'ashuk and ruin us. In early age love occupies our thoughts. *Karima, Mamukima,* and *Mahmudnama,* are the books for beginners. The 'Karima' is a small good book, but the two latter contain only love odes. Further on, the *Gulistan* and *Bostan* are not quite free from occasional mention of love stories. The immoral compositions of Zulekha and Bahár Dánish scarcely fail to deprave the mind of the reader. There is a secret motive which induces the worshippers of Urdu to devote themselves to its cause. It is the language of dancing-girls and prostitutes. The depraved sons of wealthy Hindus and youths of substance and loose character, when in the society of harlots, concubines, and pimps, speak Urdu, as it is the language of their mistresses and beloved ones. The correct pronunciation of Urdu, with its *shin, ghain,* and gutural *kaf,* is indispensable in such a company, and one unable to twist his tongue into unnatural and unpleasant distortions is not a welcome or an agreeable companion.

It is a most sound and just principle of our benign Government to act on the wishes of the majority of the subjects. Why, then, not compare the number of the Hindi-reading public with that knowing Urdu? I beg to draw the attention of the Commission to the education returns of 1873-74. In the halkabundi and primary schools of the North-West, the number of Urdu-learning boys was 34,136 against 92,528 learning Hindi. In female primary schools the number of girls studying Urdu was 1,175 against 6,873 studying Hindi. Again, when we refer to the educational returns of 1880-81 of these provinces, we see that—

In colleges there are 769 Hindus, 112 Mussalmans.

In Anglo-vernacular middle schools there are 6,740 Hindus, 1,522 Mussalmans.

In primary schools there are 170,478 Hindus, 32,619 Mussalmans.

In Normal schools there are 177 Hindus, 50 Mussalmans.

In the Benares District, of which place I am a resident, during the current year, there are 103 vernacular schools, of which only eight teach both Urdu and Hindi, the rest being pure Hindi schools. My statement will be further borne out by a glance at the census returns that the number of Hindi-knowing men is comparatively very much larger than those knowing Urdu. Nobody has hitherto directed his attention to an enquiry into this matter, or else the dispute would have been long ago decided in our favour. If you refer to the post office you will be able to test the accuracy of the fact. I had occasion to make an enquiry of the kind in one of the post-offices, and I was told that half the number of letters that passed through that office bore Hindi superscriptions. Similarly, most of the papers filed in the courts bear Hindi signatures. Almost all the notices of sale, programmes of amusement or play, are published in Hindi. The accuracy of my assertion can be proved by an enquiry for the purpose in any city of the North-Western Provinces, except Lucknow, or some such other pure Muhammadan places. The Gospels which Missionaries distribute to the people are generally printed in Nagári or its allied characters, such as Marathi, Gujarathi, Bengali. Some say that swift writers of Hindi are not available. I can guarantee to procure a thousand such men in a month.

As I have mentioned above, the 2nd branch of *Khariboli* is Hindi, which is also called *Aryabhásha or Sádhubhásha.* Hindi is made to appear hard and difficult by our Pandits on account of profuse use of Sanskrit words which are far beyond the average understanding of the ignorant public. For example, 'már sah kar wuh bhág gayá': this is a pure Hindi sentence. The Maulvis would translate it 'wuh zad o kob bardásht kar apne maskan ko farár hogaya.' The Pandits would say 'wuh már sahan kar swagriba ko paláit hogayá.' This interposition of foreign words has spoiled true Hindi. Hindi by itself without much foreign aid can easily answer our purpose. Look at the language of the "Ráni Ketaki ki Kahani" (Story of Queen Ketaki), compiled by Insha' Alla Khan. The constant war in which Maulvis and Pandits have engaged themselves has ruined the cause of true Hindi. Our vernacular is neither the language of the Maulvis nor that of the Pandits. It is something between; it is "the golden mean."

Our law terms which are intended to be understood by the masses give amazing examples of Maulvis' pedantry. Thus, for *indivisible,* Ghair mumkin ul taksim; *declaratory decree,* Hukm mush'ir isbát-i-istihkák; *barred by limitation,* khárij az miy'ád-i-samá'at; *one-fourth,* rub'a; *declaration of right of occupancy,* Istikrár-i-hakk-i-mukábizat-i-káshtkárána. I do not see why such words

should have a place in legal papers, school-books, or daily conversation.

The copulative particles *az, al, zer, o,* by which several words are joined to make one compound, and which often render the sense obscure, should be disused. I do not mean to say that all Persian words should be banished from our vernacular. This is beyond our power. Who can dispense with the words 'matlab,' 'adálat,' 'hazár,' 'jaház,' 'wazir,' 'bádsháh,' 'jam'a kharch,' 'nekniyat,' 'sáhib'? Even Chánd, the famous bard of Pirthiraj, has used such words in his early poems:

'*Auládi* tás tan áike.'
'Mete *sad nishán* ke.'
'Ghan gherik kiya su *panj* baran.'

Suradása, a later Hindi poet, has also used a good many Persian words, *e.g.*—

'Haun *ghulám* prabhu swámi.'
Jaise ure *jahaz* ko pachchhi.
Madho iti *araj* suni lijai.

Even Sanskrit authors have sometimes employed Persian words: Lolimbarája, in his work on medicine, writes "Rachayati charakádina vikshya vidyavatansah kavikulasultanolál Lolimbarájah." The famous Pandita Rája Jagannátha says "Ágarámágatah *Shah Jallala'ín.*" In the Rajatarangini we meet with many Sanskritised words: for instance, *dinár, sháh.* In works on astrology we find *Hanpha, Sunphá, Itthisál.* To insist on expelling all Persian words from Hindi composition is a mistake. We neither wish to have Hindi of this sort: "Nabhomandal ghanghatá-chchhan hone lagá vividha wát wáhulya se itastatah kujhjhatiká nipát dwárá rasátal tamo may hogayá," nor Urdu of this style: "chyunki dá'wa-i-muddai bi-l-kull ba'id az 'akl o guzashta az hadd-i-samá'at o khilaf az kánun-i-murawwija-i-mulk-i-mahrusa-i sarkár hai." We want the pure simple vernacular understood by the public and written in the character familiar to the majority. In books of science, of course, we are compelled to use technicalities for which we cannot find equivalents in the vernacular; but in conversation, in books for family instruction, for children's school-books, in court papers, in newspapers, and public lectures, we want that easy and colloquial language which can truly and correctly be called our mother-tongue.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results may be suitable in the case of aided schools, which, as a rule, at present receive much aid and do little work. The fact will be borne out by the results of the University and the departmental examinations and the examinations of Inspectors of Schools. In Government schools, which are already placed on a secure footing, the introduction of the system would prove injurious.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In India the people have not been in the habit of paying any fees for education since time immemorial. Up to the present day, in indigenous Sanskrit schools, whether primary, middle, or high, education is given entirely gratis. The teachers are strictly forbidden by religion to charge anything for imparting instruction. Even Maulvis who keep Arabic schools do not charge for tuition.

Our philosophers and sages never paid any fees to get their vast attainments. I cannot see why the agricultural community should be called on to pay any fees for primary education when they already pay a cess for the purpose. To charge even a small fee in such schools would be injurious to the progress of education.

A very short time ago, when Mr. Kempson was the Director of Public Instruction of these provinces, it was proposed to charge the children of the non-agricultural community half anna per month per boy. The system was allowed a trial for a while, but, having failed, it was finally abandoned.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The people of India have always been under the monarchical form of Government, and it is their idolatrous tendency that they always like to have some visible object of worship round which they can gather and to which they can pay homage. They must have a king, a ruler, a master whose orders they would always obey without questioning his authority. Leave them to themselves and they are out of their element. In our language we have no such word as "public," we translate it as "Sarkar," which signifies "head of the work." We have no equivalents for "nationality" or "patriotism." To expect us to provide even primary education, to say nothing of high education, to our progeny, is a mistake. Hitherto, at least as I think, India has made but little progress in civilisation, and is not yet prepared to take upon herself the responsible duty of providing education for her children. We daily see from the results of the University examinations and departmental tests that boys educated at Government schools always stand ahead. The number of those educated in private institutions is comparatively very small. The quality of instruction given in such schools, whether managed by Missionaries or Natives, is undoubtedly much inferior to that given in Government schools. To entrust to the people of this country, and especially in these provinces, the task of the diffusion of education, would be a premature measure sure to end in evil results. It is my honest conviction that such a step would ruin the cause of education. The blessed rule of English Government and a salubrious system of education administered by it, will in course of time cast the children of India in a mould of civilisation, freedom, and self-help. At present they are too young, and must depend for their nourishment upon their parent—the British Government. Some of India's truant children may wish to throw off the yoke of the mild parental sway too early, but when they acquire sufficient maturity of understanding they will have reason to regret their folly.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the first place there are no Native gentlemen or private bodies willing to come forward and help in the establishment of colleges on the grant-in-aid principles.

The litigation of this country is too well known. There is no such thing as union in this country. Members of the same family cannot decide their own family disputes without going into court. I cannot for a moment think that it can be possible for Natives to combine together in a body to partake in the administration of the country.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The Natives of this country, at least of these provinces, have been under a strict impression for the last eight or nine years, that the Government wishes to shut up the doors of education against them; that it thinks the Education Department the most superfluous of all the departments of the State; that this is the only department which shows all expenditure and no income; that Indian youths aspire to Government posts, and upon failure turn round and abuse the very Government that educated them. I quote the following from G. O. No. 391A., dated 28th November 1877:—

"Expenditure on educational objects in these provinces had largely increased of late years, resulting in a severe annual strain on the revenues of the Local Government. When, therefore, pressing financial necessities, arising from a variety of causes, compelled the Government to retrench in all departments, it was absolutely necessary to abandon or curtail some of the most costly and least successful educational experiments that had been undertaken, and generally to cut down expenditure to the lowest point consistent with efficiency. The Lieutenant-Governor is satisfied that the unpleasant policy of retrenchment has been carried out judiciously. One college, with a small attendance and a large staff, was reduced; but there remain the large and flourishing central college at Allahabad and the sister institutions at Benares and Agra, amply sufficient for the needs of the province. On the aided Anglo-vernacular schools much public money was thrown away, the results being most disappointing, and the *raison d'être* of the schools being in many cases non-existent: here retrenchment naturally and justly followed. So, too, in regard to female schools, where the policy of the Government is rather to foster and supplement local private effort than to organise a system of State schools for which, in the present state of native society, no adequate demand exists."

This impression of the public has been gradually ripened into firm conviction by the wholesale reduction made in the Education Department during the last ten years. More than one hundred Anglo-vernacular schools which had been established by private exertions in principal towns for the diffusion of elementary education in English, and which depended for their existence partly on local subscriptions and fees and partly on the Government grant-in-aid, were closed in a day and several thousand boys lost the boon. A similar misfortune befell the girls' schools. More than 200 of them were shut up at once, and four thousand girls were left without any means of instruction. Of two Sub-Deputy Inspectors in each district only one remains now. The offices of Assistant Inspectors and Inspectresses of girls' schools were abolished. Although the number of Inspectors was raised from 4 to 7, their pay was considerably reduced. The case was similar with the Normal schools; their number was increased, their status and expenditure considerably diminished. The Bareilly College was closed. The status of the school department of the Benares College was considerably lowered. The Anglo-Sanskrit department was shut up. The amounts for scholarships and prizes were cut down.

Any further step on the part of Government likely to interfere with the cause of high education will be received by the people with the utmost dissatisfaction and would crush their very minds. We first ask the Commission to give us high—nay, higher—education for at least half a century more, till we attain some understanding and be able to judge for ourselves, and then put us this question. We may then perhaps be able to suggest measures to stimulate private effort to secure the maintenance of high educational institutions on a private footing.

If we are required to answer this question to-day, we say that we will adopt the same measures which we adopted after the abolition of the Bareilly College or after the demolition of the temple of Viswanath by Aurangzeb, or that of Somnath by Mahmud Ghaznawi.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate.

Ans. 21.—People of all castes (with the exception of a few very low castes) avail themselves of Government colleges and aided schools. Mussalmans avail themselves but little of such institutions. They are averse to learning English, and even to learning oriental or vernacular languages in Government schools. Their religious prejudices are too well known to be described, and the reason for their not attending Government schools is not far to seek.

I do not very well see how the complaint that the wealthy classes do not pay enough for education can have any foundation. If we turn to the history of all colleges and high schools in these provinces, we will be able to see how liberally the rich men of this country have contributed towards education. Some will go so far as to say that what they subscribed was only to please some high Anglo-Indian official; but this will go only to prove the slavish disposition of the people, and to show that great things can be easily accomplished by a little Government interference.

The following details may perhaps show that munificent contributions have been made and are being made by the people of this country:—

Agra College.

The Agra College was in 1823 endowed by Pandit Gangadhur with the interest of a lakh and a-half of rupees and the revenues of certain villages in the Agra, Aligarh, and Muttra districts. Besides this it has the following endowments:—

Rs. 12,500, Mancel, Robertson and teachers, for scholarships.

Rs. 2,500, Thomason medal.

Rs. 5,000, called Colvin Memorial, for small scholarships.

In addition to the above, the college receives a yearly grant of scholarship money from the Gwalior and Bhartpur Durbars.

Benares College.

The college building, which cost about a lakh

and thirty thousand rupees, was erected chiefly from the subscriptions raised from the people. The inscription on the outer walls of the college describes the names of the persons from whose donations different portions of the college were built. His Highness the Maharaja of Benares contributes largely towards the expenses of the Sanskrit College.

The following is a list of minor endowments—

Rs. 5,000 by Maharaja ..... Ghoshal for scholarships.

Rs. 13,000 by Vainkatacharya for the library.

Rs. 5,000 called Tucker scholarships.

Rs. 500 by Radha Bibi for a prize.

Rs. 7,000 by Mahárájá of Vizianagram for scholarships.

R5,000 by Mahárájá of Rewah for scholarships. Besides the Vizianagram and Tucker medals.

Muir College, Allahabad.

For the creation of this college the leading Native gentlemen and Chiefs in the province and the adjoining independent States subscribed 1½ lakhs of rupees towards the building and Rs. 62,000 for the provision of scholarships.

Now we come to schools—

Moradabad zilla school chiefly depended on endowment of Rs. 72,000, yielding an annual income of Rs. 3,600, besides Rs. 250 realised as rent of certain shops bequeathed to the institution; besides Mirsa Tanna Singh's property yielding an annual income of Rs. 250.

Mirzapur zilla school, when first founded, was wholly supported by subscriptions which were collected to the amount of Rs. 48,261. The Oriental department of this school is entirely supported by an endowment fund.

The building of the *Banda* zilla school was erected from subscriptions raised by Mr. Mayne and a Missionary.

The school-house of *Budaun* was built from subscriptions raised from among some rich residents of the town and the zamindars of the district.

In 1864 the people of *Cawnpore* subscribed Rs. 50 monthly for the Anglo-vernacular school of that place, and afterwards the amount increased to Rs. 70 a month. The local gentry made a further endowment of Rs. 3,000 in 1870. A certain gentleman named Amernath made bequest for education, and a building from the Amernath Fund was erected with Government aid. It is called Amernath's school.

In the establishment of *Etáwah* High School Mr. Hume "was zealously and liberally supported by the Native gentry," and for a time a head master on Rs. 45 and four more assistants were paid out of fees and monthly subscriptions.

The cost of the school building is about Rs. 34,000, out of which Rs. 2,400 were paid by the people.

The furniture and other requisites were supplied by private liberality.

Farukhabad zilla school was only a private Anglo-vernacular school in the beginning.

Rs. 2,000 were subscribed by the people for the erection of the *Muttra* school, and they further subscribed to pay the cost of a boarding-house.

Sháhjahanpur school was supported by local subscriptions.

Bijnor school was formerly supported by a subscription of Rs. 100 per mensem raised from the people.

Bulandshahr school partly depended on subscriptions. The head master lately used to receive Rs. 25 from people as part of his pay.

The school building at *Etah* was erected partly from local subscriptions. Rája Dilsukh Roy erected afterwards a building for the school, as well as a boarding-house.

The *Fatehpur* school was formerly a subscription school.

The expenses of the English branch (now abolished) of the *Gorakhpur* zilla school were partly paid by subscriptions.

The school at *Hamirpur* received a subscription of Rs. 1,400 for its building.

Jhánsi zilla school was a subscription school with an income of Rs. 150 per mensem.

The *Lalitpur* zilla school was partly supported from subscriptions.

In the *Mirat* zilla school the pay of five teachers, house-rent, contingent expenses, were partly paid from local subscriptions.

Muzaffarnagar zilla school had a handsome monthly allotment from one Nasra-ulla Khan. Afterwards Roy Durgaprasad tried to open an English class and appointed a head master on Rs. 50 entirely paid from subscriptions.

In 1866 the *Saharanpur* school was endowed with a fund raised by voluntary contributions, the income from which amounted to about Rs. 62 per mensem.

The boarding-house attached to the Benares College was built from a bequest left by Babu Ramaprakas Sinha of Domraon.

In addition to these, during the Governorship of Sir William Muir, more than one hundred middle class schools had been opened by private efforts in large towns for the spread of elementary education; they were partly maintained by fees and partly by grant-in-aid from Government.

The largest and the most important contribution of the people of this part of the country was what was afterwards called the school fund. This sum, if I mistake not, was voluntarily subscribed by the landholders of this and part of Allahabad Division, who, without any persuasion or compulsion on the part of Government, without any Act or law passed by it, on the mere representation of the Hon'ble Raja Siva Prasad, C.S.I., who was then the Joint Inspector, D.P.I., and had been ordered by Government to institute schools, came forward and agreed to pay one-third per cent. more on the land revenue to Government Treasury on behalf of education. This sum, supplemented by a similar grant from Government, formed the nucleus of the village schools of this circle. The Government, in their order on the Education Report for 1878-79, say: "I am to express regret at the retirement of Raja Siva Prasad, C.S.I., who had been connected with the department since its institution and had done excellent service, especially in instituting village schools in the Benares Division."

When the Local Rates Act came into force in 1872, the school fund was merged in it. In the face of all that has been mentioned above, I would only ask the Commission to decide whether the people of the province can be blamed for not paying sufficiently for education.

The grants already assigned by the people have been, in my opinion, wrongly spent. We do not want splendid stupendous gothic palaces for our boys to sit in to be educated. Our philosophers, who were the source of civilisation, and from whom western nations borrowed the fine arts and all that appertains to civilisation, were not educated in

palaces, but in hamlets and under the shade of trees.

Had the above sum been only used in instituting professorships, the Government of India would not have had the opportunity of inviting this Commission and saying that the expenditure on high education is unduly enormous.

The present rates of tuition fees are Rs. 3 in the Arts class, Rs. 5 in the B.A. class, and Rs. 1-8 in the Entrance.

The rates appear adequate; but, as the Government seem anxious to raise the amount, the minimum fees may be at the following scale, as it was for some time in the Benares College:—

	Rs.
Entrance	3
Arts	5
B.A.	5

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No; I do not know of any such instance.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I do not think it is at all possible. Whatever encouragement the Government might give to non-Government institutions, it is my honest conviction it will totally fail to compete with a similar Government institution, unless the Government itself were to take the management of it into its own hand.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No; there is no such competition to which the word "unhealthy" can be applied in any sense. Tho Missionaries and proprietors of aided schools, who are in receipt of large grants from Government, and whose schools cannot compete with similar Government institutions at public examinations, blame the University course, consider it too high, find fault with it, and say that Government does not give useful instruction.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I cannot but express my deep regret to answer this question in the negative. The Government has hitherto turned a deaf ear to our prayers in this matter. After repeated representations of the complaint by the Education Department in the year 1877, the Local Government passed an order ruling that no Government appointment to which a salary of Rs. 10 or upwards was attached should be given to a person who had not passed a certain public examination. The rule was heartily welcomed by the educated, who thought the golden age had again returned, and that none but the really deserving would have the monopoly of Government posts. Alas! to their mortification and surprise, the Government order was consigned to the waste-basket by Anglo-Indian officials. It is no more than a dead-letter now. If a report be called for from all the departments of Government administration, as to how far effect has been given to this order of Government, my statement will be borne out.

A large majority of the Anglo-Indian officials have a deep-rooted prejudice against the graduates and under-graduates, and systemetically shut to them the doors of responsible Government posts. They prefer employing men of the old school, who are neither well educated nor possess any high moral sense, but are ready to bear patiently the abusive language and offensive manners of their superiors. On the contrary, the Anglo-Indian functionaries hate the University educated men, who seldom refrain from criticising the conduct of the authorities when they pass the bounds of propriety or give way to their whims. The *amlas* try their utmost not to let University men pollute the atmosphere of their jurisdiction or trespass on the limits of the *cutcherry*, into which they think that they themselves and their belongings only have a right to enter. The officials always accept the nominations of their serishtadars and head-clerks. The claims of the educated are persistently ignored: they are deliberately kept down, and all the avenues to distinction are shut to them. The Government of these provinces has done but little to help such men, and this is the reason that such men go round from door to door of all the departments begging for employment. If the Commission were to take up the list of Sub-Judges, Munsifs, Deputy Collectors, tahsildars, peshkars, munsarims, serishtadars, head-clerks, and subordinate amla, it will readily find whether what I have stated is a fact. The only department wherein such people can find employment is the Education Department?

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information.

Ans. 26.—I do not think that the instruction imparted in secondary schools is sufficient to store the minds of those who do not pursue their studies further with useful and practical information. For this purpose the standard should be revised and raised a little.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—It is a deliberate falsehood, framed by the enemies of education, who, under the cloak of friendship, wish to deal a deadly blow to its cause. From the education returns of 1880-81 we see that 270 students passed the Entrance Examination, 522 the Middle Class Examination, 7,567 the Upper Primary Examinations, and 16,434 the Lower Primary Examinations.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No; this is not the reality. The number appears to you too much because the under-graduates cannot find employment and go on petitioning from one department to another. If the Government were to employ none but the educated, such a complaint will seldom be heard; on the

contrary, they will with difficulty find sufficient number of men to fill up all their offices.

Further answer to this question will be the same as the answer to Question 25.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I cannot sympathise with those who consider scholarships as a waste of public money or a bribe to receive education. Instances have occurred in which students have attained, with only this means of livelihood, University distinctions originally beyond their hope. The amount for scholarships in these provinces has been lowered and lowered. Tha number of scholarships now is small, and of course it is open to competition to boys of Government, as well as aided, schools. I enclose a scholarship Schedule of these provinces.

I.—Government Scholarships, North-Western Provinces and Oudh, under sanction of G.O. No. 365A., dated the 1st November 1877.

Kind and Value.	Manner of award.	Time for which tenable.	Conditions.	Number.	Cost.
General.					Rs.
I.—M.A. at Rs. 20 . .	Precedence in B.A. Examination, Calcutta University.	1 year . .	Tenable at the Central College.	5	1,200
II.—B.A. at Rs. 12 for first year; Rs. 15 for second year.	Precedence in First Division, F.A. Examination, Calcutta University.	2 years . .	Tenable at any college, Government or aided, in the province, on condition that the holder studies with diligence for the B. A. Examination.	24*	3,888
III.—F.A. at Rs. 8 for first year; Rs. 15 for second year.	Precedence in First Division, Entrance Examination, Calcutta University, a classical second language being taken up.	Ditto . .	Tenable at any college, Government or aided, in the province, on condition that the holder studies with diligence for the F.A. Examination.	48*	4,464
IV.—E. E. at Rs. 4 for 1st year, Rs. 10 for 2nd year.	Precedence in the Middle Class, Anglo-vernacular Examination.	Ditto . .	Tenable at any high school, Government or aided, in the province, on condition that the holder studies with diligence for matriculation at a University.	*80	4,320
V.—Vernacular at Rs. 3.	Precedence in the Middle Class, Vernacular Examination.	Ditto . .	Tenable at any zilla school or Normal School, Government or aided, in the provinces, or at the Roorkee Civil Engineering College, or at the Agra Medical School.	*80	2,880
Special.					
Sanskrit at Rs. 2 to 10.	By nomination of Principal, Benares College, after examination.	1 year . .	Tenable in the Benares College, Sanskrit Department.	*40	1,200
Civil Engineering at Rs. 5.	By nomination of direction, the result of the Entrance Examination, lower subordinate department, Roorkee Civil Engineering College.	.....	Tenable at the Roorkee College, on condition of satisfaction to the Principal.	*10	600
			TOTAL .	287	18,552

* Half only assignable each year.

ALLAHABAD;
The 21st December 1877.

True copy.

G. THIBAUT,
Inspr., Benares Divn., Dept. P. I., N.-W. P.

M. KEMPSON, M.A.,
Director of P. I., N.-W. P. and Oudh.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I think the University curriculum is sufficient to afford training for teachers in secondary schools, and I do not think any special Normal schools are needed. Only a slight amendment seems necessary. The graduates and undergraduates of the University, when employed as teachers, should be required to pass a technical examination in the principles and methods of teaching within a certain time, say, year of their appointment, and until then they should hold their posts provisionally.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The establishment entertained for Inspectors of Schools consists of one Inspector for each Revenue Division; one Deputy Inspector, and one Sub-Deputy Inspector for each district

There are one or two districts in this province in which there is no Sub-Deputy Inspector. The Deputy Inspector and Sub-Deputy Inspectors have to travel for school inspection throughout the year in all the months. A Deputy Inspector, as a rule, is required to visit all the schools of the district twice a year, and the Sub-Deputy Inspector perhaps three times, except under certain circumstances, where the nature or climate of the district does not allow rapid movement. The Inspectors travel in the cold season, generally commencing their tour by the end of October and finishing it by the middle of March. They visit all the tahsili and pargana schools—in other words, middle class schools *in situ*, and for the examination of primary village schools they halt at central spots in a district where the Deputy Inspector collects the upper class boys of the neighbouring schools. The Inspector in this manner is enabled to visit all the middle class schools and the majority of the lower class. The supervising staff noted above, as it exists at present, is, in my opinion, quite insufficient for the work of inspection—I do not say examination or management. It is next to impossible for a Deputy Inspector and his assistant to have a strict watch over their subordinates, to see whether the teachers who are far from them scattered in the district punctually and regularly open the school and devote certain fixed hours in honestly performing their duty. A village schoolmaster who is not well paid, whose school is often far away from the central station of the district, having no one over himself to watch, is naturally tempted to be lazy. I hardly know a district where primary school teachers are not often punished for unauthorized absence from their duty. There were formerly two Sub-Deputy Inspectors in each district. A short time ago, when a wholesale retrenchment in the Educational Department of these provinces was going on, the number of Sub-Deputy Inspectors was reduced to one for each district. I think the village schools must be visited at least once every month. The visits must be all of a sudden, unexpected, and not on any fixed dates. In order to attain this end I think there must be at least four Sub-Deputy Inspectors in each district. They must chiefly confine their attention to test the regularity of the teachers, to see whether they are punctual and attentive to their duty, and to see what progress has been made by the boys during the last month. They need not spend so much time in examination as they are required to do now. The question may naturally arise—cannot we turn to any use the members of the District Educational Committees? I can safely answer in the negative. I have seldom known any member visit a village school, much less try to find out the teacher's unauthorised absence. Ask the presidents of the committees to furnish a list of the district schoolmasters found absent from their schools by any official or non-official members of the committee, with the exception of those reported so by the officer of the Education Department. If any member expresses his desire to help the Department in the work of inspection, let him be called Honorary Deputy Inspector or Inspector, and let him take an actual share in the management and visitation of schools.

The Deputy Inspector's chief work should be the management of schools, the searching and thorough examination and careful testing of the work of his subordinates, the Sub-Deputy Inspector, and teachers. If I mistake not, under the departmental rules of these provinces a Deputy Inspector is required to visit two primary schools or one middle class school every day. This I consider a mistake. The utmost work that we could exact from him is seven hours a day. This time, of course, includes the time spent by him in travelling, examination of schools, and office work. When he is required to inspect two schools a day, he is naturally led to curtail the examination; the distance between schools and the office duties of course he cannot shorten.

I am averse to the present system of examination conducted by the Inspectors, who collect boys of several schools, in most cases of the upper classes only, to a central spot. This examination is neither thorough nor searching, and the Inspectors, as a rule, have to depend on the reports of their subordinates—the Deputy and Sub-Deputy Inspectors. I think that the examination of all the schools by the Inspector must be *in situ, i.e.*, they must go from school to school. They would then have an opportunity of really testing the work of their subordinates and have an insight into the work done. The question may then arise—How is it possible for an Inspector who has six or seven districts under him, to go from school to school? Let him not visit all the schools of the division. He should see a few schools selected at random in each district. Severer punishments than hitherto given should be given to the teachers for absenting themselves from their places without leave of absence and for making false entries in school registers.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I am sorry to say I cannot suggest any such measure. The members of the educational committees have signally failed to take up this duty. If there are any men willing to undertake this work, let them accept honorary posts in education and let them have a real share in the work.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—For the text-books, let a separate committee be formed, and let them consider the suitability of text-books. If I were to offer criticisms on text-books, my answer would be indefinitely prolonged.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I do not at all think that the present arrangements of the Education Department in regard to examinations or text-books, &c., do in any way interfere with the free development of private institutions. On the other hand, they serve as very good models to them. The system may be of course injurious to those who do not receive a thorough or deep education.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The management and supervision of schools should rest entirely in the hands of the

Government. The public should be left to watch, review, and criticise what is done by Government officials, and suggest means of improvement.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—Nothing in India has ever been done by the public. I have already said that there is no such word as "public" in our language. The withdrawal of Government interference would deal a death-blow to the cause of education. I have already stated above that when the Bareilly College was abolished, that when more than a hundred middle class vernacular schools and as many girls' schools were closed, what steps were taken by natives of this country with regard to maintaining those institutions. No growth of spirit of reliance upon local exertions and combination for local purposes can be expected at present in India. It will be a blunder to expect Natives to take any steps in this direction.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Should the Government withdraw from the direct management of schools, the education of the country would certainly suffer, and the standard of instruction in all classes, especially high institutions, would surely deteriorate. We should be able to suggest some measure to prevent this, if we could by any means have inspired into us the same feelings of "nationality" which the Europeans possess.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No instruction in duty and principles of moral conduct occupy any place in Government colleges or schools. It is a want extremely felt, and such study ought certainly to have a place in the school and college curriculum. Books may be selected hereafter, but in no way should they be such as to interfere with the religious views of any sect of people.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subjret?

Ans. 40.—Little is done in colleges or schools to promote the physical well-being of the students. More attention is needed. It would be the work of those who understand gymnastics to suggest what particular kind of exercise will be useful to reading students to keep them in good health, with their digestion and brains in good working order.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are very few public schools for indigenous instruction of girls. I know one or two of the kind. There is a large school of this class at Benares supported by His Highness the Maharaja of Vizianagram, attended by about 500 girls under the supervision of European ladies. But it must be remembered that almost all the girls are paid for attendance, and the majority of of them come from the low classes.

The books in use are to a great extent those taught in boys' schools belonging to Government, and the standard reached is that of the upper primary examination of Government.

These books are objectionable on several points. I fully agree with Miss Rose Greenfield that the *Prem Sagar* must not be put into the hands of "big girls."

The *Vidyankura* and *Itihasa Timirnasik* can in no way improve their moral character. Better books containing lessons in morality, house management, &c., should be introduced.

There is little inclination on the part of the natives of this country to send their girls to public schools; they are generally opposed to such a scheme. But we have something like "home" education. Respectable people do not wish to send their girls, of whatever age they be, to a public school, whether under the management of Government or private individuals; and therefore they generally employ a tutor of their own to educate their girls. The home education is often of a religious character, and has little to do with Western enlightenment. Religious books containing lessons on principles of morality and household duty are generally read. The Muhammadans teach the Kurán to their girls.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—I cannot but express my deep regret when I say that the attitude of the authorities for the last eight or nine years has been anything but favourable towards this section of popular education. It is true the natives of this country do not wish to educate their females at public schools, but it is the duty of our Government to remove this ignorance from their minds. It cannot be denied that the majority of the schools that were closed by Government had only a nominal existence; yet if they were attended by only a few pupils, they would have accomplished the purpose of stimulating and inducing the public to follow the example. Since the termination of the government of Sir W. Muir there has been a retrogade motion in this direction. I have already noted that by one fiat of Government about 200 girls' schools were closed, the office of Inspectress of Schools was abolished, and the remaining schools were made over to the district committees for management. I cannot but express my regret that the Committee hardly know in what part of the district these schools are, to say nothing of what is being done in them. They are generally left to Deputy Inspectors for supervision, who, in my opinion, can hardly manage them satisfactorily. Their visits, as far as I think, are scarcely calculated to be beneficial. The services of a European Inspectress, *not* belonging to a Missionary Society, is urgently needed. The standard of instruction reached by Government schools is the lower primary, that of the boys' schools.

The Government, I suppose, grant comparatively a large sum of money to Missionaries for the

diffusion of female education. But they devote the amount in a great measure to the education of Christian girls, their aim being chiefly to give religious instruction.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ques. 43.—I cannot approve of the plan of having mixed schools in this country. The Indians have an invincible prejudice to their girls being simultaneously brought up with boys in the same school. Such a measure is contrary to their feeling of propriety and the prejudices of the "parda" system. Besides, girls in the warm climate of India attain the age of puberty earlier than in cold European countries, and therefore the mothers are absolutely opposed to the plan that their girls should mix with boys, of whatever age the former may be. The apathy of the people in the matter of female education is insurmountable, and it will be more so should mixed schools be established.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies of the Civil, Military, or Education Departments have shown little interest in female education. Should these ladies do so, the cause of female education in India might prosper and good results might be achieved. The Mission ladies have evinced some interest, but their visits to the zenana have been seldom reckoned as beneficial. They are naturally inclined to inculcate religious principles and free thoughts which, instead of creating in the minds of native women a desire for education, generally make them averse to it. They are led to consider that the sole aim of such ladies is to convert them, and therefore they scrupulously avoid mixing with the supposed enemies of their religion.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I do not consider any expenditure incurred by Government in these provinces on high education in the least unnecessary, except the large pay of the principals, and in some cases even that of professors. I think more retrenchment has been made in these provinces in high education than in any other province. The Bareilly College was abolished, the fate of the Agra College trembles in the balance, the M.A. class of the Benares College has been closed. On the other hand, I consider the expenditure in this respect insufficient. We have no able professors of every branch of study in our colleges.

England is not larger in area than the North-Western Provinces, and I think it has more colleges than there are in more than half of, or even the whole of India. We cannot very well see why the Government should grudge us two or three colleges in each province. I am of opinion that a smattering of knowledge afforded to many will do less good to the nation than a sound and deep knowledge imparted to a few, as a popular proverb goes:—

> "A little knowledge is a dangerous thing;
> Drink deep, or taste not the Pierian spring."

To quote the words of the Government of these Provinces (*vide* Government Education Report for 1881, page 17, para. 16):—

> "It remains briefly to notice the leading characteristics of the present educational status of the provinces, as brought out in your report for the year. It is clear so far as University education is concerned, and more especially English University education, there is nothing to be desired, either as regards the character of the institutions at which it is given, or the *personnel* of the tuitional staff, which is quite capable of doing justice to double or treble the numbers at present under their charge. But the people are still unwilling or unable to take advantage of the opportunities offered them. The richer classes who are able to pay stand aloof; and the poorer, it is to be feared, regard education simply as giving them a claim to Government appointments hereafter, and feel it a grievance if they do not get them. The Agra College, with its staff of able professors and empty class-rooms, is a melancholy proof of how little high class education is deemed to be a desideratum by the upper and well-to-do classes of native society. The besetting fault of middle class schools is evidently to neglect the drudgery required for a thorough grounding in elementary subjects, in the delusive hope of achieving showy success in the Entrance Examination, the result too often being disappointing and discreditable to masters and pupils alike. Too much pains cannot be taken to disabuse masters of the idea that they will be judged solely by the success of their pupils in this or any other examination, and Inspectors should impress on them that their efficiency and claims to promotion are held to depend upon the state of all their classes, low as well as high, and the general condition of their schools, and should give practical effect to this principle whenever opportunity occurs."

The Government says that high education is not cared for, and middle school instruction is merely showy, and lower education is neglected. I lay before the committee a test of the last seven years' results of the University and Entrance Examination, which will show that a gradual improvement has been made in all the examinations of the University, while progress in primary education has not been retarded. We cannot understand why the Government should charge us with apathy when the country is gradually making improvement with regard to education. There is a decrease in the M.A. class students, but this is owing to the abolition of the M.A. class in all other colleges of the province except that at Allahabad. The primary education is not neglected, as the results of the upper and lower primary examinations instituted by Government will bear testimony—

Examination.	*Government.*		*Other Schools.*
	1874-75.		
M.A.	1	0	Only one M.A class, at Allahabad.
B.A.	5	0	
F.A.	23	2	
Entrance	74	38	
	1875-76.		
M.A.	1	0	Ditto.
B.A.	11	0	
F.A.	34	5	
Entrance	31	37	
	1876-77.		
M.A.	5	0	Ditto.
B.A.	18	0	
F.A.	17	5	
Entrance	79	68	
	1877-78.		
M.A.	4	0	Ditto.
B.A.	9	0	
F.A.	31	2	
Entrance	69	51	
	1878-79.		
M.A.	4	1	
B.A.	14	4	
F.A.	17	17	
Entrance	123	77	
Middle Class Examination.	330	28	
Upper Primary Ditto.	...	...	

Examinations.	*Government.*	*Other Schools.*
	1879-80.	
M.A.	3	*Nil.*
B.A.	9	4
F.A.	29	15
Entrance	86	63
Middle Class Examination	92	71
Upper Primary Examination	4,175	514
Lower ditto ditto	12,878	946
	1880-81.	
M.A.	4	3
B.A.	15	7
F.A.	21	27
Entrance	142	125
Middle Class Examination	458	58
Upper Primary ditto	6,893	674
Lower ditto ditto	15,540	894

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I do not know any such instance.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—There is no foundation at all for the statement that officers of the Education Department take too exclusive an interest in higher education. The results of the various examinations already quoted in answer to question 48 will bear testimony to the fact. If we compare the results of the last two years' examinations, we see how graduated and reasonably proportioned the results are, which quite free the officers of the Education Department from the blame. On the contrary, there seems a tendency in aided institutions to attain showy results purely with a view to secure the enjoyment of grants-in-aid; and even at those examinations the schools do not cut very satisfactory figures:—

	Government Schools.	
	1879-80.	1880-81
M.A.	3	4
B.A.	9	15
F.A.	29	21
Entrance	86	142
Middle Standard Examination	92	458
Upper Primary ditto	4,175	6,893
Lower ditto ditto	12,878	15,540

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The monitorial system is not in force in these provinces, but if introduced it will work successfully.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—I do not think there is any such tendency in Government schools as to raise them from the primary to the secondary standard. There appears a tendency of the kind in aided institutions in order to secure a larger amount as grant-in-aid, and to prevent this the Government of these provinces has ruled—

Extract G.O. No. 49 A., dated 17th March 1876.

"*Para. 2.*—In the first place, financial considerations preclude any increase in the total expenditure and render reductions desirable where they can fairly be effected. Secondly, after the ample time that has been given for preparation, it has now become incumbent on the Government to enforce the conditions of the grant-in-aid rules strictly. The managers of certain classes of schools were warned, in the orders on the Budget of 1875-76, that the rules would be rigorously applied this year, and this warning cannot be permitted to remain a dead letter. Lastly, it must be distinctly understood that the previous fulfilment of all the conditions laid down in Article III of the rules must be proved before any application for assistance can be admitted. It is not the intention of the rules that schools tentatively started should receive aid on the understanding that these conditions should be fulfilled in the future existence of the institution. Their object is to afford a means of assisting schools which permanently supply a local want, not of helping schools to be opened on the chance of their attracting a sufficient number of scholars to make it worth while to keep them open.

"*Para. 4.*—It sometimes happens that schools are closed as high schools which have hardly qualified themselves for that rank by their success in the Entrance Examinations. To classify the schools by the result of every year's examination would probably involve many confusing changes, but no school which does not pass one boy a year on an average of three years seems entitled to be aided as a high school. Some such standard as the above should be applied to schools of this class, the managers being first apprised of the test and warned that, in the event of failure, the Government will be obliged to aid them as middle A. schools at the rate, not of Re. 1-8, but of 12 annas a boy."

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—As the Government seems anxious to raise the rate of tuition fee, it will be but sound and just to charge it according to the means of the parents. For a short time the plan was introduced in the Benares College and its dependent school, by Mr. Griffith, and, if I remember right, it worked very successfully.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—I am sorry to say that the demand for high education has not reached to such a stage, and even if it ever did so, India is a place where people have not been in the practice of paying any high fees for education. From the antediluvian period up to the present, the people of this country, and even Muhammadans, have received all sorts of education free—whether high, middle, or low. Our philosophers, poets, authors, &c., always taught gratis, in hope of reward in the next world.

The profession of teaching cannot be made profitable in India, even a century hence.

If this profession could be made lucrative, the public officials would not have been pestered with such numerous applicants for employment.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I think that in schools from 25 to 30, and in colleges from 10 to 15, students can be efficiently taught by one instructor.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—I think the tuition fees should be taken monthly, as has hitherto been the practice. If paid by terms, the payers would feel it hard to pay a lump sum.

Ques. 60.—Does a strict interpretation of the

principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—It is by direct interference of Government that the principle of religious neutrality is observed in its strict sense. Should the Government withdraw, the effect would be contrary, and we are afraid the Missionaries would prevail.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I consider the present system in this respect satisfactory. In the case of English schools, from the third class upwards, the promotion should depend on the results of public examinations extending over the entire province; and in the lower classes they should be left to the school authorities. In the case of primary vernacular schools they should be entirely left to the Deputy Inspector and his Assistant the Sub-Deputy Inspector.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There is a sort of arrangement of this nature in zilla schools. I know of an order of the Director of Public Instruction of these provinces that no boy who has been at a school could be admitted into another without producing a certificate of good conduct from the former head master. But I am of opinion that there should be no such restriction, which is sure to be injurious, and result in retarding the progress of many promising students. Sometimes a schoolmaster is whimsical and unduly harsh to his boys and expels them for slight offences. If such a hard restriction is imposed, many good boys would go without any schooling at all. When a master is unduly hard to a boy he finds no alternative but to change schools. I think boys and their parents or guardians should be left free to choose their own school.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—I am strongly of opinion that the Government should not withdraw from the management of Government schools, and to have only one school in each province would be detrimental to the interests of the country.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I think the employment of European professors is urgently necessary in colleges educating up to the B.A. standard. Able Natives are scarcely available to teach higher mathematics, physical science, English or philosophy.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—I do not think any native except the Honourable Sayyid Ahmad Khan, Bahadur, who has already done so, would undertake the management of a college, to say nothing of the employment of European professors. Even if the Natives were to take the management of colleges in their own hands, I do not think able European professors would ever like to serve under them, unless very highly paid.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—The schools under Native management can never be expected to compete with those under the management of Government. It is a serious mistake to think so.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I do not think that the conditions of assigning grants are more complicated or unnecessary than the wants of the province required.

Evidence of THE REV. JOHN HEWLETT, M.A.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—A considerable part of the twenty years of my Indian Missionary career has been devoted, though not exclusively nor continuously, to Missionary education in three cities of the North-Western Provinces. From early in 1863 till nearly the close of 1866, I taught in the then existing two schools in the London Missionary Society in Almora, and had sole charge of those schools during the greater part of that time. In 1868 I was Superintendent of the Central School of the London Missionary Society at Benares. From 1871 till 1877 I superintended the London Missionary Society's Institution at Mirzapur, and for about the same period had charge of the three elementary schools of this Society at Dudhi. For the last several years of the same period, and till nearly end of 1878, I was a member of the Government local educational committee at Mirzapur. Since March of last year I have been Principal of the London Missionary Society's High School at Benares. This year also I have taken the oversight of two elementary schools of the same Society in this city. While these different schools have been under my management, I have sometimes taken occasion, in conversation with members of various classes of the Native community, to acquaint myself with their opinion on educational matters.

My experience in educational work in this country is limited to the North-Western Provinces.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to

the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The basis seems to me not unsound, and to be capable of development up to the wants of the community. But there should be, in my opinion, a much greater readiness in the administration to establish schools in villages, and to extend grants-in-aid to both mission and private schools. Moreover, the course of instruction is capable of great improvement to make it useful and attractive in the eyes of the people. Very frequent complaints made are that at these schools a good hand-writing is not acquired, neither in the Persian nor in the Devanagári character, and that arithmetic is not so taught as to fit the pupils to make useful calculations quickly and to keep accounts well. It is also evident that there is a want of far more interesting reading books to teach intellectual and moral subjects.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I believe that the people in general value—it may be going too far to say that they seek—education. But those who seek it do so in different degrees, Brahmans and Kayasths most, merchants and shop-keepers next, artizans and agriculturists less still, chamars only in a very slight degree, and the castes below this not at all. Most of the people are undoubtedly too poor to pay much, if anything, for education; and great numbers feel they cannot spare their children from work to send them to school. The lower castes are no doubt practically excluded from education, and feel apathetic about it, because of the dislike of the higher castes to children of the lower castes attending the same schools with their own.

As far as I have been able to discover, I regret to say, the influential classes, as a whole, seem to me more inclined to discourage than to encourage the extension of primary knowledge to all classes of society. Lately I have taken special pains to ascertain the sentiments of some of the Native gentry at Benares on this subject; and I have been forced to the conclusion that, with a few possible exceptions, little sympathy is felt by any of them with it. There seems more readiness on the part of those well educated in English to favour the scheme, because it is a wish of the Government.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are numerous indigenous schools in the province of Benares, no doubt a relic of that ancient village system. But it is especially in the city of Benares that indigenous schools abound. I have not had an opportunity to make an accurate calculation of their number; but from repeated enquiries I conclude that there exist in the city at least 1,500 such schools, including, (1) those schools in which Sanscrit philosophy is taught, (*a*) by *Sanyasis* in *Maths*, (*b*) by *Pandits* at their own houses; (2) the religious schools of the *Gurus*; (3) the proprietary elementary schools of the *Lalas*; (4) *Maktábs*, some of which are connected with mosques, and some are formed by the heads of households, Hindu and Muhammadan, employing each in his own house a *Maulvi* or *Munshi* to teach the children of the house and few others of the same *Mahalla*. The average attendance at each of these schools may be set down at 10 or nearly 10, thus making the whole number receiving instruction at these indigenous schools 15,000 in round numbers. In the Sanscrit schools, many of the attendants at which are middle-aged and elderly men, who come from greater or less distances, Sanskrit grammar and the six systems of Sanskrit philosophy are taught. In those of the *Gurus* the ritual of Hinduism, in those of the *Lalas*, reading, writing, and arithmetical tables, and in the *Maktábs* Urdu, Persian, and sometimes Arabic literature. The Sanskrit schools are supported by larger offerings in money made from time to time by pious and wealthy Hindu princes, nobles, and other gentlemen; the schools of the *Gurus* by considerable offerings in money made by their pupils on festive occasions; those of the *Lalas* by payments partly in money and partly in some of the necessities of life; the *Maktábs* in connection with mosques from the funds of the mosques, and those in private houses from the payment made to the teachers by the householder, supplemented by small sums from the outside pupils. The teachers of these schools are undoubtedly respected, though in different degrees; the *Sanyasis*, *Pandits*, and *Gurus* very highly, the *Maulvis* and *Munshis* next, then the *Lalas*. There seems to me hardly any reason to believe that these schools can be turned to good account as part of a system of national education. None of them have received grants-in-aid; nor would the masters, with the exception perhaps of the *Lalas*, be willing to do so, nor to conform to the grant-in-aid rules, nor are the subjects taught generally of much practical or useful value.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Boys taught at home are, as far as my experience leads me to judge, oftentimes better fitted than those educated in schools for writerships in Government offices as far as quickness and excellence in reading and writing Urdu goes. But where efficiency in other subjects is required, the absence of class stimulus, and of thoroughness and variety of instruction, is found to place home-taught boys at a great disadvantage compared with those educated at schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In the district a few *zamindars* have *Maktábs* like those described in answer No. 4, as existing in private houses at Benares. Their chief object is to teach reading, writing, and arithmetic for practical village business and for Government court transactions.

There are also a few elementary mission schools in the districts of the Beneras Division which might be advantageously aided; and a known readiness on the part of the Government to extend liberal aid to all such deserving schools would undoubtedly lead to a speedy establishment of a far greater number of them.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—This question presents a difficulty from the fact that, while district committees and local boards seem theoretically to be the proper agencies to administer funds for primary education in rural districts, the *zamindars* and other well-to-do Natives who would chiefly compose those Committees and Boards unhappily appear so indifferent to the education of the masses as to render it doubtful whether they would undertake the work with sufficient earnestness or not. I would, however, advocate the giving of a fair trial to the plan in the hope of its success with the increasing enlightenment of the country. Such well-known friends of education as Missionaries might be advantageously invited, where practicable, to serve on the Committees. The Government Educational Department should, by means of its Inspectors, carefully watch the working of the system, with the view of making other arrangements for primary education when such Committees or Boards fail to make adequate provision. Moreover, as the system extends, it may be desirable for the Government to form an independent Committee, to which should be referred for decision all questions of difference between the District Committees and Local Boards on the one hand, and the officers of the Educational Department and persons interested in primary education on the other. Possibly it might be a good arrangement if the constitution of the Universities were so modified as to admit of their undertaking the responsibilities of such a committee of reference.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Municipal Committees may, I think, be well entrusted with the management of elementary education within their own jurisdiction. Perhaps gradually also they may be advantageously entrusted with the charge of, or with aiding, high class institutions. I think, however, it would be better if they undertook only to aid high schools and colleges. I would recommend similar precautions with regard to schools under the management of Municipal Committees to those advocated in answer No 7. Further, I would urge the Government to be liberal in granting scholarships, so as to enable deserving but poor students to pursue education up to the University standards.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The status of village schoolmasters can hardly be said to be high; but they are respected as men of some education. If care be taken to appoint only men well trained in the subjects of instruction and in the art of teaching, and known to be of good moral character, there can be no doubt but that they will exercise an elevating influence in the villages. The Magistrates and other district officers might do much to increase the influence of the teachers by manifesting an interest in their schools and a readiness to give employment when practicable to boys taught in them.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—A thoroughness in reading, writing, and arithmetic for practical purposes is what the villagers seem to appreciate most in education. An increase of easy and interesting instructive reading books would, no doubt, help to make the schools more attractive, as well as more beneficial.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—As far as my knowledge of the whole province of Benares goes, I should say that the Urdu and Hindi languages, the latter chiefly, taught in the schools are the dialects of the people, except in the south of the Mirzapur District, where the population is mostly non-Aryan and uses Kolarian dialects. But so far as there is a desire for education amongst them, Hindi is the language preferred as the most useful.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I think it is only in towns and large villages where a decided desire for education exists, that the system of payment of teachers' salaries for results is suitable in Government schools; for, without the certainty of regular remuneration, I do not see how efficient teachers can be secured. Perhaps prizes and scholarships, if liberally given, would have good effect in keeping up the attendance. To aided mission and private schools in large villages and towns the grants might be advantageously given according to results.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In many parts of the Benares Province, where the people are well-to-do, fees might, I think, be advantageously taken. But in many

other parts, where the poor, I believe the time has hardly yet come for any but free schools to thrive. Perhaps, however, in some of them it might be well to make free optional. Or in some places it may be a good plan to give the teacher a small salary and leave him to supplement it by receiving what fees he can, due precaution being taken to save the system from abuse.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The best suggestion I can think of is to make the income of the teacher sufficient for him to consider it worth his while to exert himself in collecting and retaining boys rather than have no school. In this way I doubt not efficient teachers will be secured and the number of schools increased. It may be well also to regulate the salary of the teacher according to the attendance and the progress of the pupils.

More voluntary inspection might be invited and encouraged. The readiness of Missionaries to render assistance in this respect might be much more utilised than it is at present. Missionaries engaged in educational work would doubtless, if invited, become in much greater numbers members of local Educational Committees, in which their experience might be of service; and their sense of responsibility as members of the Committee would lead them in their itinerations to visit and inspect the schools and to report upon them.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I have not heard of any. The chief reasons seem to me to be, (1) a natural desire in the Educational Department with the great resources at its command to extend its own power and influence; (2) the tendency of the people of this country to look upon education as the work of the Government, especially as the Government has done so much in this respect for such a long period.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I think Government institutions of the higher order might be gradually closed or transferred to private bodies with only temporary inconvenience at most to the higher education.

If the Government school and college at Benares were closed, the arrangements of their institutions existing in the city would in a great measure suffice and could be easily extended with Government grant-in-aid so as to prevent higher education from sustaining any injury. The Bengalee Tolah Preparatory School and Jai Narayan's Free School teach up to the standard of the Entrance Examination of the Calcutta University. The London Mission High School teaches up to the First Arts standard. These are aided institutions. But the London Mission High School receives no aid for any classes higher than the Entrance. By the additional monthly aid of Rs. 400 or Rs. 500 from the Government for its college department, we could easily arrange to have satisfactory B.A. classes, and thus do the work of the Government college at a cost to Government of only a small part of the sum now expended on its own college.

If the Government Zilla School at Mirzapur were closed, the London Missionary Society's Institution in that city would meet all the secondary and higher educational requirements of the place.

The same, I think, may be said of the Government School and the Church Mission School at Gorakhpur.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I know a number of Native gentlemen at Benares well able to come forward and aid in supporting and establishing schools and colleges on the grant-in-aid basis much more extensively than at present. In time, no doubt, they will be also willing to do so. But at present the appointment of the Education Commission seems to perplex and bewilder them. Doubts are expressed as to whether the intimated intention of the Government to withdraw from the direct management of the higher education is not meant to be in the interests either of Eurasians and Europeans born in this country, or of Missionaries, or of both. But when the Native gentry of Benares understand more fully the true object of the Government, I believe some of them will gladly come forward to support and establish schools for the secondary and higher education.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The promise of liberal grants in the certainty of the withdrawal of the Government from the higher education would, I believe, lead Native gentlemen to come forward to establish and maintain colleges on a satisfactory private footing. The Bengalee Tolah Preparatory School, Harish Chandra's School, and His Highness the Maharaja of Vizianagram's School for Girls were founded by the private efforts of Native gentlemen. It is also the practice of Native gentlemen to give large sums voluntarily for the support of schools of Sanskrit philosophy. This liberality which is now manifested in the maintenance of religious learning might be reasonably expected to be extended to the higher secular learning as its practical value is becoming more recognised.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—No grants-in-aid, as far as I am aware, are given to any colleges or college departments of schools in the Benares Division. Moreover, the several attempts with which I am

acquainted to secure grants-in-aid for college work have been strongly declined and discouraged by the Director of Public Instruction. In this respect I consider the Education Department of the North-Western Provinces has persistently acted in opposition to one of the fundamental principles of the Educational Despatch of 1854.

The grants to boys' schools are not in my opinion adequate in all places, such as to the London Missionary Society's Institution at Mirzapur, where the proximity of a Government zilla school renders considerable expenditure necessary to maintain a corresponding teaching staff.

The grants, too, should be much more liberal for girls' schools and boys' elementary schools.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I do not think that the whole educational system as at present administered can be said to be one of *practical* religious neutrality. The whole weight of Government influence is given to non-religious education. Aided schools in which the sum of the religious and secular teaching is perhaps equal or even superior to the secular instruction of Government schools in general educational value are rarely so represented or even tacitly admitted to be so in the reports of Inspectors. On the other hand, the schools are sometimes censured for being somewhat behind in those subjects to which the whole time in non-religious schools is given; and frequent threats of a diminution of the grant-in-aid are held out, needlessly and injuriously so in my opinion.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The higher and middle classes, I believe, avail themselves chiefly of the schools and colleges. The children of the more wealthy members of these classes perhaps generally attend the Government schools, and those of the less wealthy the aided schools.

I understand that the Benares College is largely endowed by the Maharaja of Benares and the Mirzapur Zilla School fairly so by some of the wealthy residents of that city, but that both endowments were intended for the oriental departments of those institutions. The rate of fees at the Benares College is, I am told, Rs. 3 *per mensem* in the First Arts classes and Rs. 5 in the B.A. classes. In the London Mission High School the rate is Rs. 2 in the first years' F.A. class, and Rs. 2-8-0 in the second. Many of the students can well afford, and might undoubtedly be made, to pay more, if the Government standard were either raised or removed.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I believe no such school or college exists in the Benares Division, except the indigenous schools mentioned in answer No. 4.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I believe it is quite possible. Jai Narain's Free School, the Bengalee Tolah Preparatory School, and the London Mission High School, though in competition with the Government College, can, without doubt, be said to be stable and influential. If adequately aided, they could, I am persuaded, become so up to the highest standard of teaching in the Government college.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Not always very readily. There is a considerable number generally going about for some time seeking remunerative employment.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think there is much room for improvement in this respect. The teaching is suited to those who intend to go on to the higher education, but not so well as it might be made to those intended to be clerks, merchants, artisans, and agriculturalists.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I think the number quite comes up to, if it does not exceed, the requirements of the country. One cause I believe to be that, compared with the extensive pursuit of English education arising from English influence in India, corresponding changes in other respects, such as the pursuit of the legal and medical professions, of editorship of periodicals, of a learned Christian ministry, of the fine arts, and of commerce and manufactures requiring scientific skill, have not yet made such progress as to offer extensively dignified and remunerative employment to educated Natives.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I can hardly say that the scholarship system is impartially administered as between Government and aided schools. Some years ago a student who passed the Entrance Examination from the Jai Narain's Free School at Benares in the first division was not allowed a scholarship to study for the F.A. examination at the London Mission High School, but would have received one if he studied at the Government college. Lately, a student who passed fourth in order of merit at the *Pragya* examination of the Panjáb University College from the London Mission High School at Benares was told that he could only get a scholarship to study for the *Visharad* examination on condition of his attending the Lahore College, although no such condition is laid down in the calendar of the Panjáb University College.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belong-

ing to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is extended to boys' elementary schools and to girls' schools and to the Bengalee Tolah Preparatory School, and is, I think, likely to be permanent.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum does not, in my opinion, afford a sufficient training for teachers in secondary schools. So that special Normal schools are greatly needed for the purpose. The University curriculum, which secures a pretty fair knowledge of a considerable number of subjects, does not generally bring about that correctness and excellence in reading and writing, and that thoroughness in other subjects, and that discipline in the art of teaching, necessary to make good teachers.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The services of Missionaries in the itinerations and of educated *zamindars* and of Native retired officers of the Government residing in villages might be secured for voluntary inspection. If made members of school committees, they would be more likely to feel their responsibility in this respect and to make regular reports.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—In my opinion there is room for great improvement in the text-books. The reading books should be more simple, more suited to Indian tastes, more abounding in moral lessons and in narratives calculated to excite a love of noble conduct.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—It seems to me that primary education and the Universities form the part which the State should undertake to directly manage. The utter indifference, if not positive opposition, of the wealthy classes to the education of the enormous masses of the poor and ignorant in this country, renders the matter one of such magnitude that it can be only adequately dealt with by the Government. The higher education being sought for by the wealthy is likely to be maintained by them, if the Government withdraws from its direct management and encourages it with liberal grants.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—In a city like Benares, where the desire for education is so strong and active, I think the withdrawal of the Government from the direct management of schools and colleges would only have a good effect upon the growth of a spirit of reliance upon local exertions and combinations for local purposes. Nor do I see any reason whatever to believe that with the influential aided schools already in the city the spread of education should be at all hindered in it.

Ques. 38.—In the event of the Governmen withdrawing to a large extent from the direc management of schools or colleges, do you appre hend that the standard of instructions in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Possibly it may in some places. But I do not see why it should at Benares. Some of the aided institutions in the city have resources equal to teaching up to the highest standard of instruction in the Government college. Liberal grants from the Government would help to add to the professional staff from University graduates of this country to make it adequate to the increased number of classes.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Instruction in duty and the principles of moral conduct occupies no recognised place in the scheme of Government education. Nor is it, I believe, a requirement that professors and teachers should be men of good moral character. Some of the reading books contain moral lessons; but the inculcation or frustration of these lessons depends upon the teachers. The religious condition of the country, no doubt, renders it delicate and perhaps impracticable to adopt for its schools and colleges any system of ethics or standard of right and wrong. But the absence of such a system and standard from a great scheme of education for a whole country cannot but constitute a very serious and enormous defect. This should, in my opinion, be borne in mind by the Government with the view of effecting a remedy when the state of feeling in the country will allow of it.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—At the Government college in Benares I believe gymnastics, cricket, and other exercises of the kind are practised. But preparation for the University examinations occupies so much of the time of pupils in schools and colleges as to prevent their caring much for such exercises. Perhaps the offer of prizes would stimulate attention to this desirable object in an increased number of schools and colleges.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I understand that some of the Native princes and gentry arrange to have private members of their households, especially widows, taught by elderly *Pandits*. The teaching consists of reading and writing the Devanagári character and easy Hindi and Sanskrit literature.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The progress made in establishing Government schools for girls has been very small, and not at all satisfactory. There are but two weak Government girls' schools at Benares. This

is no doubt owing in a great measure to the Government not having succeeded in arranging for a thorough system either of inspection or of training teachers.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are so opposed to oriental ideas that I believe there is no hope of their success or even establishment in the Benares Province, for a very long time to come, except for very young children.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants are given on sufficiently less onerous terms to girls' schools than to boys' schools. The amount, perhaps, in proportion to the attendance, is the same. But I would recommend more liberal grants to both.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—At Benares Missionaries' wives and lady agents of Zenana Missionary Societies have laboured long and are labouring still in increasing numbers to promote female education. The same is true, though in a less degree, respecting Mirzapur and other towns in the province. As the greater part of this service is voluntary and unpaid, wise and sympathetic inspection is necessary to encourage and increase it.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—It seems to me that a considerable part of the expenditure at the Government college is unnecessary, as the work done in that institution might be done in one or more of the aided institutions at a far less cost to the Government by way of grant-in-aid.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might by grant-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Yes; the Government zilla school at Mirzapur was established long after there had been in existence the present flourishing high class institution of the London Missionary Society in that city.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—Yes; I think there is much foundation for the statement. Skill in teaching practical subjects, and in inspecting and managing school, and in forming habits of study, does not seem to have kept pace with success in preparing for University examinations.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Yes; I strongly think they should at Benares, where many of the parents and guardians of the pupils are very wealthy and readily lavish large sums of money upon the *Pandits* and *Gurus* of the city.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The time has not yet arrived for either of these questions to be answered in the affirmative regarding either the city or the province of Benares.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—Half—but not more than half, of the *gross* expenditure.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Thirty in the lower classes of schools. Double or treble that number might be taught efficiently in the Second and Entrance Classes, and almost any number in college classes.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I strongly believe that a strict interpretation of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools. Schools in which religion is taught suffer from the fact that the weight of Government prestige, which is so highly valued in this country, is given to schools from which religious instruction is excluded. Moreover, the Government system of omitting religion from the educational course leads to the frequent employment of professors and teachers who are indifferent to all religions, or whose teaching discourages a belief in religion altogether. Its effect on the minds of pupils often is the belief that all religions are superstitions and matters of no importance. A belief in their own religion is destroyed, and succeeded by scepticism, infidelity, and agnosticism.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes; I think they would have a very good effect; and I would advocate the delivery of lectures, not only in the Senate House of the University and other public halls in the Presidency towns, but at Benares, Allahabad, and other cities, where there are affiliated institutions.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—No; I think it is not desirable. The Middle Class Anglo-vernacular Examination adopted by the department in the North-Western Provinces for this purpose does not work well. It checks the free and healthy development of aided schools in the directions in which the managers

would wish to see it take place. It reduces the course of education in a great measure to one uniform, dry, and uninteresting system. Neither the boys nor the teachers, as a rule, take kindly to it. The fact also that so few pass the examination from any school, and that all from numerous schools frequently fail, shows that either the standard of examination is too high, or the variety of subjects is too great, or the method of conducting the examination defective, or that there is a combination of these unfavourable causes. Moreover, the great and sudden change after appearing at the Middle Class Examination, which the whole of the third class is bound to do, from studying a number of subjects in the vernacular to studying them in a higher degree in English for the Entrance Examination, is not suited to the inclination or the aptitude of the boys. I would not have them study their own vernacular less, but I would have this done by means of indigenous literature. I would also recommend that the Anglo-vernacular Middle Class Examination be entirely dispensed with, or so modified as to directly help the boys in their preparation for the Entrance Examination of the Calcutta University.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Yes, say one at the head-quarters of each local Administration, such as Calcutta, Allahabad, and so forth.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—A professor to teach English literature in each class.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The Government would be justified, in my opinion, if the outcry against its doing so were not great on the part of the followers of other religions. Probably, however, there would generally be at first a loud outcry, which would soon subside; and the alternative institution would gradually be attended by the class that previously obtained education at the Government institution.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Hardly yet.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—Yes; I am decidedly of the opinion that continuance of the grant-in-aid should not be made dependent on the passing of the Middle Class Anglo-vernacular Examination by the third school class, as it is so often threatened to be. The stability and free development of influential institutions is thus unnecessarily and injuriously interfered with. This condition needs considerable modification.

Cross-examination of THE REV. JOHN HEWLETT, M.A.

By THE REV. W. R. BLACKETT.

Q. 1.—You remark (answer 19) that attempts to secure grants-in-aid for college at work, as distinct from school work, have been stongly declined and discouraged by the Director of Public Instruction. Has any definite ground or general principle been stated for this refusal? and do you speak of former or recent times?

A. 1.—No principle has been stated. Mr. Kempson in strong language advised me to take care of the Entrance Class and not be ambitious as to the college classes. Mr. Griffith has also given me no encouragement. In the last report of the Director it was stated that there were only two aided schools in which there were college classes, and that these neither received nor deserved grants-in-aid. The refusal has been invariable.

Q. 2.—What is the amount of the Government grant to the London Missionary Society's Institution at Mirzapur; and what proportion does it bear to the whole expenditure?

A. 2.—It is Rs. 200. It was Rs. 300, but was reduced in 1877 and 1878. The grounds stated were that the number of pupils was insufficient, and the fees too small. The fees had been reduced because while Sir William Muir was Lieutenant Governor, a general reduction of fees in Government schools has been made, and this necessitated a reduction of fees in aided schools, especially where there were Government schools in competition.

Q. 3.—You suggest (answer 14) that Missionaries should be valuable members of local Educational Committees. Does your experience lead you to think that any objection would be made to this by the Native members?

A. 3.—I have myself been a member of such a Committee for many years, and never heard of any objection.

By MR. DEIGHTON.

Q. 1.—With reference to your answer to question 19, is it not the fact that no grant-in-aid has been made to colleges in the Benares Division simply because the Government college more than met the demand for University education?

A. 1.—I believe that is the answer given by the Director of Public Instruction. But I think it highly desirable that some of the mission schools should have college classes, as many of their pupils prefer remaining at the mission schools instead of going to Government colleges.

Q. 2.—In your answer to question 29 you say "some years ago.....Government college." Is there now any such restriction upon the award of scholarships?

A. 2.—I believe that scholarships are still only given to students who, after passing the Entrance Examination, continue their studies in Government colleges.

Q. 3.—With reference to partiality or impartiality in the administration of the scholarship system, you will notice that the question is as to the action of Government. Are you aware that the Panjáb University College is not a Government institution?

A. 3.—I was not aware.

By MR. WARD.

Q. 1.—With reference to your Answer 48, I would ask, even if the work of instruction could be done more cheaply, is it not desirable in the interests of high education, especially in the present state of the country, that there should be foundations like the Benares College, or other colleges to provide a liberal support to men of purely academic attainments who would otherwise find no employment?

A. 1.—I have not thought sufficiently on the matter to give an opinion at so short a notice, but this is the answer I would give at present. That while I hardly think it desirable to support a college such as at Benares, merely for the sake of affording Professorships for educated Natives; who could not otherwise obtain employment, I recognize the desirability of the Government's adopting some such plan in connection with the Universities as the Fellowships at Oxford and Cambridge to afford dignified leisure to educated Native gentlemen for literary and scientific pursuits.

Q. 2.—You have stated in answer to Mr. Blackett, that the grant-in-aid to the London Mission School's Institution at Mirzapur was reduced in 1877 and 1878. Are you aware that in those years very strong pressure was put on the Local Government by the Government of India to enforce economy in every direction.

A. 2.—I am aware of the fact, but I look upon the reduction of the grant to the Mirzapur aided school as a matter of regret since the efficiency of the institution was greatly interfered with, and no reduction was made at the same time in respect of the zila school?

Q. 3.—Did the zila school receive any grant?

A. 3.—No; but no reduction was made to the expenditure.

Q. 4.—Are you aware that in each district there is a fund provided by special taxation for district purposes, that the Government is bound by law to spend that fund within the district and in accordance with the wishes of a committee supposed to represent the payers of the tax?

A. 4.—Yes; I am aware that it exists, but I believe the people do not wish that such a tax should be increased or even imposed where schools already exist equal to the educational wants of the place. At Mirzapur there was a good school belonging to the London Mission School before the present school was started, so that the reduction of the grant-in-aid to the Mission school seemed to be made in favour of the Government zila school.

Q. 5.—But I believe that the grant-in-aid is not a charge on the District Fund, whereas the zila school should be?

A. 5.—Yes; but I understand that the people of Mirzapur were entirely opposed to the imposition of the cess.

Extracts from a letter to the Editor of 'The Nonconformist and Independent,' dated July 1st, 1882, published July 27th, 1882.

[Ordered to be reprinted as Appendix to the Evidence of the Rev. John Hewlett.]

ZENANA MISSION WORK AND FEMALE EDUCATION AT BENARES.

SIR,—You will, I think, hardly need an apology for my asking your kind permission to invite the attention of your numerous readers to the interesting subject of the enlightenment of the women of Benares—the city which most strongly represents the Native life and religion and civilisation of this greatest but one of the heathen countries of the world, and greatest dependency of the British Crown. Although Benares is of all Indian cities the most jealous conservator of Hinduism, it is happily powerless to resist the desire for female education, as well as other forms of new life awakened in India by English influence. So that, although Benares, by no means a leader, it is a follower, however reluctantly, of the rest of India in this new career of improvement. Accordingly, its progress in the promising work of the education of women must be multiplied in order to represent that of most other cities of equal magnitude in this vast idolatrous land, and many times multiplied to represent that of such advancing cities as Calcutta, Madras, and Bombay, where English influence is at its height in this country. Still, the progress hitherto made, even at Benares, has created far more opportunities for Christian female work than can be overtaken by the Missionaries' wives and the zenana Missionary ladies, who are lovingly and self-denyingly doing their best to carry the blessed light of the Gospel to the zenana homes of this spiritually dark, though atmospherically blazing, Indian city.

Hitherto the most feasible part of this work has been girls' schools. Remarkably enough, even in this ancient city of Hindu learning, such work is new ground. It is a true characteristic of Hinduism that, while there now exist in this city at least 1,500 indigenous schools, containing about ten pupils each, or 15,000 altogether, a relic of the system of education prevailing for centuries anterior to the introduction of Government and Missionary education, yet these schools are all for men and boys, the greater number teaching Sanskrit philosophy and the Hindu ritual. No more attention was ever paid to female education before Missionaries' wives originated the work than a few Princes and other wealthy men employing occasionally elderly *pandits* to teach elementary knowledge to one or two members of their *zenanas*, chiefly widows. But, concurrently with the movement that has brought nearly 2,000 boys of this city under daily Christian instruction in mission schools, and about the same number under general English education in Government and aided private schools, there have sprung up in the city several girls' schools, now containing 1,581 pupils, chiefly as departments of mission work. Two small schools, indeed containing sixty-one girls, were established by the Government, whose efforts to stimulate a desire for female education have proved a failure compared with its great success in creating a demand for boys' schools. One other girls' school, containing 600 pupils, the largest in the city, was founded some years ago and is still supported by His Highness the Maharaja of Vizianagram, with the desire, according to popular belief, to gain praise and titles from the Government; or, as Christian charity would rather believe, with a higher motive, that entitles him to be regarded as setting a noble example to his countrymen. It has twenty-one classes, taught by as many teachers, of whom the first two are Christian ladies born in India, both earnest members of our London Mission English Church. At a recent visit which I made to this school, its instruction and discipline struck me as excellent; except, indeed, that the teaching of Christianity formed no recognised part of the curriculum. . . . But it is the Missionary ladies who were the first founders of, and have been the most zealous and successful labourers at, this important work. The Church Missionary Society has had in the city from its early days two schools to teach Christianity to girls—founded by the laborious Missionary's wife, Mrs. Smith—now both containing 343 pupils, together with an orphanage established by the eminent Missionary's wife, Mrs. Leupolt, at present giving a happy Christian home to seventy girls bereaved of their heathen parents. The London Missionary Society has had for many years girls' schools in the city, under the fostering care of the well-known Missionaries' wives, Mrs. Buyers, Mrs. Kennedy, and Mrs. Shering, and now grown to seven in number under the recent management of Mrs. Lambert, and at present under the sole charge of Mrs. Hewlett. The other Societies, too, are zealous in this work. The Baptist Missionary Society has a school numbering on its rolls fifty-six girls; the Wesleyan Missionary Society one attended by twenty-two; and the Indian Female Normal School and Instruction Society one containing 134. The whole attendance, omitting that of the Vizianagram and the two Government schools, is 920, or, including that of these schools, 1,581. It should be stated that at most of these schools rewards are given to induce attendance, as the desire for female education is not very strong yet. But at a recent meeting of the Benares Missionary Conference, most of the Missionary ladies expressed their belief that the time had nearly come for the entire abandonment of this practice. Most of the girls leave school at the age of eight in order to be married. Only a few more advanced in life attend, chiefly widows, who, being forbidden re-marriage by Hinduism, seek to be qualified to support themselves by teaching. The subjects taught are reading, writing, arithmetic, geography, and Indian history, all in Hindi. In the instruction of the mission schools the chief place is given to Christian books, especially the Bible. Though the attendance at school ceases at the early marriage age of eight, yet the girls carry their education as at least a gleam of light into the privacy of their new homes, and are sometimes known to buy books for their own further instruction, to write letters to absent friends, to assist their husbands in keeping accounts, and to inspire their children with the desire to grow up intelligent and good. . . . It is probable that, besides the 1,581 girls now attending the schools, there are about 20,000 Native women at Benares who attended them formerly, and are now leading what appears to us Europeans dreary lives of prison-like seclusion. Their marriage firmly rivets them in the rigid fetters of Hinduism, so that the good work begun within them at school depends for its continuance, as far as human agency is concerned, upon the visits of Christian ladies.

Zenana visitation is beginning to be the most interesting and hopeful form of mission work at Benares. It finds a ready soil in women who were formerly taught in schools, and whom no other mission agency can now directly reach. It meets with access to hundreds of women who were never at school, and know nothing of the Saviour's love. It is now sought by men of English education, who would like their wives to share in their intellectual enjoyments. Lately several of the highest Native princes and gentlemen of Benares told Mrs. Hewlett and myself that they would be delighted if she would visit and teach their wives; and I need hardly say that it will be a joy to her to respond as far as she can to their wish. At present the Society that does most of this work is the youngest in the field, the Indian Female Normal School and Instruction Society, whose two lady Missionaries with their assistants visit regularly eighty-five zenanas, in which 123 Native ladies listen to the Christian instruction given. The Baptist Missionary Society comes next, carrying on work under Mrs. Etherington's management in eight Muhammadan and thirty-nine Hindu zenanas, in which altogether ninety ladies learn the Gospel. The Wesleyan Missionary Society has work under Mrs. Fentiman's charge in thirty-six zenanas, in which ninety-nine women are taught. The London Missionary Society has hitherto, in addition to its seven girls' schools, been only able to find time to instruct forty zenana pupils. Thus, 343 inmates of zenanas at Benares are visited each about twice a week by Christian ladies. But what a few drops in the ocean do these seem compared with the more than 100,000 women of this city whose minds are, to an appalling extent, imbued with the degrading idolatory of Hinduism. . . . .

I have not yet, however, given a complete outline of Christian female work at Benares. About twenty years ago a Christian Normal School for girls was established in connection with the Church Missionary Society by the Rev. C. B. Leupolt, who was supplied with funds for the purpose by a lady friend of missions in England. This school contains at present about ninety pupils, sent by missions of various Societies located where the Hindi and Urdu languages are spoken. This school, therefore, accomplishes a very important work by training Native Christian women to be teachers in different missions spreading over a very wide area in India.

The only department of Christian female work at Benares remaining to be mentioned in order to complete this sketch, is the medical work commenced last winter by Miss Patteson, of the Indian Female Normal School and Instruction Society. A dispensary was then opened by her in the heart of the Native city. About eighteen patients receive medical and surgical treatment daily, and are taught to look to the Great Physician for healing to their sin-sick souls. This is a form of mission work likely to meet with much success very soon at Benares.

Evidence of SAYYID IKBAL ALI, *Officiating Subordinate Judge of Gonda, Oudh.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My connection with the Educational Department dates from the year 1870, when I was appointed a member of the District Educational Committee, Partabgarh. I continued to be a member till my transfer from that place in 1878. I am still a member of the District Educational Committee here at Gonda.

I have taken so deep an interest in educational affairs as to deserve special mention by the Director of Public Instruction in his annual reports and other papers. I acted for some time as a correspondent to the *Oudh Educational Gazette*, and have then availed myself of the opportunity of studying the state of education in the country. To know the merits of the first class boys of zilla schools for writing composition, I once offered an especial prize, through the Director of Public Instruction, Oudh, for an essay on "The advantages to be derived from reading newspapers."

To acquaint myself with the working of colleges, I undertook a journey to Benares, Agra, Bareilly, Allahabad, and Aligarh, and learnt the state of the colleges there as far as I could. In 1873 and 1875 I was appointed an Examiner in Urdu and Persian for the Oudh zilla schools. I wrote a book for the use of girls, and the Native educational officers reviewed it very favourably. I used to examine village schools when I happened to go on tour. At the annual distribution of prizes to the zilla school and village school boys, I used to offer prizes to the deserving students. For the use of school boys I compiled a map of Oudh with the advice of some of my friends, Inspectors and Deputy Inspectors of Schools, which was approved of by Mr. Browning, the Director, and was largely given away in prizes to boys. To meet the requirements of village school boys, I compiled a brief history of Oudh, which after consultation with the Director of Public Instruction, Sir George Couper permitted to be dedicated to him. In order to complete these compilations of mine, I was of course called upon to use further endeavours to know the qualifications and wants of our school boys. While mentioning the great learned men and the poets of the province in my history, I have had the present state of education under consideration. I have been a member of the Aligarh Muhammadan Oriental College Committee since 1875, and have thereby had frequent occasions for considering the educational affairs of the country. I am a life Honorary Joint-Secretary to the Partabgarh Reading Club, which has been established for the spread of education and enlightenment in the district, and am also the Vice-President of the Anjuman-i-rafa Gonda, which is considered one of the best literary Societies in Oudh. By these means I have been able to gain information on the working of the Oudh Educational Department so as to be able to give my opinion on the subject of education. I shall, of course, confine my remarks to Oudh as far as possible.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 2 & 3.—Looking at the system of primary education from a financial point of view, I can say that it has been placed on a sound basis, and that it affords sufficient instruction to students who come to receive it either of their own accord or through the admonitions of their guardians, coaxing of schoolmasters, or the inducements of Deputy Inspectors.

In this province there are 1,977,131 boys of school-going age and 1,447 schools of all grades, with an enrolment of 54,648.

The number of schools is thus not disproportionate to the number of boys in the province.

All classes of people receive instruction, but the wants of the boys are not supplied. It is generally admitted that children of persons carrying on ordinary professions and callings help their fathers or guardians in their daily work, but the education which they receive at school does not prove useful to them in after life.

Those who stand in need of literary attainments have to waste their time in learning history and geography, which they hardly require, and their attainments are consequently so meagre as to be of no use to themselves, their relatives, and their neighbours. This work is not in proportion to the expense incurred, and the education thus imparted is, therefore, looked upon with contempt. When coming across an incorrect and unidiomatic vernacular composition, a Native Extra Assistant Commissioner would be apt to pronounce it to have been the production of a school boy. It is proverbial that boys of these schools are deficient in writing even an ordinary correspondence, and this is the reason why the classes of people who have a mind to foster Persian literature, for instance, Muhammadans and Kayeths, object to the course of studies adopted in our school. Now, though an Englishman regards the mere acquaintance with reading, writing, and arithmetic as sufficient for these classes, yet, considering the present state of the country, it is very necessary that much importance be given to literature, which ought to be improved to a much larger extent.

Respectable classes of Natives who have got no means to afford the expense of the education of their children, are however compelled to send them to schools. The interest which the district authorities use to take in the course of education has been gradually decreasing since 1860 till it dwindled into insignificance in 1870. Perhaps they imagine that no more attention is required on their part, though it is needed. It is supposed that this will lead to social intercourse between Europeans and Natives, but new European officers arriving from England have been found to attach no importance to it, and should they consider it so, they ought to mingle with respectable Native gentlemen, but this they do not like to

do. The inattention of European officers towards educational matters has led the people of this country to believe that Government does not wish to educate them. As the people here have been accustomed to a despotic Government, they stand aloof from taking an active part in public matters, when they find the executive officers take little interest in them.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There is a large maktáb (indigenous school) at Salone in the Rae Bareily District, supported by a portion of an endowment fund amounting to Rs. 18,000. It does not work well, as it is not placed under good management and supervision. Some read the *Kurán* there, and others, in company with the children of trustees, read also Arabic and Persian. Learned maulvis are sometimes appointed teachers there, but when they are not available the school is placed under the charge of *Hafiz of Kurán* and teachers possessing ordinary knowledge of Arabic and Persian. Another indigenous school named Madrasa Imania was started at Lucknow under the auspices of the *Mujtahid;* some pupils attended it for some time, but since the demise of Maulvi Sayyid Taqi and departure of Sayyid Ghulam Husain from Lucknow, it has either been abolished or become quite insignificant. Pandit Rajnarain Vakil has established a Persian and Arabic school at his house at Lucknow, which is getting on successfully. A *patshalá* has been opened at Ajodhyia. There is also a patshala in the village Goghar, zilla Partabgarh, at the house of Pandit Debi Din, and another similar patshala at Lucknow under the auspices of Pandit Rajnarain Vakil. At Lucknow and other towns the learned maulvis teach theology, oriental sciences, and literature, and sometimes 15 or 20 pupils attend them. In villages and towns the respectable classes appoint private tutors, and give Arabic and Persian training to their children at their own houses. There is no regular scale of fees in these indigenous schools. The guardians of pupils pay as much as their means permit. At several places there are other indigenous Hindi schools for the training of the children of banyas and shopkeepers, under *gurus* who teach them Hindi writing and arithmetic required for shop-keepers' daily business and levy only small fees. The maktábs and patshalas had been largely in existence till 1867 or 1868, when the Education Department supplied them by opening Government schools, and thus the means of spreading oriental sciences and literature were withheld.

In 1868 the maktáb at my own house was converted into a Government branch school. The services of maulvis and gurus of the old indigenous schools were secured by the Education Department, and the numbers on the rolls of Government village schools consequently increased very largely. But when the old teachers were asked to adopt the course of training prescribed by the department, the number of pupils who had been attending for the sake of literature began to fall off. I have often seen these teachers teaching Persian at home, but the time they could spare for their arithmetic duties at Government schools being too small to meet the requirements of students, the latter were discharged and the Government schools found no favour with them. There still exist maulvis and *gurus* who can impart instruction after their old system. If these be induced to establish maktábs, be allowed to choose their own course of studies with some modifications suggested by the Education Department, and receive a little aid from the Government, it is hoped that the maktábs thus opened will be more popular and useful than our village schools.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—For the reasons stated above, the respectable and well-to-do classes engage the services of private tutors for teaching Arabic and Persian to their children, and the knowledge thus obtained at home is preferable to that gained at our schools. The productions of our village schools cannot satisfactorily perform the duties entrusted to them in vernacular offices, whereas those who have received education at maktábs ably fill up appointments in the Civil Revenue Department that can be secured by uncovenanted Government servants. The Oudh Education Department has existed for so long a time, and still there is none that has not studied Persian at home who fills up the post of a Persian teacher at a zilla school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—It is premature to expect the establishment of aided or unaided schools by private agencies. The Province of Oudh is in such an impoverished state that hundreds of thousands of its inhabitants take only one meal a day of coarse grain without salt. In Oudh, the Government may depend only upon talukdars for opening aided or unaided institutions, and the talukdars who take an interest in the well-being of the country are Raja Ameer Hassan Khan, Raja of Bhinga, and Raja Rampal Singh. I doubt whether there are others. The talukdars of Oudh are in the hands of mahájans, who consider it extravagance to spend even one-tenth of their income for their personal comfort. What improvements of education can we expect from such persons? They know nothing at all of the state of education. As regards the tenantry of Oudh, their wretched circumstances can better be imagined than described. Had they, instead of being tenants, been their bullocks, they would have been better fed. We would have seen the abolition

of the Canning College at Lucknow prior to that of the Delhi College, had the subscriptions from the talukdars for the former not been realised as a part of revenue by the district officers. The talukdars generally consider these demands as a sort of compulsory taxation.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The rules for providing teachers in primary schools, which were framed under the North-Western Provinces and Oudh Government orders, dated the 3rd January, 1880, and which came into force on the 1st January, 1881, are better than those in vogue before. But they require a little modification. None should be admitted into the Normal class unless he possesses a fair acquaintance with Persian reading and composition, and be above 25 years of age. It is said that a man's character is not formed until he is 30 years of age. Moral training is scarcely imparted by our village school teachers; we can, however, expect it if they are above 30. It has been customary to appoint old men as teachers with the special object of giving moral instruction to children. Under the existing rules the Normal students, on passing the final examination, are required to undergo a further examination in history, geography, and arithmetic. I should like to see Persian literature added also. If the village schoolmaster possess a good moral character and high qualifications, he is respected, and if not, he is looked upon with contempt. His present social status ranks equal to that of a petty clerk having no influence. It is impossible to expect moral reformation among little village societies, unless the instructor be a religious man. In order to improve the position of our village schoolmasters, so as to command respect from others, I would suggest that they should strictly adhere to the principles of their religion, whatever it may be. Besides, the village schoolmasters and patwáris should have the same circle under their jurisdiction, and the former should be allowed to supervise the work of the latter.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Vernacular literature, letter-writing, Munshi Durga Pershad's arithmetic, and a little of mensuration should be the subjects prescribed for primary schools. Historical and geographical books should be given only in prizes, so that if a boy wishes to improve his general knowledge he may thereby do so. The books used for letter-writing and composition may also be used for moral training. These already exist in Urdu and Hindi, which the agricultural classes will also prefer, and they will become more useful and interesting to them if there be added, here and there, some descriptions relating to agriculture, its implements, and its advantages.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people, and if not, are the schools on that account less useful and popular?

Ans. 11.—To supply the wants of the people, Urdu and Hindi are taught in our village schools. But these are not their dialects. The Urdu taught in the village schools is the language of the city, and it is proper to continue it, as the dialects of the country vary at little distances. It is, however, advisable to introduce as far as possible familiar vernacular words in the text-books.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Aus. 12.—No.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The system of levying fees in primary schools needs a little modification. The zamindars, the cultivators, and the inhabitants of a Municipality should be exempted from paying fees for their children who attend schools, supported by the local cess and the Municipal grant. They may, however, be allowed to contribute if they like. The poorer classes should be admitted free, for I have been informed that under the existing arrangement schoolmasters generally pay for them. The village schoolmasters who are allowed the fee incomes of the schools, themselves enter sometimes the amount in the registers, although it is not realised. I am of opinion that the fee should be levied according to the social status of the guardian of the pupil.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—There is no necessity for increasing the number of primary schools. The number already in existence is quite sufficient for our present purposes, and it will no doubt increase if the maktábs and patshalas, which I suppose are no less than 2,000 in number, receive special attention from Government. These should be placed under the supervision of educational officers, and should be reported upon by them in their annual reports. The measures suggested in answers Nos. 2, 3, and 4 should also be carried out.

To render the primary schools more efficient, the services of teachers possessing the qualifications suggested in answer No. 9 should be secured, and the course of studies proposed in answer No. 10 should be adopted.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—In Oudh it cannot for the present be expected that a zilla school will be maintained by private contributions if the Government withdraws itself from its management.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) college, (*b*) boys' schools (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—It is only the duty of Government to induce people to spread education to send the money realised from them for the purpose, and, for the sake of public benefit, to take upon itself the management of primary instruction.

But since the Government policy relative to the abolition of colleges has been misunderstood by the public, who think that it wishes to discourage high education, it seems advisable for the present to extend the grant-in-aid system by increasing the number of aided schools and placing them under the control of Government officers. The Government may withdraw its support in the same degree as private agencies undertake to uphold it till it will be altogether relieved. The Government will at present have to participate in all sorts of education. If at a place there exist two schools, one Government and the other Missionary, the Government may advantageously abolish its own and give such aid to the other as to enable it to raise its standard of efficiency to that of the former. The expenditure hitherto borne by one school can then be used in aiding many. At Raie Bareilly there are two schools, one Government High School and the other a mission school. It will not be improper if the former be closed and a little aid be given to the latter to raise its standard. The number on the rolls at the Rae Barelly Mission School stands at 106, out of which only two are Christians and the rest profess other creeds. It thus appears *primâ facie* that people do not dislike mission schools. Besides the school referred to, there are many others where pupils of other creeds attend. In Oudh there are 82 mission schools, of which 35 are girls' schools and 47 boys' schools. In English Zenana mission schools none but Christian girls attend, but in the vernacular schools there are 552 Native girls. The total number of pupils attending mission schools is 3,138, of which 2,361 are boys and 767 are girls. Out of the whole strength 1,337 are Christians and 2,024 belong to other religions. It is thus evident that those who are not Christians do also derive much benefit from mission schools. The Native public are, however, inclined not to send their girls to them.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The Oudh educational system is one of practical neutrality. The Christian Missionaries, whose primary object is to subvert ancestral religions of the people and spread Christianity, receive aid from the Government without any special restrictions. But the Anglo-Oriental College at Aligarh receives aid in proportion to the expenditure incurred for secular education. This is a matter to which public attention is at once directed, the aid allowed by the Government forms the fund reserved for the benefit of all nations irrespective of their religions. If a mission school is entitled to get aid without any restrictions, it is equally fair for a Muhammadan school or Hindu patshala to expect the same without any restrictions, although religious training may be given in it along with secular education. The aid should, of course, be withheld if it be found that the school has the special object of giving furtherance to any particular religion. Mission schools being in charge of Christians, the ruling race get some special support and help from their European brethren. This is natural and cannot be complained of: the individual distinction is not made by the Government, but its subordinate officers. It is, however, much to be regretted. In matters like these the Natives do not expect support and assistance from the subordinate officers.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The only persons who do not avail themselves of schools and colleges for the education of their children are the prejudiced maulvis and pandits of the old school, who set no value on European sciences and prefer their own; and who do not like to gain any advantage from the Europeans by means of the knowledge they possess. Other classes gladly come forward if no unfavourable circumstances stand in their way. It is admitted that the wealthy classes do not pay enough for the education of their children. In village schools the rate of fees varies from half an anna to 4 annas, in middle vernacular schools from 1 anna to 2 annas, in zilla schools from 4 annas to 8 annas, and in the Canning College from 8 annas to Re. 1.

The rate of fees in zilla schools and the Canning College is lower, while that in the other schools is higher.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—If the non-Government institution be placed under the management and control of an able committee, it will, no doubt, surpass the Government college or school.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools does not quite suffice.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that the circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—As the examination for testing the merits of scholars is getting harder year after year, they properly use further endeavours to come out successfully, for they consider it impossible to achieve success unless they work harder. To test the acquirements of students, a paper on general English is given to them. But they endeavour to pass by any means at their disposal. Their success does not so much depend on the general merit as upon the number of questions they answer. After passing the Entrance Examination, it is necessary for the students to acquire some experience of the business they like to enter upon.

It has been found that matriculants, after they leave school, are unfit for any work other than schoolmastership, which is familiar to them.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things and what remedies would you suggest?

Ans. 28.—The number of pupils presenting themselves for the Entrance Examination is not large. It should be larger still. It appears that it is more than enough, for they have got no means of gaining advantage to themselves. But when such pupils will pass in greater numbers they will themselves be a source of benefit to the country and manage for themselves.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The award of scholarship depends upon general qualification. There is no partiality observed between Government and aided schools in this respect.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Deputy Inspectors make frequent visits to schools under their charge. The Inspector makes only one visit in a year, but he cannot inspect all the schools of the province. The system of inspection can be improved if instead of Inspectors, executive officers, who command more influence and respect in the community, be deputed to carry on the work of inspection as they do with the papers of patwáris. Since the judicial scheme has been brought into force in Oudh, the tahsíldars have been relieved of many duties; they can, therefore, also assist in the work of inspection to a great extent.

The proposal suggested here will not involve any additional cost to Government. To ensure the efficiency of the measure, the Government should hold the executive officers referred to above responsible for the work of education.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I have already mentioned the defects in the course of studies pursued in primary schools. The teaching of history and geography should be dispensed with, and the reading books should be modified in order to suit the requirements of the agricultural classes. For the middle class vernacular departmental examination the study of Persian should be compulsory, for without it the knowledge of Urdu is imperfect. In the middle section of zilla schools all the subjects should be taught in English instead of in the vernacular; for, under the existing arrangements, students can hardly secure the Entrance certificate in two years after passing the middle class departmental examination. They take four years to pass the Entrance Examination; a good deal of their time is thus wasted. The English text-books used by the primary classes of zilla schools are too difficult for little boys.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—No.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete scheme of education for India, where the people have not yet been familiar with the benefits derivable from education, the Government should continue taking the part already taken by it. It should induce people to open schools on the grant-in-aid principle and abolish Government institutions in proportion to the increase in the number of the former. When the Government has thus been greatly relieved, it may then take upon itself the charge of primary education and leave higher education to those who want it.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—If at present the Government withdraws to a large extent from the direct management of schools and colleges, a great deterioration would ensue, and there are now no measures to suggest to prevent this result.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct, although indispensably necessary, occupy no place at all in the course of instruction imparted in Government colleges and schools. Religious instruction formed a part of the course of studies pursued in Muhammadan maktábs and Hindu patshalas, and there was consequently no great necessity for imparting moral training separately. It is now necessary to include books on morality in our present course, and schoolmasters should not consider the task of education complete if they have given the usual lessons to boys. They must teach them morality, improve their character, and punish them for their evil actions. The old maulvis were fully alive to the importance of this portion of their duty. Good conduct on the part of a student is to be considered an important part of his qualifications, and it seems proper to fix marks for good conduct, as with other subjects.

Ques. 40.—Are any steps taken for promoting

the physical well-being of students in the schools or colleges in your porvince? Have you any suggestions to make on the subject?

Ans. 40.—Since the abolition of the Canning College Ward's Institution, there are no schools in Oudh but La Martiniere College at Lucknow where physical exercises take place. This is much to be regretted. In the Shahi days physical exercises were carried on in forms like these—Dand clubs, bank, and wooden scimitars.

The boys of the lower classes used to play the game of tipcat, which, for the sake of manual labour, was preferable to the present European game of cricket. It appears now necessary that the game of cricket should be introduced into zilla schools. Before the advent of the English into the country games and sports did not form part of the school education. They were independently played. Persons who have reached the age of maturity during the English reign are little accustomed to labour; they know next to nothing of riding, swimming, gymnastics, bank pata, &c. The books which boys have now to study are so numerous that they cannot devote a portion of their time to games and sports, though these are congenial to them. It seems advisable, therefore, to direct them to play at the game of cricket on Saturdays. More expensive games may be introduced in important schools and colleges.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is no regular indigenous school in Oudh for the education of girls. But amongst the respectable classes old maulvis teach them, and when they become parda-nashins they receive instruction from their relatives, male or female. In my own family the girls have been taught in the same way, and a maulvi who is a private servant of mine already teaches my own daughter. Such maulvis are professional men. After teaching the alphabet, they introduce the Kurán, and then make their pupils commence some religious Urdu or Persian book. In Oudh there are several Muhammadan women who can read and write Urdu or Persian well, and among the tulakdar families the Ranees and Thakranees can generally read and write Hindi. In the town of Bilgram, besides knowing Urdu and Persian, many Muhammadan girls can read and write English. A respectable Muhammadan lady of this town has translated an English history into Urdu. She possesses some knowledge of Arabic, Persian, and English, and is well versed in Urdu.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 42, 43 & 44.—Not to speak of the system prevalent for the education of girls at home, there are five English schools and 69 vernacular ones in Oudh, supported by Government and the Missionaries. The people, are, however, so apathetic in respect to such schools that the Government was obliged to close 10 schools last year. The girls' schools should at present be allowed to remain as they are. There seems nothing now to improve them. The girls already learning in those schools will in time be able to teach respectable parda-nashins and will prove useful to the country. There are 2,111 girls reading in Oudh and most of them are very young. When they advance in age they leave school and discontinue their studies. The present state of India does not allow the opening of mixed schools. A European friend of mine told me that even in England these were objectionable. Female education in Oudh only depends upon the wide spread of education among the males. It has frequently been discussed that mothers are the best instructors of their children in their early life, and it has therefore long been a question at issue whether the males should be taught first or the females. I suppose that in Asia, where hundreds of thousands of people believe that man was first created in this world, the males should receive instruction first.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—I have found Mrs. Forbes taking a deep interest for the improvement of female education. The wives of Missionaries help to a great extent to further the cause. I know Mrs. Knowles, Mrs. Mansel, and Mrs. MacMahon are very forward in this direction. The girls' schools at Lall Bagh under the superintendence of European ladies works successfully. But since the well-known case of a minor Bengali widow who was saved from becoming a Christian by the just interference of Mr. Capper, the late Judicial Commissioner in Oudh, the respectable Native ladies have been looking towards it with awe and dislike.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Maktábs and patshalas existed at several places. Had proper aid been given to them by the Government, there would have been no necessity of setting up primary schools. The talukdar schools, which were originally started in every district, were capable of answering the purpose of the general zilla schools.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—Yes; it works successfully.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—Yes; the rate of fees should vary according to the means of the parents of the pupils and the classes in which they read. Persons having small incomes should pay the same fee throughout. As regards the richer classes, it should gradually increase as the pupils get promotion to higher classes. No fee should be levied on poor boys provided they study with care and attention.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make

the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—The system is not yet applicable in this country.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—The Government should give one-half of the total expenditure incurred irrespective of attendance and examinations.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—From the general state of the province it seeems advisable to realise fees month by month, otherwise there will be some difficulty in realising them.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No; the Government policy regarding education is not objectionable. In a country like India, where people profess so many religious the Government should not withdraw itself from their management.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is proper to leave promotions in the hands of the managers of the schools, who know very well the state and qualifications of their pupils.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Under the existing rules a student of one school is admitted into another on presentation of a certificate from the head master of the former schools and sometimes without it. If he has committed an offence or an illegal act which may affect the conduct of other pupils, he must not be admitted unless he gives satisfactory proofs of his rectification. But if he is compelled to leave one school for some reasonable cause, for instance the transfer of his guardian, the change of climate, or the hope of getting a scholarship, he may be admitted into the other school on producing the usual certificate, which will state the cause of his leaving the former school.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Unless the people to whom higher institutions be entrusted acquire a complete insight into properly managing and supervising them, it is desirable that Government should retain a model college under its direct management. This model college should retain only college classes; the addition of the school department will involve unnecessary expense.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—The teaching of English literature should alone be entrusted to European professors. As for the sciences, Native professors will do quite well. For this purpose the services of the latter should be exclusively secured.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—Yes; European professors are already employed in colleges under Native management. The Victoria School at Agra, the Anglo-Oriental College at Aligarh, and the Canning College at Lucknow, afford good examples.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—As the British Government is a neutral Government it need not afford any exceptional treatment to any class of people in the matter of English education.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—If a particular class of the population objects to attend the aided institution where religious instruction is imparted, Government would be justified in closing its own school or college provided the secular instruction imparted in the former was of such a nature as to satisfy the other class. But if the aided institution be in disfavour with the generality of the native population, the closing of the Government institution would be anything but just.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—The grant-in-aid rules are certainly very strict. There should be no strictness about the number of pupils on roll or attendance. The Government should only see whether the money given as aid is lawfully expended in the case of education.

Cross-examination of SAYYID IKBAL ALI.

By THE REV. W. R. BLACKETT.

Q. 1.—You remark in answer 3, last paragraph, that "respectable classes who had no means to afford the expense of the education of their children are, however, compelled to send them to schools." What sort of compulsion do you refer to?

A. 1.—Merely that it is a question of economy, as they cannot afford private tuition.

Q. 2.—With reference to your answer 20, do not mission schools receive aid only in consideration of the secular education they give?

A. 2.—Aid is given, but no condition is imposed.

Q. 3.—Is there not a rule that aid is only given to mission schools in consideration of secular education?

A. 3.—There may be such a rule, but in calculating the amount of the grant no restriction is laid on the ground of religious instruction.

Q. 4.—Does any mission school receive so large a grant-in-aid, in proportion to its expenditure, as the Aligarh Muhammadan College does?

A. 4.—I cannot mention any particular school or college that does. I have no knowledge on the subject. My impression is that some do.

Q. 5.—Is a grant-in-aid ever refused to a Muhammadan school or Hindu patshala on account of the religious instruction given therein?

A. 5.—Never, so far as I know. No school except the Aligarh College has ever asked for it.

Q. 6.—Is not the fact simply this,—that Hindu and Mussalman religious schools do not get grants-in-aid because they do not ask for them, whereas mission schools sometimes do get them because they do ask for them?

A. 6.—I do not know any other reason why they do not get grants. There is no condition as to religion in the grant-in-aid rules, so far as I know. It is very seldom that a mission school does not ask for a grant, and those who ask receive grants. There is only one instance of a Muhammadan school having asked for a grant, and though it was not refused, it got a small grant. There is a general impression that Government will not give a grant for religious instruction. When application was made on account of Aligarh College, the portion spent on religious instruction was subtracted from the expenditure by which the grant was to be regulated. The Government gave a smaller grant even than that, and so people are the more impressed with the idea that the expenditure on religious instruction is to be deducted from the calculation.

By MR. WARD.

Q. 1.—Would you explain more clearly the meaning of your 28th answer?

A. 1.—I mean that the number of pupils is not too large, considering the wants of the country; indeed, it should be larger, but it appears large because there are so many who do not get employment. With the spread of education, commerce will develope and there will be more employment.

Q. 2.—Was there any particular reason for the spread of education among the ladies of Bilgram?

A. 2.—The males were all well educated, having lived in Bengal. I am only speaking of one large family.

Q. 3.—Do you think that the plan of having ladies' committees for the management of girls' schools would answer?

A. 3.—I do not think much good would result from it.

Statement by RAJA JAI KRISHN DASS BAHADUR, C.S.I.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have acted for some time as a member of educational committees, which made me acquainted with the working of tahsili and halkabandi schools, and as a Deputy Magistrate I have had constant opportunities of visiting these schools and examining their students in the different districts of these provinces to which I have been posted.

I was also for some years "Secretary to the Scientific Society" at Aligarh.

These are the sources from which I have gathered my experience in the North-Western Provinces, nor does it extend beyond them.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education, though placed on a sound basis, needs to be supplemented.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—As far as my knowledge goes, primary instruction *is* sought for by the people in general: nay, it is badly wanted, chiefly among the Hindus; but such instruction is possible only when Nagri is taught to them.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the

best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—In order to learn Persian, Hindus do not seem very anxious to improve the old maktáb system, and among them this practice is gradually dying out. Therefore I do not consider it necessary that any attempt should be made to better their condition. But I am in favour of those learned pandits and maulvis who impart high education and teach students at their houses, for they alone know and teach ancient science and literature. The Government should also patronise such institutions as those of Deoband and Fyzabad.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—As far as Persian or Urdu are concerned, boys brought up at home or who have received their instruction in maktábs possess a more thorough knowledge of these languages than those brought up in schools. This is why I consider Urdu teaching useless in halkabandi schools that are situated in places mostly inhabited by Hindus. I will fully explain this point when answering Question 11.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—For the primary education of the Hindus there can be no better means than a number of halkabandi, tahsili, and inferior zilla schools.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Village schoolmasters, in their capacity as such, can exert no influence among the villagers. But if the schoolmaster be a pandit, he will be influential among the Hindu villagers, if a maulvi, among the Muhammadan population.

Increase of pay alone is not sufficient to improve their position.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Villagers look upon "history and geography" as studies that will stand in little stead in their after-life, and therefore if in their place books on agriculture, trade, and commerce be substituted, they will read their new course with greater attention; but mathematics and books on literature must be retained.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not are the schools on that account less useful and popular?

Ans. 11.—It has for a long time been a point of dispute as to whether Hindi or Urdu is the dialect of the people of these provinces. Pamphlets have been written and memorials sent, yet no final result has till now been obtained; nor, I think, is it a point that will be easily decided. No matter what others think, I have no hesitation in saying that Hindi is the dialect of the people. Though it is not my duty here to prove my statement, I wish to offer the following few remarks that concern the question, and will not be out of place to mention.

The talent of half the population (I mean the female sex) runs to waste and is totally unprofitable.

Now, coming to men, I have to say that, as a body, they are ignorant and uneducated. It is an established fact that the desire of the general public for education is based on two motives, (1) religion; (2) Government service.

This, too, is equally true, that people are naturally inclined to learn the language of the ruling nation.

If the object be to diffuse knowledge among the people at large, Government service cannot always be the reward of *all* those that receive instruction.

For general education it is absolutely necessary that the system of halkabandi schools be improved.

When the halkabandi schools were first established, people looked upon them as a means of obtaining Government employment. Urdu was then taught; thus, the scheme of schools was successful. Since now one should have a fair knowledge of English before he can hope to get a good post under Government, these schools are on their decline. The reasons for the decline of halkabandi schools are obvious; people now do not look upon them as a necessary step to Government service, and to Hindus 'Urdu' can give no information in religion.

Independently of all this, I may be allowed to say that 'Urdu' is not the proper study for Hindus; what a Hindu boy can learn in Nagri in one year it will take him three or four years to acquire in Urdu. In my opinion it is not only difficult but impossible to make education general through 'Urdu.' From the very beginning of the Muhammadan rule the 'Kayasths' began to read Persian, and among them the practice still continues. In fact, they are thought to be the best Persian and Urdu scholars among the Hindus, but how much they are ridiculed by the Muhammadans for their knowledge I need hardly mention. As far as I know, no Urdu paper (though so great is their number) has for its editor a Hindu, even when the proprietors are of no other caste. The reason is that they cannot write so good Urdu as a Mussalman can, for they have not a deep knowledge of Persian and Arabic.

If an editor, a Hindu by caste, could be pointed out, he must be an English-knowing man; one who cannot, perhaps, write simple Urdu correctly and free from mistakes in spelling.

Besides, Urdu makes Hindu boys indolent and unthrifty, and though no objectionable books are taught in the schools, there is a great number of these books existing, and they so easily come into their hands, that any attempt to keep them away from youths is useless. They leavet heir profession, and by their own bad example frighten the parents of other boys so much that they do not send their boys to school. Nagri produces no such results,

nor do people after studying it show the least unwillingness to follow their respective callings. If bad company spoils them it is a different thing.

I see no reason why Urdu should be taught in a school situated in a village wholly peopled by Hindus, or all the students in which are Hindus. Then let us look to the success obtained: notwithstanding the exertions on the part of the boys, they can neither pronounce words correctly nor write a page free from mistakes in spelling.

After such considerations I am of opinion that in a school where the percentage of Hindu boys is 60, Hindi must be taught. I state this as my opinion with all due deference. In 60 per cent. I exclude the Kayasths who have a predilection for Persian and Urdu. This is true, that it is not the duty of Government to give religious instruction; but a knowledge of Hindi will enable Hindus to read such of the religious books as have been translated into it. They will not seek for employment, and when they do not get it, be less eager in their pursuit of knowledge. As for the Muhammadans, with them Urdu is now the mother-tongue; most of their religious books have been translated into it, and for this reason too they read it with great care and attention. I think I can express some degree of confidence that if halka-bandi and tahsili schools were remodelled on these principles, primary education would soon make wonderful progress, and also there will be no murmur for employment.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Yes; certainly.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I am not in favour of taking very high fees in primary schools, the less the charge in this respect the better.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—If the abovementioned methods be adopted, then undoubtedly the number of schools and the number of boys in them would greatly increase. And if men of position and influence, who pay particular attention to this department, be given titles by the Government for the zeal and interest shown in the cause of the public good, this will certainly prove to be an additional source of improvement?

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I am of opinion that if the Government withdraws from the direct management of an institution and also stops the aid in money, and does not protect the interests which it is its duty to do, the said institution will be fearfully damaged.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Zeal for the public good (in this respect chiefly) is every day increasing among the gentry, though it has not yet reached a high pitch.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the Government or local authorities give up the control of the public money and withdraw from the maintenance and management of a certain institution, leaving it entirely in the hands of a body of private individuals, it cannot go on smoothly in the present state of the country. I would go so far as to say that private institutions, the result of private zeal and enterprise, do need a helping hand from Government and local authorities, no matter in what form this help be given. A large national institution in these provinces, with the working of which I am fully acquainted, is receiving material help from the officers of the district, both Europeans and Natives.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I think educated Natives generally do find remunerative employment.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No; certainly not.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—As far as I know, Municipal support is neither sufficient nor permanent.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The result will be a severe blow to education; we cannot depend upon the local efforts of the Hindus.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Female education is for name's sake, nor can it be much improved unless the education of the men is placed on a much better footing. It is on them that the education of women depends. The peculiar circumstances under which the women of this country are placed will not allow them to benefit by girls' schools or other public institutions, neither is such a thing likely nor advisable.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—Simple justice requires that those who can, should pay full fees for the tuition of their children, while poor boys should be leniently charged, and some boys not charged at all.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make

the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—Yes; the profession of teaching is now becoming a profitable one. Private teachers are very often required, and are not always easily available; but no schools have yet been opened.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—I think fees should be paid every month.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—In a college up to B.A. standard there should be at least two European professors; one for English and the other for science. If one for mathematics could be got, the staff would then be complete, and nothing more could be desired.

Statement by THE REV. T. S. JOHNSON, *Superintendent, M. E. Church Missions in Oudh and Cawnpur.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Nineteen years' experience in connection with schools in North-Western Provinces and Oudh—mostly in Rohilkhand.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think the *basis* sound; still comparatively few are reached. Where missions will undertake school work, as in this part of the country, aid their schools liberally, when the low and neglected classes will be reached.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The desire for education is greater than formerly. Caste excludes great numbers. The more influential class do not desire the education of the lower classes.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Since the introduction of Government and other schools, indigenous ones are decreasing. The standard in one class of the schools is simple accounts as required by shop-keepers; in another, reading religious books. Teachers take all the fees they can get; while scholars pay the lowest sum the teacher will accept. Some of the teachers would be willing to receive State aid, but very few of them are competent to teach up to the standard which would be required of them in such case.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Very little proper home instruction given so far as my observation has extended.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Indigenous schools (see 4) can be depended on for but little; aided schools where Missionary assistants are scattered through the districts could, and would, be superintended if aid should be given, and many of the missions would increase their expenditure in school work; but to work to advantage some of the grant-in-aid restrictions would need to be removed;—*fees* could not be insisted upon, as the missions would work mostly among those too poor to pay fees; neither could number required in each school be met. Let a certain sum be granted for a specified number of boys; but let this number of boys be taught in one school, say, of 80 students, or in eight schools of 10 each, the *standard* being *the requirement.* Some such arrangement as this I consider *most important,* and would call special attention to it. I would add that schools conducted by the missions are generally efficient, and they are popular among the people.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 7 & 8.—Much can be done where such committees are composed of men who are interested in education and are free to act. At present most of the committees feel but little interest, and the work is principally done by one man, and

he is so occupied with *other* work that he can give but little time to this.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 10 & 11.—These subjects are carefully looked after in this province.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Some regard must, of course, be had to results, but the result sought in these schools should be advancement in study, not so much *numbers* nor *fees*.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—There should be much less stress placed upon taking fees, and where the people are poor, fees should not be required.

Ques. 14—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—If State aid with less restrictions than at present could be given for schools superintended by the missions, great increase could at once be secured where missions are ready and willing to undertake the work on an extensive scale as some of them in this part of the country would.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854, and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—No, nor do I know why it has not been done.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.— I know of instances where aided schools were doing the work nicely with Government schools of same grade as rivals, but when the aided schools became more successful and popular, then the grants were withdrawn or cut down forcing the aided schools into the back ground. If missions would undertake the responsibility, some of the high schools and colleges even might be transferred to them to advantage.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Missionaries are the only parties of this kind that I know of, and I cannot say how much they would undertake in such institutions; they, as a rule, can do much more in primary schools.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—In such case endowment is the only course I can see to secure permanency.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—As already indicated, let less stress be placed upon numbers and fees, and let advancement in study be *the requirement;* and so far as primary schools are concerned, let the number required to secure a certain grant be taught in one school or ten schools, according to circumstances. In duplicating the Government grant, let all the expenses of the school be counted for *teachers, servants, rent,* superintendence, &c. As these are really necessary parts of the expense, might not *two-thirds* of the expense of girls' schools be given in grants-in-aid, where they are known to be under good superintendence.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Not in this part of the country if without Government aid, and with Government schools as competitor.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I think not.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Some of them do; many do not.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think it is.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Teachers and scholars both feel that the examination *must be* passed, and I fear in very many cases their principal object is to accomplish this, and hence great loss is sustained, or rather the benefit which should be realised, is not the result of a course in school.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly

large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not understand what is meant here by requirements of the country; if to secure a general *elevation* of the people, I should like to see very many more educated to this standard, if simply to secure service, all is changed. I think a great part of education should be to teach people who pass the examination to remain in their homes and to depend upon themselves for employment.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I know of but very little support of this kind.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I would form a Normal department in a few of the high schools.

Ques. 32 & 33.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement? Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 32 & 33.—Inspectors and Sub-Inspectors of the Educational Department have this work in hand. I know of no permanent voluntary agency to assist other than the Missionaries; in some places they are members of the Educational Committee, and have done good work in this respect. The people are always pleased to have them see the schools.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Reformation is needed in many of the vernacular text-books.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—Such a scheme could not be uniform in some parts; more could be done by local agencies for primary schools; while in other parts some class of agencies could do more for higher education. Government should get all it can out of these local helps, and then do the rest needed, whatever it may be.

Ques. 37 & 38.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes? In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—Government cannot withdraw without great loss to the cause. Great saving can be effected, and local effort stimulated by a freer system of grant-in-aid, making many of the Government schools grant-in-aid schools.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Greater carefulness is necessary in selecting teachers so far as moral character is concerned. Men, especially nominal Christians, who take pains to teach *against* the scriptures, should never be employed.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There are. A sanitary primer is taught generally. Such should be increased, and more healthy exercise encouraged.

Ques. 41—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Not that I know of; and there are but few girls' schools of any kind except those under the care of missions.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The purely Government schools, as well as those started by Municipalities, have very generally failed for want of superintendence. There are a goodly number of aided schools under the care of the ladies of the missions, and these are doing well, and many more could be established were funds available. Instruction is generally primary and very properly so.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—See No. 42.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it had been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The demand is for great increase of effort in primary schools; the number of these schools should be greatly increased, greater effort made to prepare teachers, and to encourage all classes to attend. Very much can be done by liberal grants to schools which Missionaries would found and superintend, or any other responsible parties when such can be found willing to undertake the work. Small scholarships should be given to the amount of 2 or 4 annas each in many of these schools. The expenditure on high schools and colleges should be cut down; there are more of these than are needed at present. The pay of teachers in many of them is more than is necessary, and by far too much is paid in scholarship in the higher institutions. Those who want to pass through these should go through at their own charges, if not pay something in addition. Special provision should be made for a limited number of worthy poor boys who may be very clever without any reference to religion or nationality.

Schools for Europeans and East Indians, espe-

cially aided schools, should have much more liberal terms than at present. The circumstances of these classes are peculiar, and they feel they have been neglected, and many of them begin to feel almost unkind towards Government because of what they consider neglect. Their number is limited and circumstances peculiar, rendering it most important that very special and liberal aid be given to their schools.

With schools of this kind, and with orphanages and possibly others, industrial departments should be encouraged, where manual labour may be taught, as well as books. The Government of these Provinces is very favourably disposed towards such, and has given special or increased aid for their support.

Cawnpur, the 4th April 1882.

Evidence of J. KENNEDY, Esq., *Collector of Gorakhpur.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Secretary to Educational Committee, Saharanpur, 1872-74.

Secretary and President of Educational Committee, Sháhjahánpur (on various occasions between 1874-78).

President, Educational Committee, Ghazipur, 1880.

Ditto ditto, Gorakhpur, 1881-82.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I understand by the present administrative basis of primary instruction, 1st, the divisional functions between the Educational Department and the District or Municipal Committees; and 2nd, the distinction between primary schools in towns and in the country. I think the North-Western Provinces system sound in both particulars. The 1st point can be best discussed under question 7; the 2nd under question 3. I wish in this place merely to call attention to the defects of our present system—defects not of principle, but of detail, although defects on a great scale.

First.—The halkabandi schools are paid from an educational cess. But the cess is quite inadequate to supply the majority of villages with schools. I should like, *e.g.*, to see every patwári's circle supplied with a halkabandi school (in Gorakhpur a patwari's circle contains on an average about four inhabited villages); patwaris and halkabandi schoolmasters are paid at much the same rate, but while the patwari cess is 6 per cent., the educational cess is only 1 per cent., so that, while we have over 1,200 patwaris in Gorakhpur, we have only 180 halkabandi schools. Five-sixths, therefore, of those who pay the educational cess, receive nothing in exchange. But matters are still worse for the purely rural population, since all the smaller towns and large villages which contain a semi-urban population naturally present the most promising field, and are therefore supplied with halkabandi schools. These schools ought theoretically to be treated in exactly the same way as Municipal schools, and to be supported locally. But there is considerable difficulty in achieving this. The fees would be too trifling, and subscriptions too much of an exaction. If the Government, in accordance with its recent policy, were to take over the cost of the police in chaukidari (Act XX, 1856) towns (and this is, I think, recommendable on various grounds), the extra charge to Government would not be great, and along with a reduction in taxation a fund would be created for the supply of various local wants, schools among the number. It would also be possible to extend the tax to places now exempted. But, short of this, I do not see any way for the relief of halkabandi funds.

The second defect which I find is the want, on the part of the zamindars, of any voice in the nomination of the schoolmaster. They have the nomination of the patwari and chaukidar in their hands, but no voice in the choice of a schoolmaster, although popularity is an important qualification in his case. I shall discuss this point again under question 9. My ideal system of halkabandi schools would be to have a halkabandi school for every patwari's circle, and to give the nomination of the teacher to the zamindars in the same way as they now elect the patwari. A Normal school held at the head-quarters of the district during a portion of the year for both teachers and patwaris would further assimilate the position of the two, and make it possible for individuals to pass without difficulty from the one to the other branch.

I pass to the educational side of the question. I believe that all true national education must have either a political or a religious aim. But it is impossible that Governmental education in India should have either aim directly: and in the case of primary education the best compromise is to make it as practical as possible. The way to do this falls within the scope of question 10. I need only point out here some improvements in the mode of instruction. Native children have excellent memories, and their natural mode of learning is to sing together. In the three lowest classes (5th to 7th) of a primary school, there is generally a dearth of school-books, often only one to four or five boys, and these are at different stages in their lessons. Obviously the alphabet and its simplest combinations with the first lessons in arithmetic, &c., should be taught on the black-board, the children shouting in unison. The Kindergarten system might also, perhaps, furnish suggestions for an improvement in method, but the teachers must first be improved if teaching is to be less mechanical.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The urban classes demand education, the agricultural classes demand it very little. Commerce, the law courts, and other agencies bring the towns into direct contact with western education. They have a monopoly of the higher

education; grant-in-aid schools are practically confined to them; primary Municipal schools are planted in all the most favourable localities; and perhaps one boy in every 10 receives some sort of education. Matters are different in the country; the conditions of rustic life are hard; the mass of the cultivators employ their children in field work, and the labourers are too near starvation to care about the matter. Some demand, however, undoubtedly exists; I have generally 5 to 10 applications for halkabandi schools in excess of what the district committee can supply; and if these schools can be popularised either by an improvement in the subjects taught, or by giving to the zamindars the nomination of the teacher, the number of applications would be immensely increased. These schools are attended chiefly by the sons of zamindars, Brahmans, Kayasths, shopkeepers, and the better classes of artisans; a few of the richer cultivators also send their children. Where there is a large village with a number of Brahmans, Kayasths, Banias and artisans, a halkabandi school will flourish of itself, otherwise its success depends almost entirely on the wish of a few zamindars to educate their sons. Schools of this latter class are necessarily temporary; they form the mutable element in the location of halkabandi schools.

Both in town and country the religious classes, Hindu and Muhammadan, hold aloof from the Government schools. With the Hindus this is, I think, accidental, and arises from their desire to study Sanskrit and their religious books, but with Muhammadans the feeling goes much deeper. Their primary instruction is essentially religious; their higher education in large measure politico-religious. I may remark, however, that there is a great diversity of feeling among Muhammadans in different parts of the province, not only with regard to Government education, but to education generally. In the east they show little repugnance now, I think, to Government schools; in Sháhjahánpur (and Rohilkhand generally I understand) they are indifferent to education of any kind, sacred or profane; while in Saháranpur, where there is a spiritual democracy headed by the Kázi, great efforts are made for a purely Muhammadan education, attention however being chiefly devoted to the higher learning. Shiahs, again, so far as my experience goes, take more readily to the Government schools than the Sunnis. The upper classes, whether Hindu or Muhammadan, are as a body purely indifferent with regard to elementary education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—I have no statistics before me regarding indigenous schools in Gorakhpur, they are rarer than elsewhere: in Saháranpur they were considerably more numerous than the Government schools in 1873-74; and at least equally numerous, I believe, in Sháhjahánpur and Ghazipur. These schools generally arise in one of three ways, 1st, a rich Native appoints a tutor for his sons and allows his neighbours to send their children; the tutor is paid Rs. 2 per mensem, and clothed and fed by his patron; the outsiders do not pay fees, but they bring small presents on special occasions; this is the commonest form of indigenous school; 2nd, there are the mosque schools, where the pupils are poor and pay nothing, being frequently supported by the alms of the congregation; the teachers are paid from an endowment (if there is any) or by contributions from the wealthy, and the whole is under the superintendence of a maulvi, generally one of a family in which learning is hereditary; 3rd, there are Brahmanical schools for Hindi and Sanskrit, where the teacher receives presents from the children and the neighbours, if he has no patrimony of his own; but I have very little acquaintance with this class of schools.

In the 2nd and 3rd class of schools the teachers are often men of some little repute, while the masters of the private schools, Class I, are often waifs and strays, knowing little more than their pupils. In 1874 I proposed a series of prizes for masters of this class; but I left the district before the scheme was carried out, and I do not know of any serious attempt to improve the condition of these private schoolmasters.

If the Government is to act on indigenous schools, it must do so either by the grant-in-aid system or by holding out prizes to the teachers. The grant-in-aid system will never be accepted by the religious schools, Classes II and III. I once tried to induce the great Muhammadan schools of Saháranpur and Deoband to accept the grant-in-aid system; the leaders appeared not unwilling, but their followers looked on it with suspicion. If this is the case with the higher education, we can hardly expect to make much with primary religious instruction. Private schools of the 1st class, on the other hand, would take the system readily enough; but I fear that the present supporters of these schools would in that case simply shift the burden of the school on Government. I have on various occasions started aided halkabandi schools, and we have five or six of them in Gorakhpur. The teachers receive Rs. 3 to 4 from Government, and the zamindars are bound to make good an equivalent amount in grain, and to provide a certain number of pupils. The contributions of the zamindars, however, are apt to become irregular: and the teacher gets little beyond his pay. The remedy would be to insist on a certain amount of land for the teacher's subsistence. A more promising method is to institute a system of prizes and certificates for the teachers of indigenous schools. The examinations should be confined to *bonâ fide* teachers, and should be under the control of the district committee. A considerable number of candidates would be attracted if the prizes were fairly numerous, and the subjects such as could easily be mastered.

Mosque schools are rare in the country; whereas Brahmanical schools are probably more common in the country than in towns. Schools attached to private houses (class I of my question 4) are

common enough in the country. They are almost invariably started by one or more zamindars for the instruction of their sons. Aided mission schools in the country are rare, and are generally, although not invariably, attached to a Christian village. Aided halkabandi schools have been already described. Practically, however, aided schools are confined to towns.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The North-Western Provinces system of district committees has worked well in my opinion. The first necessity with primary education is to popularise it, and the district committees have the best means of knowing the promising localities and the character of the teachers. An educational Inspector, who visits a locality for only a few days in the year, must depend chiefly on his Deputy Inspectors for his information. The district committee, is therefore, rightly entrusted with the institution of schools, and the control of schoolmasters and school-houses. Prizes and scholarships belong more properly to the Education Department. At present also the Inspector proposes at the end of his tour an increase of pay to deserving schoolmasters and the reduction of others; but it is often impossible to give effect to his proposals, and constant change of pay is an evil in itself. I should prefer to attach fixed salary to each school; and to place a sum at the Inspector's disposal to be given as gratuities to those who deserve it. The committee can fine in the opposite case: but reduction of pay is often a perpetual fine, and a disappointment of the expectations with which the man entered on his work.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provisions?

Ans. 8.—The strength of a district or Municipal committee lies in its local knowledge and in the popularity which it can develope, the strength of the Education Department in its technical skill and the knowledge of the requisite aims. Primary education is, therefore, best managed by a local committee. Their function with regard to higher education is, first to bring to notice the requirements of the people; and, second, to supervise schools which the department cannot properly look after. Primary and lower middle class education is, therefore, their proper province, while they should have a consultative voice in the management of all other schools. Their powers at present extend to high schools; English and Oriental, but Municipal committees have not the technical knowledge requisite for the management of these institutions, and the Educational Department is improperly freed of responsibility for them. Municipal committees should have nothing to do with grants-in-aid to middle class and higher education. They are in too close contact with the managers to be fair judges.

The Government have such complete control, both direct and indirect, over the Municipalities of the North-Western Provinces, that there can be little fear that any provision for elementary education which the Government considers essential will not be carried into effect. If there were danger of a conflict, the only way out of the difficulty would be to obtain a permanent assignment on the revenues, but for this there is no need at present. The Municipalities have, I think, provided a fair number of primary schools; and although of late years the Municipal revenues have been frequently diminished, I have known of no case where the consequent reduction in expenditure has affected primary education. Municipal grants-in-aid to higher schools are frequently withdrawn under pecuniary pressure, but the number of primary schools remains unchanged.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position.

Ans. 9.—I have sometimes wondered why such a difference exists in the status of the village schoolmaster and the village patwâri. Both draw about the same pay, Rs. 5 to 12 per mensem; but while one is among the leading men of the place and frequently a landowner himself, the other is a mere dominie, without root or influence, and sometimes the object of dislike as the writer of anonymous petitions. The main reason, of course, lies in the difference of their work. The patwari is the go-between with Government and the zamindars, and with the zamindars and the cultivators. No one can do without him. But there is another and, I think, an important reason. The patwari is the nominee of the zamindars; he has acquired influence among them before his election; and he is for the most part either a resident of the village or lives in the neighbourhood. The village schoolmaster is a stranger; practically a nominee of the Deputy Inspector; a man who may have gone as far as the 1st class of a tahsíli school, and who has taken to education *faut de mieux*. The zamindars know nothing of him; they have no personal interest in him. Now, I have already said that the first necessity for primary education is to popularise it, and the most obvious way to do so is to have a schoolmaster with local influence. I would, therefore, recognise the present patwaris' circles as educational circles, and give the zamindars the same rights of election, and under the same conditions of veto, &c., as in the case of patwaris. There is no more reason why they should choose an incompetent schoolmaster than an incompetent patwari, and the remedy is the same in both cases. I would, however, go further than this: the Agricultural Department, I understand, is inclined to start schools at the head-quarters of each district for unpassed patwaris and patwaris' heirs. These schools will be held for only two or three months of the year, and are preparatory to the qualifying examination. Now, I would propose to unite a Normal school with each of these; and as the scheme of studies is almost the same for patwaris and schoolmasters, the only difference being that history and geography are substituted for a knowledge of the "village papers," a single extra master would suffice; I would at the same time practise the schoolmasters in teaching in the

Municipal schools. There are many advantages, I think, in this plan. There is nothing which village schoolmasters hate so much as the present Normal school; it takes them from their homes and keeps them absent for nearly a year among perfect strangers. The village school meanwhile suffers, and the certificated teacher on his return becomes discontented and considers himself entitled to promotion. If the plan I have sketched were adopted, the teachers would come readily and their schools would suffer little. The expense to Government would not be greater, probably less, and under the condition I have laid down the schoolmaster's place would in many instances become a stepping-stone to the post of patwaris—a result which would not only greatly improve the position of the schoolmaster, but also the ranks of the patwaris. The closer the connection between the two the better for both.

Whether this scheme be carried out or not there can be no doubt of the underlying principle, it is easier to get men to work for small pay near their own homes than at a distance. The masters in Municipal primary schools are generally selected from halkabandi teachers, and it is easy to get good men, not only because they are well paid, but because so many of the halkabandi teachers have their homes in the town.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The only primary education of any value to a Native is either religious or practical. Halkabandi teachers do occasionally give religious instruction out of school-hours; but they do so under fear of discovery. With regard to practical instruction, zamindars seldom express any preference. In Saháranpur a zamindar once asked me for a teacher who could teach surveying with the plane table in order that the boys might learn to check the canal amins. Generally, the zamindars merely say whether they desire Urdu or Hindi; and I have been occasionally asked for a schoolmaster who knew Persian. Some of these were very successful. Generally speaking, the course prescribed for patwaris is the most useful that could be desired for country people, geography (to commence with the village map) and in the higher classes a little elementary history being taught instead of the village papers. More attention should be given to arithmetic, and in the higher classes to mensuration and surveying. I do not know of any poetical selections which the children could learn by heart, but such selections in Urdu and Hindi would, I think, be useful and popular.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Zamindars generally state whether they wish to have the Urdu or Hindi character. The Hindustani of the school-books is everywhere understood, and it would be a misfortune to substitute local dialects for it.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—To pay for primary education by results, would be in most cases not to pay for it at all. The indigenous schools would get nothing, for they would not adopt the Government standards. A large part of the halkabandi schools would be no better off, as they are struggling for existence and can only command an irregular attendance. If we intend to popularise education, we must treat it liberally. At the same time, I have already suggested that halkabandi teachers should be rewarded, not by an increase or decrease of pay (*that* should be local and fixed), but by a gratuity when their school improved, and punished by a fine when it fell. A stimulus is needed; and this form is, I think, preferable to an annual alteration of the pay.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In all the cases which have come within my own experience the experiment of fees in halkabandi schools has been abandoned almost as soon as tried. The fees were levied only on the sons of non-agriculturalists, and the committees freely used their power of remission; there was not, I think, any dissatisfaction, except that people wondered why the sons of zamindars escaped; but the collection was troublesome, and the income after so many exceptions was petty. Primary education must be free to all. At the same time, there are in every district several halkabandi schools situated in the smaller towns and large villages, which teach the course of the pargana schools, and which are to all intents and purposes pargana schools, except that they are paid from halkabandi funds. In all these "middle class" halkabandi schools, I would adopt the pargana system completely, and charge fees from all the pupils. I do not find that the fees charged in pargana and tahsili schools are in any way deterrent, and the halkabandi schools of which I speak are scarcely more agricultural than these pargana schools. From one-half to two-thirds of the halkabandi schools are held in Government buildings, the rest in houses sometimes hired, but generally borrowed for the purpose. This distinction roughly corresponds with their general character. Where there is no Government school-house the school is small and not expected to be permanent. It would be possible to turn a number of these into aided schools; but the danger is that we should thus create a class of pauper schoolmasters. A second method is to bring the indigenous schools under inspection by offering gratuities to the teachers, similar to those which I have already advocated for halkabandi schoolmasters. But this is useless until we can train the teachers in the subject required: I therefore do not see any prospect of a considerable increase in primary education without an increased expenditure.

I may here sum up my proposals for a general system of primary education—

1st.—If there were a primary school in each patwari's circle, the cost would, of course, nearly equal the amount of the patwaris' cess, since halkabandi schoolmasters and patwaris receive the same pay. But there are many patwaris' circles where the population is very scanty. In Sarathpur nearly one-fourth of the circles are habitable for a part of the year only; and although other districts are more equally inhabited, there is always a considerable proportion of circles where a school could not flourish. Roughly speaking, a primary school could flourish, I think, in two-thirds to

four-fifths of the patwaris' circles throughout the North-Western Provinces. The patwaris' cess recently abolished was in most districts somewhat in excess of the actual expenditure, so that we may fairly accept an estimate of two-thirds of that cess or four times the present halkabandi grant, as the necessary cost of a really general scheme of primary instruction.

2nd.—The zamindars should have a right to nominate the schoolmaster under the same condition as the patwaris.

3rd.—A Normal school for teachers and patwaris should be opened during, say, two or three months every year at the head-quarters of the districts, and schoolmasters should be bound to pass within a definite time as patwaris are.

4th.—The pay of the teacher should be fixed as the patwaris' is; a sum of, say, Rs. 150 to Rs. 200 per annum should be allotted to the district committee for distribution in gratuities to halkabandi schoolmasters on the recommendation of the Inspector.

5th.—A sum of Rs. 100 to 150 should be put yearly at the disposal of the district committee for distribution in prizes to teachers of indigenous schools.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The only bodies likely to take over Government institutions of the higher order are the missions, or associations of Government servants and Native lawyers. I do not know if there was ever a Government high school in Gházipur: but its place is now taken by three aided institutions, 1st, the Victoria School supported by the pleaders of the Civil Court; 2nd, the Mission High School; 3rd, an Anglo-Persian High School started from subscription by a Maulvi. The latter is too exceptional to be taken into account, and the Gházipur pleaders are above the average both in numbers and intelligence. But the necessity for an English education now exerts so strong a pressure on Government servants and pleaders that I think it would be possible to form associations for the maintenance of high schools wherever pleaders were numerous, and the Sub-Judge or a leading native official really took the matter in hand. I may mention that the subscriptions of the Gházipur pleaders take the form of a charge on each brief. This sum they really collect as an extra charge from their clients; their own expenditure is small.

2nd.—Oriental high schools, and the Oriental departments of zilla schools are in a bad way as far as I have seen. The mission schools, I understand, have generally given up Arabic and Sanskrit altogether, and Persian to a considerable extent. Government cannot do this, but it has neglected its main purpose, *viz.*, to vivify them by western methods and ideas. The teachers, as far as I have seen, are respectable scholars, but they have been brought up according to Native methods and can teach no otherwise. And so these departments make no progress. We require men who have been trained at the Government colleges as teachers. Then I would constitute Arabic and Sanskrit the classical, and English the modern side of the school, relegating Persian to the tahsili and pargana schools. In the case of purely Oriental high schools, I would confine the curriculum to Persian, Arabic, and Sanskrit, and suppress the purely vernacular part, substituting an examination in its stead. This would effect a saving, if not a very large one; and, although it would reduce the number of the pupils, it would increase the efficiency of the school.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Pupils from the country are rare. The higher classes of the townsfolk generally send their children, I think, to the Government schools; and the middle classes send theirs to the mission schools, where the fees are less; but exceptions are very frequent. In Gorakhpur we have only one English high school, it belongs to the mission, and all classes send their children to it. In Ghazipur, again, the pleaders preferred to open a school of their own. High schools are attended chiefly by the sons of Government servants, pleaders, the commercial classes, and a fair number of the poor; generally speaking, of all who are ambitious, or who expect to make a livelihood in ways which will bring them directly in contact with English business or thought. The fees in these high schools are, I think, sufficiently high. It must be remembered that they are public schools, intended for the poor as well as the rich, and that anything more than a very simple differential rate is out of the question.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Natives, on the whole, I think prefer a Government school, but the preference is not marked; and if the head master of an aided school is an Englishman, or popular for some other reason, they will readily take to his school. The mission school at Saháranpur was, for instance, much more popular than the Government high school. I may here point out that the head masters both of mission and purely Native schools of the higher class, such as those at Saháranpur and at Deoband, are frequently equal or superior to the head masters of Government high schools. The inferiority of these schools lies with the under masters. They are badly paid, and those of them who are fit for better things, are always striving to get into Government employment. The teaching of the lower classes is consequently distinctly inferior, and must be so while the pay of the head master absorbs so large a part of the funds of the institution.

Ques. 25—Do educated Natives in your province readily find remunerative employment.

Ans. 25.—A Native of fair abilities who has a good knowledge of English, can always find employment, I think, in the Government service or at the bar, &c., but there is no career for oriental scholars. They are generally independent of their learning; otherwise they have to pick up a poor and precarious livelihood by teaching.

Ques. 27.—Do you think there is any truth in

the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The main need of middle class education is not variety, but definiteness of aim. The teachers cannot supply this, a standard must be set before them, and comparison made of their success in attending it. On the other hand, the popular demand is for a practical knowledge of English. There is also in a subordinate degree a curiosity regarding Western knowledge and ideas, and to develope this is not only our main object, but the most difficult part of our task. Now, the Entrance Examination sets this object more or less clearly before the teachers, whereas it would otherwise be in danger of neglect in favour of purely practical knowledge of English. At the same time a division of high schools into a "Commercial" and a "University" side would probably tend to make them more popular. Few boys at present go on to the highest classes, and those that stop short of this attain a very meagre acquaintance with English or anything else. A fair colloquial knowledge of English could be acquired in a much shorter time if the boy confined his attention to that alone after he had passed, say, the 4th or 5th class. But in this case also a Governmental or University examination is required, in order to set a standard before the teachers.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—All the larger Municipalities with which I have worked contributed to mission and other grant-in-aid schools. Some of them also contributed to the district high schools for special purposes. But these grants are always the first to suffer if retrenchment is necessary.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I shall not attempt a complete answer to this question, but merely suggest a few general principles. *1st*—The State has a direct political interest in the spread of education.—*2nd*, Education in India is not only a mental exercise, but a revolutionary propaganda. *3rd*—Although this education is primarily destructive, it is impossible to foretell what portions of positive truth may be assimilated and what will have recreative power.

This synthetic power is possessed by the higher education chiefly. I give two instances. *1st*—The brotherhood of highly educated Natives of every creed: education in this case often forming a stronger bond than religion while their race opposes them to Europeans. *2nd*—The fable of an Aryan India, which comprehended all Hindus as equals. This idea has spread more widely than any other part of our educational teaching, but it has filtrated downwards from the higher education. As, then, it is impossible to foretell the exact political effect of any class of European ideas, it is necessary to provide for the freest possible play of Western ideas in the higher education. *4th*—Middle class education has not the same regenerative power, and it is, therefore, desirable to make it as practical as possible. *5th.*—Primary education is not a political necessity as in Europe, and it can never hope to overtake more than a fraction of the people; but it is highly important to raise the general standard of intelligence. *6th*—Oriental scholarship is of little importance to the State unless it can be either revivified by western ideas or made a medium for popular education. *7th.*—Technical education (law, medicine, engineering, &c.,) is chiefly intended for the services of the State, but it can be made to pay for itself in considerable part, either directly or indirectly, *e.g.*, by the fees paid for enrolment as a pleader, &c.

I conclude—*1st.*—That the State should exercise a general control over every kind of education as far as possible by examinations, grants-in-aid, &c. *2nd.*—That it should undertake primary education, as no other body will undertake it. *3rd*—That middle class education, being chiefly practical, is best adapted for transfer to private bodies. *4th*—That the higher education requires the especial attention of the State. It is here alone that education becomes a directly political instrument. A purely practical education is always subsidiary to something else, and has little power in itself. For instance, elementary education is more widely diffused among Banias than among any others; and yet I do not know of any class which is more bigoted or which has undergone less transformation. The higher education alone can bring the original mind into sympathy with the ideas which regulate our Government. And no other body will provide such free play for these ideas as a Government institution. It is not enough to prescribe a University course, it is necessary to provide the most liberal facilities for study. There ought, therefore, to be a large Government college in each province. Small colleges are apt to be expensive high schools. Encouragement should at the same time be given to all private colleges which teach the learning of the west. *5th*—Oriental scholarship should be modelled as far as possible after Western methods.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I have already described (*vide* question 3) the relation of Muhammadans to education in different parts of the province; and what is there said of education generally is equally true of English education. The Muhammadans of the East show no repugnance to English. I have given some instances under question 16, and I could add others. In Sháhjahánpur some of the leading Muhammadans sent their sons to learn English, but rather to please the authorities than from any serious motive. In Saháranpur and the west of the province generally, English was acquired for merely practical purposes, but all true education was confined to Arabic and Persian. This state of things is, I believe, already beginning to change. But we can scarcely expect Muhammadans to accept Government schools until Persian and Arabic are organised, not as a separate department, but as the "classical" side of an English high school. I have already advocated the division of our high schools into classical and modern sides upon other grounds.

Cross-examination of F. KENNEDY, Esq.

By MR. DEIGHTON.

Q. 1.—Supposing there to be such an examination as you suggest at the end of your answer to question 27, you would approve of the education in English being more practical than it is at present in the case of those boys who do not go on to the Entrance Examination?

A. 1.—Yes.

Q. 2.—With reference to your answer to question 36, do you think that with the various aided colleges that already exist, or are likely to be established, one large Government college in each province will be sufficient?

A. 2.—Yes.

By THE REV. W. R. BLACKETT.

Q. 1.—You propose a system of gratuities to deserving teachers (answer 7), would not this amount practically to the same thing as payment by results, except that a portion only, not the whole, of the teacher's pay would depend upon his success as a teacher?

A. 1.—It would not amount to a payment by results, as this means payment according to the number of boys who pass a certain standard; whereas a gratuity to teachers would be given on a general view of the state of the school.

Q. 2.—Do you think that attendance at a Normal school for two or three months only (answer 9) would really be of any use in improving the schoolmaster?

A. 2.—Certainly; on the condition that they have already acquired a certain amount of knowledge, and are in the actual practice of teaching.

Q. 3.—You calculate that four times the present halkabandi grant would be required to support a really general scheme of primary education. Is the halkabandi grant the same in amount as the educational cess? (answer 13.)

A. 3.—I believe it is intended to be so with certain deductions, as for inspection, &c. We have only a consolidated cess of 10 per cent. out of which the halkabandi grant is given.

Q. 4.—You notice that at Gorakhpur there is no English high school except the mission school. Is there any objection to that school, or any desire for a Government school, on the part of any considerable part of the population?

A. 4.—No desire for any other English high school exists, nor is there any objection to the present one.

Q. 5.—You desiderate (answer 27) an examination different from the University Entrance Examination to serve as a standard for the "commercial" side of the high school. Does the existing middle school examination in any degree supply this want?

A. 5.—I think not. What I meant by a "commercial education" was a purely practical one in English, and consequently the examination would be in English also.

Q. 6.—You suggest (answer 4) that the remedy for the irregularity of subscriptions would be to insist on a certain amount of land for the teacher's subsistence. Would not this be, in fact, an endowment, and is not the existence of an endowment, sometimes at least, regarded as a reason for refusing a grant-in-aid?

A. 6.—It would certainly be an endowment. I am not aware of any case in which the existence of an endowment has been regarded as a reason for refusing a grant-in-aid.

By THE HON'BLE MR. SAYYID MAHMUD.

Q. 1.—With reference to your 3rd answer please state what you mean by Muhammadans of the East. What districts do you mean?

A. 1.—I mean the districts of Ghazipur and Gorakhpur.

Q. 2.—Do you assign any political or quasi-political causes to the fact that Muhammadans hold themselves aloof from English education? Are those causes general enough to apply to the Mussalmans of the North-Western Provinces?

A. 2.—I certainly attribute the holding aloof of Muhammadans to the change in their political condition caused by the change of the rule; also to the fact that Muhammadanism necessarily cannot brook the supremacy of any other power. The causes are general enough, but they do not apply equally to all parts. They are essentially modified by the mutual relations of the Muhammadans to the Hindus in the different parts of the province.

Q. 3.—How have the mutual relations of Hindus and Muhammadans any effect on the attitude of the latter in regard to English education?

A. 3.—Where Muhammadans are numerous and powerful enough to form the leading part of the population, they naturally impose their own ideas; and as they think they have nothing of religious or political import to learn in English, they can only desire it at the best for practical purposes. But where the Muhammadans have never been very strong, they have adopted many of the ways of their neighbours, the Hindus, and have consequently no prejudice against the practical knowledge of English, which enables the Hindus to get on.

Q. 4.—With reference to your 11th answer, please state what you mean by local dialects. Should you deprecate the change of writing characters in the public offices of the province?

A. 4.—By local dialects I mean any dialect which is not the spoken language of the Duab. Yes; I would deprecate any change in the writing characters in the public offices, *first*, because Urdu is the character to which all officers are already accustomed; *secondly*, because it is more quickly written; *thirdly*, the Hindi character affords facilities for forgery, which the Urdu does not. I am acquainted with both the characters, and have had to deal with them in my official capacity.

Q. 5.—With reference to your 67th answer, do you think that the Government should give exceptional encouragement to the study of English literature and European sciences among Muhammadans?

A. 5.—Certainly; and that for a political reason. The political end of education in India is to create an intellectual sympathy between two very different stages of civilisation, *i. e.*, the English and the Native. There are many other agencies at work to bring those two civilisations into accord; but many of these general agencies have much less influence upon Muhammadans than on

Hindus, and it is therefore necessary to employ western education as a political force with Muhammadans on account of their isolation from these other influences. By other influences, I mean commercial, &c. English education has been offered equally to all, but it has not been taken advantage of by the Muhammadans to the same extent. To a certain extent I certainly attribute this result to the fact that Government did not lay especial weight on the considerations I have already urged.

By MR. WARD.

Q. 1.—Can you state approximately what is the amount of chaukidari tax in Gorakhpur District?

A. 1.—I think about Rs. 7,000 for eleven towns.

Q. 2.—Would you apply chaukidari funds to halkabandi schools?

A. 2.—No; but by applying chaukidari funds to education within the town area, funds would be set free for halkabandi schools.

Q. 3.—Do you think that the system of election answers for patwaris?

A. 3.—Yes; I think it answers fairly.

Q. 4.—You say that in 1874 you proposed a series of prizes for masters of indigenous schools. To whom was the proposal made?

A. 4.—I tried to raise a fund for the purpose by private subscription.

Q. 5.—What was the sum required?

A. 5.—I wish to spend about Rs. 100 yearly.

Q. 6.—Were you not Secretary of the Committee at the time, and could not the Committee have made an allotment of this sum?

A. 6.—The Committee could not have made any allotment from the halkabandi fund. I should have had to apply to the Government for a grant and an allotment.

Q. 7.—How soon would you have got it?

A. 7.—I do not know if I should have got it at all; but if I applied for it officially at the proper season of the year, I could not have got it for eight months.

Q. 8.—Can you give instances of schools supported by subscription which were abandoned by the subscribers as soon as a grant was given?

A. 8.—I have started grants-in-aid to indigenous schools both in Sahâranpur and Gorakhpur; directly I left Saháranpur the subscriptions fell off and the schools were abolished.

Q. 9.—Do you think it would be a good plan to take an entrance fee only in primary schools?

A. 9.—I do not think it would be much good; but if the fee were not high there would be no objection.

By THE PRESIDENT.

Q. 1.—Can you illustrate answer No. 3 in your evidence by statistics of popular education in Gorakhpur District?

A. 1.—Yes; I estimate the number of boys in the District of Gorakhpur, who are of a school-going age, at about 230,000; 9,575 of these are at school, Government, aided, or indigenous; 1,637 of these are at school in the town of Gorakhpur, *i.e.*, about one boy out of every three between the ages of 6 and 12. The country schools have 7,938 boys, or about one in 28.

Q. 2.—I understand you have made further inquiries with regard to indigenous education since you wrote the 4th answer in your evidence. Will you now favour the Commission with the subsequent information which you have collected?

A. 2.—There are said to be 132 indigenous schools in Gorakhpur, 80 in the district, and 52 in the town. The total number of pupils, 923, is very small, and more than half of these belong to the town. All these schools are very elementary, although a few teach the rudiments of Arabic and Sanskrit. In Saháranpur I found indigenous schools to be considerably more numerous than the Government schools, while they are at least equally numerous, I believe, in Sháhjahánpur and Ghazipur. These schools generally arise in one of four ways: first a rich Native appoints a tutor for his sons and allows his neighbours to send their children; the tutor is paid Rs. 2 per mensem, and clothed and fed by his patron; the outsiders do not pay fees, but they bring small presents on special occasions. This is the commonest form of indigenous schools.

There are bunnyahs' schools conducted by a "guru," who supports himself by the fees and sometimes makes as much as Rs. 10 a month. These schools teach mental arithmetic with occasionally Hindi. The whole course is completed within the year.

There are the mosque schools where the pupils are poor and pay nothing, being frequently supported by the alms of the congregation; the teachers are paid from an endowment (if there is any) or by contributions from the wealthy; and the whole is under the superintendence of a maulvi, generally one of a family in which learning is hereditary.

There are Brahmanical schools for Hindi and Sanskrit, where the teacher receives presents from the children and the neighbours, if he has no patrimony of his own. Where Sanskrit is taught it is generally limited to purely practical purposes, and only taught to the sons of Brahmans; but I have very little acquaintance with this class of school.

This description embraces all the ordinary indigenous schools. There are, however, a few institutions of much higher character, the most famous with which I am acquainted being the great Arabic schools of Sahàranpur and Deoband. Both these schools publish annual printed reports, which have been sent me by my friend Kazi Fazl Rahman. Both these schools are supported by voluntary contributions; they are attended by large numbers of strangers, many of whom are fed and clothed by the school, and both contributors and pupils belong to every rank of life. The Deoband school is the largest;—it has 224 pupils, 125 study Arabic, 58 Persian, and 41 the Kuràn. The curriculum extends over nine years, and is mathematical and literary. (The report contains a list of the books taught). An examination is held once a year and extends over ten days. The staff consists of four Arabic and three Persian teachers, with a schoolmaster for the boarding-house. The great majority of the Arabic pupils do not belong to the town, and 49 of them are supported from the funds, while the learners of the Kuràn and the pupils in the lower Persian classes are the sons of townsmen. The total income for the year was Rs. 3,967, the total expenditure Rs. 2,580; but this does not apparently include the cost of maintaining the

pupils in the boarding-house, for which a separate account is published. The contributions are not only in money, but in kind; grain, clothes, and books, &c., being among the donations; while a considerable amount was realised from the skins of animals slaughtered at the Id. The school at Saháranpur is less famous than that at Deoband, and it is smaller, but otherwise similar. The total income was Rs. 3,457, the expenditure Rs. 1,545, and the number of pupils 102; only 35 of these belonged to the town. The following is a classification of the ranks from which these scholars come—

Zamindars	21
Cultivators	12
Service	27
Trade	18
Artisans	10
Teachers	7
Religious	4
Carter	1
Doctor	1
Day labourer	1
	102

These schools furnish the best examples with which I am acquainted of high class indigenous education.

Q. 3.—With reference to answer 16 in your evidence, have you any suggestion to make as to the lower classes in high schools?

A. 3.—The five lower classes in the high schools might be abolished with advantage. These schools attempt to teach English, Persian, and Urdu, *pari passu*, from the rudiments: the consequence is, that the pupil makes little progress in any of the three. Five years are, I believe, amply sufficient to give a boy a fair knowledge of English, sufficient, say, to pass the Entrance Examination for the University, provided he has previously acquired a fair education in his own vernacular, such an education, *e.g.*, as is given in tahsili schools. I would, therefore, abolish the five lowest classes of the high school, and substitute for them an examination in subjects taught in the 1st and 2nd classes of tahsili schools. There would be some saving to Government and smattering avoided; while if the numbers in the high schools were reduced, the reduction would be balanced by an increase in the tahsili schools. I have little doubt that this reform would be advantageous in every way.

Q. 4.—Have you been able to carry out the orders of Government issued in the year 1877, directing that after the 1st January 1879 no one should be appointed to a post of Rs. 10 or upwards who had not passed the middle class school examination or some higher test?

A. 4.—No; I have not been able to carry out that system.

Evidence of Pandit Lakshmi Sankar Misra.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been employed in the Educational Department for nearly 13 years. I have taught school classes in Mathematics and have lectured up to the M.A. standard in Mathematics and Physical Science. I have also written a number of school books in the vernaculars of these provinces. As I have devoted nearly all my time to educational matters, I have kept myself acquainted with the working of the department in its various aspects. With high education and secondary education I have been actually concerned in my professorial duties, but as I have written books for primary schools, I know something about their standards.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In case of Government institutions of the higher order being closed it is very improbable that the nobility of these provinces would come forward to undertake the management of high education, for they do not appear to attach any value to education, as is clear from the fact that rich people do not care to educate their own children. Under these circumstances the only alternative is that the management of high education would be taken up by the Missionaries, if Government were to withdraw from the arena. The result of such a change cannot but be disastrous. It is a well-known fact that the Missionary colleges profess to give religious as well as secular instruction. The former is the chief object and the latter a secondary one. If Missionaries make secular instruction their chief object, I do not think that those persons in England who make endowments to missions on purely religious grounds would approve this change. As religious institutions Missionary colleges cannot be popular in these provinces. In principle it is very fair to leave the question of high education to private bodies, but it is almost impossible to find a sufficient number of perfectly qualified private bodies (Natives), who would be willing and competent to undertake the charge of education. Whenever a Government institution of high order is closed, there is no doubt that some injury to education is done.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In these provinces, with the single exception of the Honourable Sayyid Ahmad, Khan Bahadur, I do not think there is any Native gentleman able and ready to come forward and aid extensively in educational matters. A very large number of persons might come forward with all semblance of earnestness in educational matters, but I do not know of any Native gentlemen who really take *disinterested* interest in education.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Unless we can create an educated aristocracy, no measures can stimulate private efforts which might be able to maintain private colleges.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes generally send their children to educational institutions. In India people have got hold of the strange notion that the sole object of educating children is to enable them to enter Government or private services, and therefore rich people do not care much to send their children to school. The wealthy classes pay proportionately very little for the education of their sons, if they do so. In these provinces the rates of fees are Rs. 2, Rs. 3, and Rs. 5 in the Government colleges, according to different classes. For children of the middle classes this is rather high, but for rich people it is certainly very low. Fees ought to be regulated by the income of parents. In Canning College the fees are very low, and Missionary institutions fix very small rates of fees generally.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not think there is a single Native proprietary school or college supported entirely by fees in these provinces.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Whenever there is a direct competition between a Government institution and a similar non-Government institution, it is perfectly impossible that the latter should become stable and influential. Non-Government institutions must be either managed by Missionaries or Native committees. The former are most unpopular with a conservative nation like the Hindus, and the latter cannot at the present stage of civilisation in India be managed properly. For proper management of such institutions we want an educated aristocracy, which does not exist in these provinces. The only condition under which a non-Government institution can possibly compete successfully with a Government one is that the institution should be under the control and supervision of educated persons who really take an interest in the matter. However, in these provinces it is almost impossible to find such controlling agencies. The low amount of schooling fees generally attracts students to non-Government institutions.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The cause of higher education in these provinces is injured by competition between Government and Missionary institutions. Wherever there is a Missionary and a Government college in one and the same city, the Missionary institution never aims to impart sound knowledge to the students, but tries to cram the candidates for the University examinations, as it is known that the popularity of such schools and colleges depends on the figure they cut in the University examinations; whereas the professors of Government institutions, as a general rule, consider themselves to have done their duty by infusing a thorough knowledge of the subjects into the minds of the students. Their chief object is, I believe, not to make the college popular by passing as many students as possible, but to impart sound and useful knowledge on the subjects on which they are required to lecture.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives of these provinces find great difficulty in obtaining remunerative employment. They generally get employment in the Education Department.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools cannot possibly store the students' minds with useful and practical information. As a general rule, great stress is laid on the success of the pupils in the Entrance Examination. The subjects prescribed for the Entrance Examination may give some useful information, but they never store the students' minds with information which can be of practical value to them in after-life. In a good system of education it is perfectly necessary that a student's education should be regulated by considerations of his profession. It can never be expected that all students who pass through so many secondary schools scattered over these provinces should all become teachers or clerks, &c. If the course of studies be so remodelled and different classes of schools be so instituted as to train the students' minds into different grooves, it is very likely that secondary education would ultimately be very popular amongst the Native community, and those who pass through such institutions would be really useful members of the community, fitted to discharge the duties of their profession properly. As matters stand at present, it generally happens that students who do not pursue their studies further often forget a good deal of what they read in the schools. Knowledge of any kind imparted through the medium of one's mother-tongue is sure to be grasped sooner and retained longer. Many students are apt to learn a good deal by heart in English without understanding the sense of it, and consequently the knowledge they obtain is necessarily defective. If the object in view be to store the minds of the students with useful knowledge, it is desirable that this knowledge should be imparted by means of the vernaculars, especially in the secondary schools where the students' knowledge of English language itself is so limited.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—It is perfectly true that pupils and teachers pay undue attention to the Entrance

Examination. The success of schools is judged by the number of students they pass in the Entrance Examination, and consequently the chief object of both pupils and teachers is to succeed in the University examination. This circumstance impairs the value of education in schools, and those students who are supposed to be the best are generally the greatest crammers, having very defective knowledge of the subjects they read.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—If the object of education in secondary schools be to qualify a certain number of young persons for employment as clerks and teachers, then the number is certainly very large. The general belief of Natives of this country is that education is obtained as a passport to employment in Government service, and consequently a very large number of persons send their children to be educated. It is certainly desirable that a large number of students should attend the schools, and the course of studies should be so regulated that the pupils may obtain useful knowledge to help them in any business or profession that they may take up in after-life.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered between Government and aided schools?

Ans. 29.—In these provinces scholarships are granted to such students as pass the University examinations in the first division. In schools they are awarded on the result of the middle class examination. In my opinion, this restriction of giving scholarships to the first divisioners only is not very judicious. The Principals of the colleges should have power to award extra scholarships to some deserving students, who might just miss to obtain the first class in the University Examinations. Government grants scholarships to Government and aided schools very impartially.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—A student who obtains a University degree is fairly competent to undertake the task of teaching without any special training. In fact, a large number of teachers in these provinces are graduates and under-graduates of the University, and, generally speaking, they have been found efficient officers. Special Normal schools to train teachers would be of no use.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Colleges do not require any special inspection, but secondary and primary schools certainly stand in need of it. For this purpose it is possible to find some competent gentlemen of private means; but it is necessary to persuade them of the utility of such inspection and examination. If the civilians were to inspect and examine schools whenever time might permit them to do so, it is very probable that many Native gentlemen, especially the members of the district committees, might feel inclined to undertake a portion of the self-imposed task of inspecting schools.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text books used in secondary schools are generally good ones. As almost all subjects are taught in English, good text-books are available, and the standard works are chosen by the heads of the institution, when it rests with them to do so. However, a great change is necessary in the vernacular text-books. In almost all subjects there is ample room for improvement. A good series of readers is a great desideratum. They must be in the Hindustani language, which might be transcribed either in the Devanagári or in the Persian character. The distinction between the so-called two vernaculars, *viz.*, Hindi and Urdu, should be effaced, and only poetry readers should be distinct works in Hindi and Urdu, the former containing selections from the poets like Tulsidas, Surdas, &c., and the latter containing selected poems from Sauda, Atish, Nasikh, &c. In my opinion, the text-books used in literature are by no means good. The text-books in mathematics also require revision. The works on algebra, Euclid, &c., generally in use were written about 20 years ago; but in this branch of study the old text-books are being rapidly displaced by new and better works. The text-books that are used to teach history and geography should also be improved. I do not wish to give my opinion on scientific text-books, for I am their author, and I have done all I thought necessary to make the subjects popular and interesting. It rests with others to judge of their success.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Education Department do not interfere with the free development of private institutions, and they have no tendency to interfere with the production of useful works in the vernaculars. In fact, great encouragement is given by the department in these matters.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The State ought to take the lead in educational matters by establishing model colleges and by making proper arrangements for the inspection of all sorts of schools (primary and secondary), whether directly under Government or managed by private bodies, who obtain grants-in-aid. Model colleges supported by the State are necessary, and if people really value education for its own sake, in time they should be left to make their own arrangements. Much cannot be expected from purely Native bodies, but if English officials take some interest in education, some Native gentlemen will be found willing to assist them. The time has not yet come, when the State can safely withdraw from educational matters, but when a large number of

persons understand clearly the advantages of education, it will then be high time to leave the educational management in the hands of an intelligent aristocracy. An educated class is growing up very fast, and in time this will form the nucleus of such bodies as will be willing and able to manage things fairly and smoothly. A very insignificant part can be taken by the Missionary institutions because they are so unpopular with high-class Natives. Anything that smacks of foreign religion is very distasteful to the Natives of this country, and the compulsory teaching of the Bible in schools managed by Missionaries is not liked by the parents of the pupils.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—If Government were to withdraw from the direct management of schools and colleges, the results on the spread of education would be disastrous. The truth is that there is no spirit of self-reliance amongst Natives of these provinces, and they do not understand the utility of combination for local purposes. What do the Native members of the Educational Committees guided by civilians do? They hardly take any interest in the subjects that are discussed, and many of them attend committees, not with the idea of doing any good to their country, but simply to please the officials. Many of them consider it a nuisance to attend such committees, and would be too glad to escape the torments they feel, when required to give their opinion on any subject. No doubt there are some intelligent members; but if purely Native committees were formed, it would be interesting to see the results. They cannot succeed, and failure must be inevitable. In these provinces people have yet to learn the utility of local exertions and combination for such purposes.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the event of Government withdrawing from the direct management of schools and colleges, the standard of instruction would certainly deteriorate. People would be obliged to resort to badly managed private institutions or to Missionary schools for education. In both cases proper instruction will not be obtained. If by degrees the Government were to withdraw, people might be able to do something for education in these provinces, but this must be done with a very slow and cautious pace. Other provinces might be ready for the change, but the people of these provinces are not yet sufficiently educated to take the management of education into their own hands.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct does not occupy any place in the course of Government colleges and schools. It is perfectly unnecessary to teach any special work on the principles of morality. A well-educated man is sure to deduce for himself facts concerning general principles of morality from what he reads on various subjects. He must know and understand the duties that he has to perform towards his fellow-countrymen. There is no good in teaching the truths of morality like history or geography.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In some of the colleges and schools manly sports are encouraged, but in a complete system of education it is necessary to take proper steps for promoting the physical well-being of the students. In every college and school, arrangements should be made to encourage the games of cricket and foot-ball, and an hour or two after the school-hours can be profitably employed in manly sports. Under proper guidance students can learn more discipline and good conduct on the cricket-ground than in the class. I am quite convinced of the fact, because I have always taken a great interest in these matters, and the cricketers of my college have always been a set of wonderfully well-behaved young men. As a general rule, those who excel in manly sports are also the cleverest students. I consider English education perfectly defective if it does not infuse a love for manly sports into the minds of the students. Professors and masters of colleges and schools should take an interest in these sports, and their presence always encourages the students. I always join my students in foot-ball matches, and find them admirably well-behaved in this rough game.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—The expenditure incurred by the Government on high education cannot be considered unnecessary. The strange thing is that Government does not utilise the services of those who are educated at such an expense. If *well-educated* persons were employed in the various services, their tone would improve considerably, and the *amlah* class could be soon replaced by men of good education and honest principles. However, if uneducated persons get a start in the race for Government employment, it must look anomalous to keep up costly colleges. If only well-educated persons be employed in those departments which carry good emoluments, then high education is sure to be more popular, and the people would gladly pay more for it than what they do now. Under such circumstances a high schooling-fee would be no check to the increase of students' numbers in the colleges.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—The officers of the Education Department do not take too exclusive interest in higher education. The Principals and the professors of the colleges must take an interest in it because it is their duty to do so; but other

officers do not take any special interest in it. It would be perfectly useless to introduce into the department more men of practical training in the art of teaching.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The profession of teaching is very unprofitable in India.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In the case of colleges a good professor ought to lecture efficiently a class of about 40 students, if his duty be simply to impart sound and useful knowledge to them, but if he be required to cram them for examinations, he cannot teach efficiently more than 15 or 20. In a school class about 30 students can be efficiently taught by an instructor.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In my opinion fees in colleges should be paid by the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not require the withdrawal of the Government from management of schools and colleges. In all the Government institutions religious subjects are studiously avoided, and this is one of the reasons why they are more popular than the Missionary schools. Government has very strictly kept the principle of religious neutrality in view.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Decidedly not.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotions from class to class should depend partly on the results of public examination extending over the entire province and partly on the judgment of the head of the institution. Before a student completes his school career there ought to be two public examinations, and the intervening examinations should be left to the school authorities. However, if some deserving students fail in the public examination, the head of the institution should be allowed to use his discretion in promoting them to a higher class.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are some arrangements to prevent boys who are expelled from one institution being received into another. In the case of Government colleges and schools, the Principal and the head master insist upon the production of a transfer letter from the institution which the student leaves, to join a new one. As regards the aided schools, Government ought to make it one of the conditions of a grant-in-aid, that students expelled from a Government institution, or who leave it improperly, should not be admitted into the aided schools.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—In colleges educating up to the B.A. standard, European professors are necessary to teach English literature. All other subjects can be efficiently taught by Natives.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—European professors will not be generally employed in colleges under Native management. I am sure, able and famous professors would never accept employment under Native committees, for they must anticipate a great deal of trouble from them.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Schools and colleges under Native management cannot compete successfully with corresponding institutions under European management, for the simple reason that Native managers will not take any special interest in education.

Cross-examination of Pandit Lakchmi Shankar Misra.

By Mr. Deighton.

Q. 1.—In your answer to question 23 you say that "whenever there is a direct competition between a Government institution and a similar non-Government institution, it is perfectly impossible that the latter should become stable and influential." Do you deny the terms "stable and influential" to such institutions as St. John's College, Agra; the London Mission and Jai Narayan's Colleges at Benares; the Muhammadan Anglo-Oriental College at Aligarh?

A. 1.—I consider the Muhammadan Anglo-Oriental College at Aligarh to be stable and influential. With regard to the colleges at Benares, I should say that they are fluctuating, because very few students continually carry their studies from the beginning to the end in one and the same institution.

Q. 2.—In your answer to question 24 you say, "wherever there is a Missionary and a Government college in one and the same city, the Missionary institution never aims to impart sound knowledge to the students, but tries to cram the candidates for the University examinations;" can you give us any facts in support of this somewhat startling assertion?

A. 2.—My reason for saying so is that the

Missionary colleges receive any student that goes to them, and try to teach him in such a way as to enable him to pass his examination.

Q. 3.—In your answer to question 31 you say that "special Normal schools would be of no use." You are of opinion, then, that if a student has been well trained by competent men, he will have learnt from them enough of the method of teaching to enable him, with practice, to become quite as good a teacher as if he had passed through a Normal school?

A. 3.—Yes; in reference to secondary schools.

Q. 4.—With reference to your answer to question 48, have you any suggestions to make as to the measures which might be taken by Government to ensure to those whom it has educated a readier access to employment?

A. 4.—There ought to be a general rule that preference should be given to students who have taken their degree at the University, or have passed through the school or college career to the satisfaction of the head of the institution.

Q. 5.—With reference to your note on primary education, would inspection, in your opinion, be adequate if there were in each district an Inspector on a salary of Rs. 300 to Rs. 400?

A. 5.—It would.

By THE REV. W. R. BLACKETT.

Q. 1.—Do you mean, in your answer to Mr. Deighton, to say that there are not more than 25 per cent. of the boys who are taught continuously in the Jai Narain's College and London Missionary Institution, without going to and fro to the Government College at Benares?

A. 1.—I cannot say exactly 25 per cent. It might be 14 out of 20, or it might be 17.

Q. 2.—Does this make these colleges unstable in the sense of their not being permanently existent?

A. 2.—I think it does.

Q. 3.—How long has the Jai Narain's College existed, and how long has the Government college?

A. 3.—The Jai Narain's since about 1805; the Government since 1799.

Q. 4.—Does the Government college, then, receive all the boys who come to it from the mission colleges?

A. 4.—Those who come with a certificate of having passed the University examination are of course received. Some of the failed students are received, but the less promising are not, unless for a lower class.

Q. 5.—You state that in Missionary colleges religious instruction is the primary, secular instruction the secondary object. Do you mean to say that more time and attention is given to religious instruction than to secular?

A. 5.—No; but as a rule the primary object is religious. I do not think more time and attention is given to religious instruction.

Q. 6.—In your answer 38, you state or imply that proper instruction is not given in Missionary schools. Is this statement founded on the results of public examinations?

A. 6.—No; but on the public results of those Missionary schools and colleges.

Q. 7.—Do you mean that no students of Missionary schools or colleges have become useful men, or have received sound instruction?

A. 7.—Very few I should say. There might be one or two.

Q. 8.—Did you ever meet with any pupils of Dr. Duff?

A. 8.—My remarks only apply to the North-Western Provinces. There I never met with any, nor heard of any.

Q. 9.—In your answer 39 you say that well-educated men are sure to deduce for themselves facts concerning general principles of morality from what they read on various subjects. Does your experience of well-educated men lead you to think that they have invariably formed high principles of morality, and acted on them?

A. 9.—There may be some exceptions, but such exceptions do not interfere with the rule that a high education leads to a high moral standard.

Q. 10.—Have you any other reason for thinking that proper instruction will not be given in Missionary colleges?

A. 10.—In the North-Western Provinces the Missionary colleges have not the full staff of professors, laboratories, &c.

Q. 11.—Might not this defect be remedied if they received more liberal help from Government?

A. 11.—This defect can certainly be remedied.

Q. 12.—In your answer 26 you speak of the desirableness of instituting different classes of schools. Would you kindly give us some instances of the different kinds of schools you refer to?

A. 12.—Industrial schools of various kinds, agricultural schools, &c. Up to a certain limit, a little beyond the primary standard, the schools must all be of the same kind. After that there must be different schools for different classes.

Q. 13.—In what way does the department encourage the production of vernacular literature?

A. 13.—For some years prizes were given for good books. Such books are introduced into schools, and thus the authors are remunerated. The department does not produce its own text-books, with a few exceptions, but selects the best produced by private individuals.

Q. 14.—Do you think that in every village four or five men can be found of sufficient education to be able properly to manage primary education?

A. 14.—If not of sufficient education, yet of sufficient intelligence and common sense. If the subjects taught are according to their views, and if the appointment of teachers be in their hands, they will take warm and steady interest in the subject. They will be quite capable of selecting a competent teacher. It will be the duty of the Inspector to judge of his competence, and to send him to the Normal school if necessary.

Q. 15.—You say that Deputy and Sub-Deputy Inspectors do more evil than good to the cause of education. What are your grounds for this statement?

A. 15.—The chief object of the Deputy Inspector is to increase his returns. With this view the teachers are informed beforehand of the date of inspection. If the Inspectors were more numerous and always on tour, they could do all the work themselves.

By MR. WARD.

Q. 1.—In your 23rd answer you say that "fees ought to be regulated by the income of parents." Can you suggest any pratical way of giving effect to this?

A. 1.—It is as easy to make classes of fees as classes of license tax.

Q. 2.—Then you assign no definite value to the education given?

A. 2.—The value would range between a minimum and maximum rate of fees in each kind of school.

Q. 3.—You would demand different fees from scholars receiving precisely the same instruction in the same school, with the same accommodation, and without any distinction of caste or social position?

A. 3.—Yes, I would; that is the actual practice in the Court of Wards Institution, and was the practice in all the Benares schools.

Q. 4.—Do your remarks in answer 24 apply exclusively to higher education, or to secondary and primary also?

A. 4.—They apply exclusively to higher, I may say University, education. I could not make so strong an assertion in regard to secondary and primary education.

Q. 5.—Do you not think that in respect of secondary education the position is reversed, and that Missionary schools give a more practical secondary education than Government schools?

A. 5.—No; I consider that even in secondary education the Government schools are better.

Q. 6.—Do you think that more boys get taken into service from Government schools than from mission schools in proportion to their number?

A. 6.—I do.

Q. 7.—May I gather from your 34th answer that you do not believe in Urdu and Hindi being two separate languages, as has been alleged?

A. 7.—Yes; I do not believe in their being two separate languages.

Q. 8.—With reference to your answer 37 your experience is, I believe, confined to the eastern districts?

A. 8.—Yes.

Q. 9.—Would you make the same assertions of the districts in the Meerut Division?

A. 9.—No; for I know nothing about them.

Q. 10.—Even in the eastern districts are there not instances of schools founded and maintained by private effort; *e.g.*, the Victoria School and Chashma-i-Rahmat School at Gházipur, and the Bengalitola School at Benares?

A. 10.—Yes; there are instances, but the schools are not so well maintained as the Government schools are.

Q. 11.—In answer 48 you imply that well-educated persons are not employed in the various services. What foundation have you for this assertion?

A. 11.—By well-educated persons I mean persons with a knowledge of history, geography, and a little science, not merely a knowledge of the Karima and Gulistan, and I do not find such persons among the amlah. From the "various services" I exclude the Medical, Engineering, and Educational Departments.

Q. 12.—Would a knowledge of history be of any practical use to a man who has to spend the greater part of the day in copying or writing from dictation?

A. 12.—No; but a more liberal education than is now received by the amlah class would tend to make them more trustworthy in all the duties they have to perform, whether important or unimportant.

Q. 13.—Could you get educated men competent to do the work of an office on Rs. 10 or Rs. 15 per mensem?

A. 13.—Yes.

Q. 14.—Would you not prefer a really good Persian or Sanskrit scholar to a man with a smattering of many subjects?

A. 14.—For petty Government appointments, I would prefer a man with a general knowledge of many subjects to one with a special knowledge of one subject.

Q. 15.—Are there not many Persian, Arabic, and Sanskrit scholars in Government employ?

A. 15.—There are men among the amlah who have high attainments in Persian and Arabic, not in Sanskrit.

Q. 16.—What is the ancient Hindu system spoken of in your note?

A. 16.—The system is that every family should have a guru or preceptor, whose duty it is to give them moral and intellectual precepts.

Q. 17.—Another witness has remarked "the author of the Institutes of Manu very distinctly lays down the principle that none but the twice-born castes are to be allowed the privilege of education"—has this principle any vitality in the present day?

A. 17.—No; it has not: as a Brahman I am competent to say this. In the case of Sudras the guru would not have given instruction in reading and writing, but precepts to commit to memory. These precepts would combine secular and technical with religious instruction In this age, however, the gurus would not be restricted to oral teaching.

Q. 18.—Are you aware that the system of local boards, which you recommend, is in force in the Central Provinces, and have you made any enquiry as to its success?

A. 18.—No; I was not.

Q. 19.—Would you allow the Education Department absolutely no control over the appointment and dismissal of teachers either in Government or indigenous schools?

A. 19.—I would require that the Inspector should be informed of appointments and dismissals, and that his recommendations should be complied with so far as professional competence and efficiency are concerned and in nothing else.

Q. 20.—To whom would you make the Inspectors subordinate?

A. 20.—They might be directly under the District Officer.

Q. 21.—How would the Inspector's recommendations be enforced on the Boards?

A. 21.—In the few cases which would occur of a conflict of opinion between the Inspector and the Board, I would allow the Collector of the district to supersede the Board.

Q. 22.—You object to tahsildars having anything to do with education, and you say that the whole set of Deputy Inspectors and Sub-Deputy Inspectors might be dismissed with advantage. Yet you say that the Local Boards should be placed under a Native official of some standing and position. What official have you in your mind?

A. 22.—The official I have in my mind is a Subordinate Judge or a Deputy Collector.

Q. 23.—Then do I understand you to mean that the Local Boards should be placed under the District Officer, the Inspector of Schools, and the Native official collectively or individually?

A. 23.—The three officials I have named should act as a District Committee. I object to the principle of entrusting education to the District Committees as now constituted.

Q. 24.—You would probably, then, substitute this Committee of three officers for the Collector in your former answers?

A. 24.—Yes; I should have said the Committee, instead of the Collector.

NOTES ON PRIMARY EDUCATION IN THE NORTH-WESTERN PROVINCES, BY PANDIT LAKSHMI SANKAR MISRA.

The present system of primary education is unpopular and defective. As a rule, Natives of these provinces value *elementary* education so far that even compulsory primary education would not by any means be unpopular amongst the village communities, if the system were altered to suit the requirements and the idiosyncrasies of the people. What we require is a development of the ancient Hindu system, with modifications required for the present age. As matters stand at present, the heads of the village communities do not care much about the education of their children, and the Government teacher in such places is considered a burden. The result is that the teacher is not respected by the people and the school-rooms are generally empty, although the registers of attendance may be full. The only way in which primary education can be made popular amongst Natives is to have local boards of four or five chief men amongst the inhabitants of each village, and to entrust a greater portion of the school management to them. The appointment of teachers must be local, to be made by the board. If they appoint such men as they think the best in respect of ability and character, they will willingly send their children to school, and the teacher will then command that respect which every Hindu is bound to pay him according to the dictates of his religion. In a village inhabited chiefly by Brahmans, for instance, it appears anomalous to send a low-caste schoolmaster. He can never be popular: no one will pay him any respect; knowledge obtained from him will be considered trifling, and he will be a nonentity in the village community. As a stranger, he must remain aloof from the inhabitants. The standard of discipline in a school managed by a teacher in such a position must certainly be very low. In rural districts the formation of local educational boards is absolutely necessary for the full development of primary education. These boards must look after the proper management of schools, and should have power to appoint and dismiss the teachers. The duty of the Government must be to make arrangements for a fair and thorough inspection of schools. The present arrangements for the purpose are unsatisfactory. We do not require a host of Deputy Inspectors and Sub-Deputy Inspectors of Schools who do more evil than good to the cause of education. We want a fair set of Inspectors and Assistant Inspectors to be constantly on tour inspecting and examining schools and giving directions to the local boards. Inspectors should point out the chief defects of the schools to the boards and tell them how they can be remedied. The tahsildars, as a rule, should have no concern with educational matters. Education and show of authority are matters quite foreign to each other. A tahsildar making a show of his power to the rural population in educational matters is sure to spoil the whole system of education. If such officials interfere with the matter, the local boards, however intelligent, will become their slaves, and that liberty of action in the Board will vanish which is most desirable for general educational progress. Local efforts, instead of being fairly developed, will wither in the very infancy. The local boards instituted in the rural districts for primary education must be under the district officer, the Inspector of Schools, and a Native official of some standing and position.

As for the *personnel* of the inspecting staff, a few more Inspectors of Schools and some Assistant Inspectors are required. The whole set of Deputy and Sub-Deputy Inspectors might be dismissed with advantage to primary education. The Inspectors should be always on tour and must have as little office work as possible. They do not require costly establishments. They must inspect schools without giving previous information to the boards or the schoolmasters.

Under the system I suggest, the parents of the pupils would be *glad* to pay a trifling schooling-fee when they know that useful subjects are taught to the students by competent persons selected by themselves. To retain the masters special Normal schools on a more extensive scale are necessary. In primary schools the elementary principles of agriculture should be necessarily taught. Reading and writing and the elements of arithmetic are subjects that should be taught thoroughly. In addition to these subjects a very healthy influence might be exerted on the minds of the students, by telling them to read out in a class a popular magazine in simple Hindustani, like the Kasipatrika. This would infuse a love of knowledge into the minds of the students, and give them a vast amount of useful information.

Evidence of J. C. NESFIELD, Esq., M.A., *Inspector of Schools, Oudh.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I served for four years as professor in a mofussil college in Bengal, and for one-and-a-half years as a professor in the Presidency College, Calcutta. I served for nearly two years as Director of Public Instruction in British Burmah and for the three years following as Director of Public Instruction in Oudh. After my return from furlough I served for one-and-a-half years as Principal of Government College, Benares, in North-Western Provinces, and in that station I was a member of the Benares District Educational Committee, the meetings of which I usually attended. I have since been serving for the last three years as Inspector of Schools in Oudh. Before I came out to India I had had some experience of educational work in England, primary as well as high.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think that the extent to which primary education has already been carried is in excess of the requirements of the Native community. It appears to me that mass-education is not, and cannot be, of much use in such a country as this—a conclusion to which I have gradually been driven against all my preconceived notions and entirely against my will.

There are three points of view from which the utility of primary education can be tested:—(1) its effect on the material condition of the masses; (2) its adaptation to the requirements of their social life; and (3) its effects on the characters of the students.

(1) I have been more or less connected with Oudh since the beginning of the year 1874. Great exertions were made by my predecessor, and were continued by myself, to extend primary education. In 1871 the number of village schoolboys on the roll was 23,270. In 1881 it was 46,771, or more than double. Much of this increase was made under my auspices. But what is the result? In spite of all this increase, the state of the people, so far as my observations go, has been getting worse and worse. Education has not raised their condition in any respect or degree, or given them the means of raising it. Field labourers and village artizans are paid in kind, not in cash, and a man can barter his labour quite as easily without arithmetic as with it. Even in towns where labourers and artizans are for the most part paid in cash, the amount that a man can earn seldom equals or exceeds Rs. 4 a month, and a man who is thus living from hand to mouth does not need an elaborate system of arithmetic for keeping his accounts. Education is of little or no protection to the working man against the baniya; for if he is compelled to borrow, however illiterate he may be, he knows what the extent of his liabilities is. If he borrows grain, he knows that he must repay in grain, as soon as the crop is cut, an amount equivalent to that borrowed, and pay half as much again as interest. If he borrows money, he knows that interest is usually charged at 1 anna per rupee; and it needs no elaborate system of arithmetic to show him that on a debt of 5 rupees he would have to pay 5 annas a month. Every Native, whether educated at school or not, knows this much and a good deal more, by natural instinct and by tradition. However perfect a man's knowledge of arithmetic may be, the amount of interest which he can be made to pay does not depend upon the correctness of his calculation, but upon the extent of his necessities and the value of the security that he can give, and so the arithmetic is not of much protection to him in any case. Most of the Natives of this province live in a state of semi-starvation for the greater part of the year. Even in ordinary years, when there has been no unusual scarcity, they have not always so much as one meal a day; and the one meal which they get (if they get it at all) contains a smaller proportion of grain than of mohwa flower, mango-seed, gram-leaf, mustard-leaf, batwa-leaf, simal bud, water-nut, or whatever else in the way of seed, berry, pulp, or leaf they can manage to pick up out of the fields or forest in the different seasons. The grain which they get, small as the proportion is, is only of the coarsest and least nourishing kind. The wheat and fine rice which are produced by their toil seldom or never pass their lips, but are sold for payment of rent or debt, and the only grains that they can retain for themselves are kodo, makara, bajra, juwár, urdi, sánwan, and sáti, or the coarse red rice. It is only a very small percentage of the population (probably less than 15 per cent.) that ever taste the milk of cow or buffalo. The liability to disease appears to be on the increase. For several years past an autumnal fever has raged with virulence for about three months in every district in Oudh. Most of the Natives have not even a coarse blanket with which to cover their bodies in the cold nights of autumn and winter. The want of warm clothing and of wholesome and sufficient food in some cases prolongs the autumnal fever into February or March. By this time cholera and small-pox begin to set in. The first heavy fall of rain in June leads to a fresh outbreak of fever and ague. It is evident that the growth of mental culture among such a people must be preceded by an improvement in their physical condition. Given a sufficient degree of material prosperity, the advancement of knowledge will no doubt re-act as a secondary cause in the advancement of wealth. But where no such prosperity exists, education is powerless to create it. It was not education, but the abolition of the corn laws, the development of new forms of industry and trade, the rise of wages, the fall in the price of food, and emigration to new countries, which raised the condition of the working classes in England. This improvement had taken place long before any attention was paid by statesmen and public-spirited men to the extension of elementary schools, or before any demand for an increase of such schools was expressed by the people. Even now the Act for compulsory attendance presses very hard upon that class, which is too poor to dispense with the small earnings which their children can make; and exemptions have to be made by the local boards.

(2) *The requirements of social life.*—Let us compare the life of a working man in England

with that of his brethren in India. First of all there is the church or chapel which he attends or is expected to attend on Sunday. Without being able to read, he could take no part in public worship, and would be an object of pity or scorn to his neighbours. Then, almost every working man has a Bible or some other book, which he sometimes reads at his leisure at home. Then there is the club or reading-room with the daily newspaper, &c., and he can join this by paying about threepence a week; or, if he is rather better off than the majority, he can have his own weekly newspaper for the same price. Every shop window in his village or town has the name of the owner painted above it, and price lists and advertisements are exhibited on the walls and on the glass panes. Placards relating to sales, lectures, preachers, &c., are not unfrequently to be seen at the street corners and other places. Wherever he goes something readable meets his eye, and not a week or even a day passes but he finds an opportunity of putting to some use the knowledge he acquired at school. When electioneering time comes round, his vote is canvassed, and he has to read and compare the political programmes and professions put forth by the rival candidates. Very often he has friends, or relatives, or children, who are employed in some other part of the country more or less distant, or in the colonies, and letters occasionally pass between them. He generally pays his grocer on Saturday evening, the wage day, and it is useful to him to be able to read the bill before he pays it. In short, to the English working men education (as most persons now admit) is both a private and public necessity—a private necessity, because without it he is utterly helpless and becomes an object of pity or something worse to his neighbours; a public necessity, because without it he cannot discharge his duties as an English citizen. The Government in England has lately recognised this necessity by making attendance at school compulsory on every child of a school-going age; or, in other words, it has resolved to protect its people against ignorance in the same way as it protects them against violence or starvation. Does it follow that because education has happened of late years to become a necessity in England, the same necessity has simultaneously sprung up in India? It appears to be assumed as an axiom that education of an elementary kind is a necessity to the working classes in all parts of the world. It would be well if those who hold this view would point out, by a simple reference to *facts*, and not platitudes, in what the alleged necessity of education to a working man in India consists, what are the requirements with which education supplies him, and what are the advantages or blessings of which the want of education deprives him in the condition in which he now is. His life, as it appears to me, is devoid of everything which could afford scope to the utilisation of knowledge. His religious observances consist in bathing in a river, or in making offerings of ghi and flowers to a stone, or in going a pilgrimage to some shrine or idol, or in presenting gifts to a Brahman, or in performing a sraddha to the souls of ancestors. An illiterate man can discharge these duties quite as efficiently as a learned one. There is a class of men in this country who make it their business to recite *kathas* (extracts from the Puranas) in public; but the audience are not allowed on these occasions to do anything but listen, and a man who cannot read makes as good a listener as a man who can. Probably there is no literary religion in the world which (if we make an exception of its own teachers and expounders, the Brahmans) can so entirely dispense with education among its adherents as Hinduism; and in this respect it stands in marked contrast to Buddhism, Muhammadanism, and Christianity. In Indian shops there is nothing readable that ever meets the eye: the shop-keeper's name and his prices can only be learnt by asking. There are very few householders in India who can afford to buy a newspaper: in towns (as I have been informed by persons who are likely to know) the number does not exceed 5 per cent., and in villages not 1 per cent. But even if the number of newspaper-readers were a good deal larger than it is, it is admitted on all hands that the cheap vernacular press of India is for the most part mischievous, ignorant, and disloyal, and that the less the people allow themselves to be guided by it the better. • Surely it is somewhat premature to think of teaching the art of reading to the masses of this country until it has been ascertained that there is something fit for them to read. In point of fact the only readable matter that meets the villager's eye is an occasional court notice pasted on the trunk of a tree respecting some auction-sale or distraint of property for arrears of rent; and it is only the zamindars, lambardars, and the better class of assamis who are concerned in such matters. In towns there are a few, but only a few, men (and most of these few the domestic servants attached to Europeans' houses) who have occasion to write letters to friends or relatives at a distance: in villages such occasions are so extremely rare as to be not worth considering. The uselessness of education to such people is proved by the fact, of which there is overwhelming evidence in every town or village where a school has been established, that the great majority of our ex-students in less than ten years after leaving school can neither read nor write nor cipher, and that the sharpest-witted amongst them are not able to do more than compose a very simple letter, or decipher some 50 words out of a 100 in a few lines of print. From seeing nothing to read, having no occasion to write, and no accounts to keep, they gradually forget whatever they learnt, and are as ignorant as if they had never been at school. The task of combating ignorance in this country is therefore like that of Sisyphus rolling the stone up the mountain. No sooner has the stone been laboriously pushed up to the top than it immediately begins to descend till it regains the bottom, when the labour has to be commenced anew. No sooner has the son of the soil reached the summit of knowledge which a primary school can give him, than he immediately begins to relapse into ignorance, and the work and money spent on his education have been wasted. No real progress in the spread of knowledge is possible, because whatever has once been gained cannot be retained, but is being perpetually lost. There is no hope that "knowledge will grow from more to more" (to use Tennyson's phrase), so long as the everyday life of the masses remains destitute of everything which can afford scope to the utilisation of knowledge or engage the attention of an educated man.

(3) *Its effect on the character.*—The vernacular education which we give is partly good in its effects and partly evil, but the evil I fear predominates. It makes the boys less clownish in

their manners and more intelligent when spoken to by strangers. On the other hand it has produced two evils: (*a*) it has made them more litigious—that is, less inclined to settle their disputes privately, and more prone to waste their time and money in the atmosphere of the Government courts; and (*b*) it has made them less contented with their lot in life. It might be said with truth that discontent with one's present lot is the first necessary inducement to improving it. But the form which discontent takes in this country is not of a healthy kind; for the Natives of India consider that the only occupation worthy of an educated man is that of a writership in some office, and especially in a Government office. The village school-boy goes back to the plough with the greatest reluctance, and the town school-boy carries the same discontent and inefficiency into his father's workshop. Sometimes these ex-students positively refuse at first to work; and more than once parents have openly expressed their regret that they ever allowed their sons to be inveigled to school. It is not generally known that the education given at our vernacular schools has this effect on the student's character; but it is true, and there is overwhelming evidence to prove it in any village or town where schools have existed. Even the sons of baniyas, if they attend our schools (which is not often), frequently despise the paternal trade, and consider that the education which they have received is too good to be thrown away on keeping a shop-book in bad Kaithi penmanship. I append an extract which I took out of the *Pioneer* last year respecting the "Results of Education" at Talimabad, apparently a village in the North-Western Provinces. This extract entirely bears out my own experience.

RESULTS OF EDUCATION.

To the Editor.

"Sir,—Several eminent authorities have recently insisted upon the importance of education for the masses in India, and it is in this way alone, in Dr. Hunter's opinion, that the people can be brought to understand the necessity of prudential restraints upon marriage. There are, no doubt, many plausible and some sound arguments for the maintenance of national schools; but, as it seems to me, hitherto there has been very little attempt to weigh the results of experience. An Education Department has been in full swing for a quarter of a century. What is the value of its work? There are many sides to the question, and the answer cannot be given in a single sentence. Education may include professional training, useful knowledge, mental culture, and moral discipline. My object at the present moment is merely to suggest reflections upon one of its many aspects. The other day I visited a very satisfactory (?) specimen of a village school at Talimabad, a prosperous place, containing some five hundred families, half agricultural, and the rest mostly small shop-keepers and artizans. There were a hundred boys in the school, and their progress in reading, writing, and arithmetic was all that could be desired. I asked the schoolmaster what became of the boys after leaving school. He mentioned half-a-dozen who had got employment as mohurrirs or otherwise. In the past year twenty had completed their education. Of these four or five were helping their fathers in business, and the rest were living at home in idleness, waiting for something to turn up. Soon afterwards the tahsildar came to call upon me. I described what I had heard at Talimabad and asked his opinion. He was quite sure that boys who had been through the school course would not condescend to get their living by manual labour, and also that only a few could expect to get employment in which their literary acquirements might be turned to account. And what becomes of the rest? Tahsildar (airily)—'Bas; kharab ho jate hain.' 'Surely,' I said, 'this is a very disappointing and unhappy result of education if three-fourths of the scholars are ruined by it." The tahsildar shrugged his shoulders and remained silent. As an official he was bound to promote education. He was not responsible for the consequences, and did not care much what they might be. However, there is reason to hope that most of these unfortunate youths get upon their legs again. The chief cause for regret in their case is the little good they seem to get from their education. In after-life they make no more use of their literary attainments than among ourselves a busy doctor or lawyer does of such an accomplishment as playing the piano. Still the tahsildar's view of the matter is one that should not be overlooked, and in this connection I think some of your readers may find the following passage worth perusal. It is from a letter addressed by the great Lord Bacon to James I respecting the proposed foundation of a school and hospital at Charter House:—

'Concerning the advancement of learning, I do subscribe to the opinion of one of the wisest and the greatest men of your kingdom, that for grammar schools there are already too many, and therefore no providence to add where there is excess; for the great number of schools which are in your Highness's realm doth cause a want and likewise an overthrow, both of them inconvenient and one of them dangerous; for by means thereof they find want in the country and towns both of servants for husbandry and apprentices for trade; and, on the other side, there being more scholars bred than the State can prefer and employ, and the active part of that life not bearing a proportion to the preparation, it must needs fall out that many persons will be bred unfit for other vocations, and unprofitable for that in which they were bred up, which fills the realm full of indigent, idle, and wanton people, which are but *materia rerum novarum*.'"

England in the time of James I was more advanced politically, socially, and industrially than India is at the present time; and the extension of education in this country in excess of the requirements of the people is producing results very similar to those which struck the observing eye of Lord Bacon.

Major Grigg, once Assistant Commissioner in the Rae Bareli district, Oudh, and now Officiating Deputy Commissioner of Pertabgarh, has favoured me with the following account of a case which came within his own experience. I quote his letter, No. 1072, dated 25th May, *in extenso*:—

"I have much pleasure in (so far as I can recall the circumstances you allude to) complying with the request contained in your letter No. 416, dated 20th May.

"In August 1878 I was deputed to report on the state of rice cultivation in the Rae Bareli district. A copious downpour had led to the closing of the famine relief works, and it was deemed necessary to ascertain how far the cultivators had taken advantage of the rains to sow their lands.

"Bachrawan being one of the largest rice-producing tracts in the district, my enquiry commenced there. The cultivators are principally Kunbis, and when the seasons are favourable, some of the finest crops in the district are to be met with in its neighbourhood. It was at a village not far from Bachrawan that the circumstances you allude to occurred.

"When examining the area under rice, I noticed that some fields favourably circumstanced for being planted were lying fallow, and on enquiring to whom they belonged, I was informed to a petty Kunbi proprietor. A few minutes afterwards the owner (a young man of 20 or 21) of these fields appeared and at once commenced enquiring when the railway (at that time projected between Rae Bareli and Lucknow) would be commenced; that he was desirous of an appointment as muharrir of coolies, having been employed in that capacity in the famine relief work near his village. On my telling him that there was not much prospect of the railway being constructed now, and that he had much better turn his hand to tilling his own lands, he replied: 'Oh, no, I am educated; I can read and write Urdu. I cannot plough now.' After a few questions I ascertained that this young man's father and his ancestors had been cultivators and well-to-do, but that after succeeding to the property this youth had been obliged to mortgage it to obtain the wherewithal to pay the labourers employed to till the ancestral lands.

"It struck me at the time that it had been far better had the youth never seen the inside of the Bachrawan Vernacular School, where I think he told me he had been educated."

In Bahraich I was once present at a large gathering of students from primary schools, and

I heard the address made to them by the Deputy Commissioner. He commenced his speech by asking them why they came to school at all. Fifty voices answered at once—"*Naukri ke waste.*" He then asked, "What *naukri?*" and the answer immediately was, "*Sarkari.*" He then made a speech in which he tried to convince them that the main end of education was not to train them for Government or any other service, but to make them better men and more fitted for the work of life in the lot in which they were born. The desire to obtain *naukri*, and thus to escape from the paternal plough or workshop, is almost universal among our vernacular students. If a proclamation were issued by Government, and a copy sent to every village or vernacular school, impressing upon the students the fact that the primary schools established for their benefit are not intended to provide them with *naukri*, and that those who aspire to it are almost certain to be disappointed, I believe that the effect of such an announcement would be to deplete our schoolhouses within a month of a considerable proportion of students. The people cannot be brought to see that education will make them better men and more fitted for the pursuit of their hereditary callings; and I am compelled to admit that, considering the depressed and miserable condition in which they live, and the almost total absence of opportunities for utilising the knowledge they might acquire, I think that in the main they are right.

Our vernacular education has totally failed to make the students more truthful than their uneducated neighbours, and I almost fear that it has made them more cunning and deceitful. The Readers that we teach abound in moral and prudential maxims; but in the absence of a strong public opinion condemnatory of falsehood, such maxims pass through their ears like water through a sieve; and the example of teachers who can scarcely be prevented from keeping fictitious registers of attendance is not edifying to the pupils about whose attendance so many falsehoods are being perpetually told. School discipline produces, or is intended to produce, habits of punctuality and regular attention to work. But no such discipline can be enforced in our village schools. There are no clocks and no school bells; a boy drops in whenever he can; his house may be at a distance of two or three miles, and in the afternoon he may be required at home, and so leave school long before the day's work is finished. Latterly an attempt has been made to instil sounder notions of sanitation into the minds of the people by having a "sanitary primer" taught in the curriculum. This is an excellent object; but though I would continue to persevere in the plan, I am not hopeful of its success. As moral precepts have failed thus far to produce habits of truthfulness, so sanitary precepts may long fail to produce healthier habits of living.

The answer which I have given to question 2 contains the record of my personal experiences in Oudh. I believe, however, from what I have learnt from Natives who have lived in the North-Western Provinces, that my remarks are almost equally applicable to the older province.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Within my experience it is not at all sought for, in the sense intended by the question, by the people in general. Frequently in my tours through districts I have had written applications put into my hand by some zamindars, lambardars, or others, asking for the establishment of a school. But I have never once been met by a low-caste man or body of men making a similar request by word of mouth. It is a matter of importance to zamindars, lambardars, pattidars, and others, to be able to read and write leases, keep accounts of collections or arrears of rent, and make out the sense of notices received from the courts of the tahsil or district. Such men sometimes keep private tutors (maulvis or gurus) to impart instruction to their sons and to help them in the management of their business. But the entertainment of a private tutor comes rather expensive, and hence they almost always prefer to have their sons and relatives educated at Government expense. If, therefore, no Government school happens to be within easy reach, they apply to have one established. Such applications are not attended to either by myself or by district authorities, unless a sufficient attendance (say of 25 or 30 students a day) is guaranteed; and this guarantee is generally given. The sons of those men who are especially interested in the establishment of the school would perhaps make up 10 students; and there might be a few more, sons of Brahmans and other literary castes, who are not unwilling to accept education at the expense of Government. The other students who combine to make up the quorum do not, as a rule, attend voluntarily, but are pressed to do so by their more influential neighbours. If (as is sometimes the case) the attendance of such students is voluntary, it is only because (as I have already shown) they have an idea that the *Sarkari madrassa* may by some happy stroke of fortune be the means of enabling them to escape from their hereditary callings and procure them a Government appointment.

The best proof that our primary education is not generally sought for is the extraordinary difficulty that we experience in keeping up the attendance. The desire for education does not grow with its growth, but, on the contrary, declines in many instances where it might be expected to spread. When a village gets tired of its school (or, as I interpret it, when the sons of the chief residents have learnt all they can get and have no further use of it), the attendance dwindles down to nothing and the school staff has to be transferred to another village. Perhaps after another ten years (when there are new children of zamindars, &c., requiring to be educated), a fresh application comes in, and the school is again re-opened in its old quarters. Such transfers of schools are occasionally taking place in all but the larger villages, and we find it impossible to prevent their occurrence. Even in the larger villages I am sometimes compelled (very reluctantly) to ask the Deputy Commissioner to take steps, through his tahsildars, thanadars, &c., to procure a better attendance. Such attendance is, of course, only half voluntary, but pressure of this kind becomes at times indispensable. I have known instances in which the best village schools, after a long and prosperous

career, inevitably tend to decline; and no pressure from without, no changing of teachers, no inducements of any kind, are able to preserve them from the neglect and indifference of the inhabitants. Another significant fact worth mentioning is this: it is found to be easier to keep up attendance in districts where schools have been more recently established than in those districts where the novelty has worn off and has been succeeded by disappointment. It will be easier to answer this question by first pointing out what are the classes which especially value education in some form or other, and then giving the rasons why all castes and classes other than these care little or nothing about it. In India education is invariably sought for from one or other of these two reasons: either because it is necessary to the practice of the hereditary calling in which a youth may happen to be born, or because it is necessary to the study and practice of religion. In all countries these two motives, worldly interests and piety, are prominent among several others more or less powerful. In this part of India they are, I am persuaded, the only two motives that exist, and I feel sure that the problem of vernacular education would be better understood if this fact were recognised and borne in mind. The only Hindu caste, then, who value education in some form or other are Baniyas, Kshattris, Brahmans, and Kayasths, and to some extent Chattris. Baniyas and Kshattris value it because without it they could not carry on their business as traders, bankers, and money-lenders. Brahmans value it because without studying their particular books they cannot become purohits (family priests), kathaks (reciters of Purans), or Jyotishis (astrologers and fortune-tellers). Kayasths value it because the hereditary tradition of this caste makes them aspire to become writers, muharrirs, patwaris, muhktars, &c. The only other Hindu caste which can be said to attach some degree of value to education are Chattris, and they value it because, as land-owners, it helps them in the management of their estates, and because they are glad to read the Rámáyana at their homes, if they can. Among Muhammadans the demand for education is limited to those men who are by profession muharrirs, hakims, maulvis, or religious teachers. Thus, in every instance that can be named it is either religion or the demands of the hereditary calling which acts as the leading motive for attending school, and it is only those castes and classes upon whom one or both of these motives operate that attach any value at all to education. The said castes and classes had established schools of their own several centuries before the Government came into the field as an educating agency. These are the indigenous schools. Baniyas, Kshatris, and Kayasths of a certain class had established their Kaithi and Mahájani schools; Brahmans their Sanskrit schools; Kayasths of another class and Muhammadans their maktabs or Perso-Arabic schools. These indigenous schools are still sometimes preferred to the Government ones; for otherwise they would have died out altogether before now in this province. Generally, however, the Government offer of education is accepted, and this, not because the Government system is preferred to the indigenous, but because the education at a Government school is given almost entirely at Government expense, whereas the indigenous education is more costly and is given entirely at the expense of those who patronise it. As a rule, the Government curriculum is not so much liked as the indigenous. Baniyas and Kshatris would like more Kaithi, Brahmans more Sanskrit, Muhammadans and Kayasths more Persian, and Muhammadans of a certain class more Arabic, and all would like less history, less geography, and less arithmetic. On the whole, however, the Government schools, being better managed, costing less, and having the prestige of the Government name, are generally preferred to the indigenous schools by all the classes named above except Baniyas, who still for the most part prefer their own Kaithi schools. The castes and classes named are the only portion of the Indian population, whether Hindu or Muhammadan, whose attachment to education is genuine and sincere. All the other castes and classes attend the Government schools either by compulsion or by an illusion. Sometimes, as I stated a short time ago, they are pressed to attend by their more influential neighbours (or by the local official), so as to make good the guarantee of attendance, without which a Government school could not be opened or maintained; and sometimes they attend of their own accord in the hope that, after leaving the Government school, they may get a Government appointment. Were it not for the pressure exercised by neighbours, officials, and teachers, and for the illusory notion entertained by the students—a notion in which every one concerned takes good care not to undeceive them,—I believe that all the low and mixed castes would stand aloof from our schools. Their attachment to them, if it can be called by such a name, is neither sincere nor deep-seated, and their attendance, as the statistics show, is precarious and temporary. Education is not valued, because it is of no use to them in the practice of their hereditary callings; and to suppose that they can desire knowledge for its own sake, and apart from the vain hope of rising above their lot, is inconceivable. The parents cannot afford to sacrifice for the sake of a primary education the petty earnings which their children can sometimes make in the fields or bazars; and the children themselves are much too ill fed in body to feel any anxiety about food to the mind. These low and mixed castes have been illiterate from the beginning of their existence, and until some radical improvement takes place in their condition, and until the requirements of native life become very different from what they are, I think they are destined to remain so. These castes constitute the great bulk of the Indian population. The demand for primary education in this country is therefore (as I think) very limited. It is limited, in fact, to a certain class of Muhammadans and to the four or five Hindu castes which stand at the upper grade of the social scale, and even among these there is a considerable proportion who have from time immemorial sunk to the level of Sudras, and who as labourers, coolies, or petty tenants have as little desire or need for education as low-caste men.

The only classes or castes who are ever excluded (and even these not at ways) by other castes are mehters and beef-butchers. The latter are odious to Hindus as the slaughterers of the sacred cow. The former are repulsive to Hindus and Muhammadans alike. All other low-caste Hindus, as pasis, chamars, &c., are allowed perfectly free access to Government schools. We have even had pasi and kurmi schoolmasters. There is a much greater mixture of ranks and classes in the schools of India, or at least in those of Oudh, than there is in the schools of our own country.

The influential classes are altogether indifferent to the project; or rather it would be more correct to say that the idea of extending education to those castes and classes which have never been accustomed to have it is altogether foreign to their minds. It is only about 30 years ago that the idea of general education began to enter the minds of English statesmen, and only then because the improved condition of the English masses and the requirements of their social and political life had become such as to afford scope for the almost universal acquisition and utilisation of elementary or higher knowledge. If Natives of influence sometimes talk about the duty of educating the masses in their own country, I think it is only because they have borrowed the idea from ourselves. The Maharaja of Balrampur, in the Gonda district, once established ten village schools on his estates, but he closed them after three or four years. The taluqdar of Baragaon, in the Sitapur district (the late Mirza Abbas Beg), once aided in the support of a large vernacular school at that place, but he withdrew his aid, as he officially informed me, on discovering that most of the ex-students, who had attended the school for several years, had forgotten what they learnt a few years after leaving. These are the only vernacular schools within my knowledge that have ever been established in Oudh by private and non-missionary enterprise.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are three kinds of indigenous schools in Oudh: (1) maktabs or Perso-Arabic schools; (2) Sanskrit schools; (3) Kaithi schools. The distinction which has been drawn between Hindu and Muhammadan schools is one which cannot be maintained. Maktabs are partly Hindu and partly Muhammadan. Sanskrit schools alone are purely Hindu. Kaithi schools, though chiefly Hindu, are attended by Muhammadans to the extent of about one-third of the students. An enquiry which I made as Director of Public Instruction in Oudh in 1874 showed that there were at that time 602 maktabs teaching 2,973 students, 63 Sanskrit schools teaching 506 students, and 91 Kaithi schools teaching 859 students. Probably a good many more than 91 Kaithi schools would be found in existence in the rainy season. My enquiry was made during the dry months of 1874, when Kaithi schools dry up like the earth and re-open with the return of the rains. Among the list of maktabs I did not include those of the high or superior grade which teach such advanced subjects as logic, physiology, law, tradition, philosophy, &c.; for the enquiry was confined to those schools which it was thought might be utilized for the extension of primary education among the masses. The results of the enquiry have been given at length in an appendix to the Oudh Educational Report for 1874-75.

All the evidence which I was able at that time to collect went to prove that they are not at all a relic of a decayed village system; that they are of an intensely exclusive character; that they exist for the most part in towns and not in isolated villages, and are for the rich rather than the poor. The testimony given by the Hindus themselves in their own literature shows very plainly, I think, that no such thing as a system of village schools could have existed in ancient India. The author of the Institutes of Manu very distinctly lays down the principle that none but the twice-born castes are to be allowed the privilege of education, and the instruction of Sudras and the mixed castes is strictly prohibited. He laments, too, in several places that even among Brahmans, and much more among the lower twice-born castes, there is a perpetual tendency to become degraded to the rank of Sudras. This tendency has been prevailing, and in fact increasing, from Manu's time till now. The Sudras or mixed castes are as illiterate now as they were then, and the indigenous schools seldom or never admit them.

(*a*) In maktabs the instruction is sometimes purely religious, consisting in nothing else than teaching the pupils to repeat the Kurán by heart. In 1874 there were 39 such maktabs with 225 students or rather rote-learners. This gives about five rote-learners per school.

(*b*) The other maktabs teach Persian only, or Persian with the Kurán and Arabic. After about ten years' work, a student, if he is attentive and if his teacher happens to be competent, turns out a very fair Persian scholar, which indirectly makes him a good Urdu scholar also. Penmanship is taught fairly in some schools, but neglected in others. Arithmetic is taught in none. In 1874 there were 563 secular or semi-secular maktabs with 2,748 students, or about five students per maktab.

(*c*) The Sanskrit schools teach nothing whatever but Sanskrit; and the books or subjects taught are *Karam Kand* (the Book of Ceremonies), *Vaykaran*, one or more *Purans*, and *Jyotish*. The students are mere rote-learners, as in the Kuráni maktabs.

(*d*) The Kaithi schools teach nothing but Kaithi-writing and bazaar arithmetic. They never teach Nagri-writing or Nagri-reading.

No registers are kept; there is no arrangement of the students into classes, and there are no separate school-houses. As each kind of school never teaches more than one subject, no regular curriculum is drawn up for guidance. No two students read together. A teacher beats a pupil sometimes if he is not afraid of offending the boy's father.

In 1874, out of a total of 563 maktabs, no less than 503 (educating 2,251 students) were not schools at all in the propor sense of the term, but merely private family tutorships. The maulvi was simply a family tutor, paid from Rs. 2 to Rs. 8 or more per mensem, with free board and lodging, and employed to teach the sons or rela-

tives of the master of the house, and to help him in the management of the State. Such a man, as a matter of course, receives no fees, unless the employer may happen to allow him to take in one or two outside pupils, from whom he would receive a fee varying with the parents' means. The fee is seldom or never less than 2 annas a month, and sometimes comes to 8 or 12 annas.

In the same way, among the Kaithi schools, out of the 91 found in existence in 1874, no less than 41 turned out to be merely family tutorships like the preceding.

The Sanskrit schools take no fees: on the contrary, they give fees (or their equivalent in board and lodging) to the students.

The purely religious, or Kuráni, maktábs feed their pupils in the same way as the Sanskrit schools do.

When all these deductions have been made, there remain (or rather remained in 1874) only 60 independent secular maktabs and only 50 independent Kaithi schools, the teachers of which received fees from the students and made their livelihood out of what they could make them pay. The fees varied greatly in amount, from 1 or 2 annas a month to 6 or 8. Sometimes the teacher was rewarded, not by fees in cash, but by presents in grain.

Maktabs of all kinds are presided over by maulvis, Sanskrit schools by pandits, and Kaithi schools by gurus. They are almost always elderly men, and their qualifications never extend beyond the subjects which they teach, and these have been already described.

Assuming that the indigenous schools still are what I found them to be in 1874, they cannot, in my opinion, be utilised at all for the purpose proposed, if by *national* education is meant *general*, inclusive of all ranks and exclusive of none. They are intensely denominational, sectarian, and unnational, and in this respect they stand at the opposite pole to Government schools and to the object for which Government schools have been established. The Kuráni maktabs are strictly confined to that class of Muhammadans which has selected a religious life. The secular maktabs are strictly confined to those Muhammadans and Kayasths who aspire to becoming muharrirs, muktars, maulvis, hakims, &c. The Sanskrit schools are strictly confined to that class of Brahmans who desire to become family priests, reciters of Puranas, or astrologers and fortune-tellers. The Kaithi schools are almost entirely confined to traders and money-lenders, whether Hindu or Muhammadan: they are occasionally attended by low-caste men, such as dhobis and khatiks, who are servants at European houses, and who find it useful to be able to scribble a few words and figures in Kaithi for keeping accounts of linen and poultry; but the presence of such students is rare and a thing of recent date. The objects for which indigenous schools have come into existence are indicated by the classes and castes who attend them and by the curriculum which is taught, and they bear out the conclusion expressed above (under the second part of question 3) that the only two motives for which vernacular education is sought for in this part of India are religion and the demands of the hereditary calling. The secular indigenous schools—that is, all those which are not purely religious—might be correctly termed special or professional. Indeed, no other name could be correctly applied to them, for their sole aim is to prepare the pupil for some specified trade or calling—not to educate his faculties or give him a general training, as is the aim of Government schools; and any study not directly conducive to this aim is kept carefully out of sight as irrelevant and obstructive. It is, I think, vain to expect that the cause of "national education" can be furthered by such an exclusive and narrow agency. Moreover, I have shown that almost all the teachers at the so-called maktabs are merely family tutors, and not schoolmasters at all in the proper sense of the term: and the State can no more interfere with a man's family tutor than it can with his cook or any other domestic retainer. Even if the employer might sometimes give his consent to Government interference, I do not believe that the plan would work smoothly, for no man can serve two masters. Moreover, I think it is probable that most of these private tutors would refuse State aid if it were offered; for, if they receive State aid, they know that they will be expected to work harder, and it is not at all to their interest to get the sons of their employers educated too fast.

No arrangements have ever been made in Oudh for training or providing masters in indigenous schools. The men who keep schools of their own and depend upon the fees of their students might perhaps consent in some cases to receive Government money. But it would be altogether beyond their power to alter their method of teaching, or to teach any subjects beyond what they are teaching at present, until they have undergone a regular system of training at a Government Normal school. The best of the maktab teachers and Kaithi men were taken up by the Educational Department some 10 or 15 years ago, when village schools were first started. It was found that they could not by any means teach the Government curriculum till they had had a year's training at the Normal school. Even then they had not the same capacity for grasping the new subjects as younger minds. At the present day these men are among the least efficient of our village teachers. They are respected on account of their age and rank, but they are not as well up in our school subjects as they should be.

As to the Kuráni and Sanskrit schools, it is of course impossible to suppose that the teachers would ever consent to changing their system for the sake of a State grant. We might as well expect them to change their religion or their caste. They are unalterably persuaded of the infinite superiority of their own wisdom to that possessed by Europeans or any other races of infidels and out-castes.

The grant-in-aid system has never been applied to indigenous schools in this province. Some project of the kind was proposed by the late Mr. Handford, Director of Public Instruction in Oudh, in 1866, but it was disallowed by the then Chief Commissioner, Sir John Strachey. A second project was proposed in 1873 by Mr. Colin Browning, late Director in Oudh, but was disallowed by Sir George Couper on the strength of my report in 1874.

If it is considered desirable to extend primary education as widely as possible to all classes and castes, low and high alike, then the Government schools are doing the work much better than the indigenous schools could, in my opinion, ever be made to do it: for the former admit low-caste pupils as well as high-caste ones, whereas the

latter do not. The Natives are impressed with the idea that all castes and classes are regarded as equal in the eye of the British Government, and this impression has from the first imparted to Government schools a character which their own indigenous schools have never been able and have never sought to acquire. The high rate of fee charged at indigenous self-supporting schools would in itself be a barrier to the attendance of low-caste pupils, even if they were encouraged to attend them, which is not the case.

It appears to me, however, as I have already shown, that to teach reading, &c., to classes and castes who will never have anything to read, and who are therefore certain to forget whatever they learn, is useless, and that the indigenous schools, which have grown up spontaneously among the people, are the best indication we could have as to the extent to which primary education can be usefully carried in this country. The only two kinds of indigenous schools that it might have been possible to aid or examine are the independent Kaithi schools and the independent secular maktabs, the teachers at both of which depend upon the fees which they can collect. If some well-considered scheme had been devised (before the best of these schools had either been weakened by Government schools or absorbed altogether), by which arithmetic might have been taught at the maktabs and an improved method of reading and writing introduced into the Kaithi schools, some good might have been done, and if the plan had answered, the establishment of most of the Government primary schools that now exist would have been unnecessary. One or two good Government schools in each tahsil for training patwaris, &c., and a system for aiding and improving the independent maktabs and Kaithi schools, would, in my opinion, have satisfied the requirements of the State and the wants of the Native community in their present condition. The best indigenous schools have, however, been absorbed long ago by the Educational Department, or have been so irretrievably weakened that, unless the Government schools are abolished to make room for them, I think it is now too late to talk of aiding or improving them. They have been superseded beyond recovery, as I think, by the Government system.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—As I have already stated, almost all the so-called indigenous schools are nothing more or less than private family tutorships for purposes of home instruction. The statistics which I collected in 1874 showed that out of 563 so-called maktabs, all but 60 were merely family tutorships. All such tutors are maulvis—that is, men who can only teach Persian literature, with or without Arabic in addition. But some of the richer men are now beginning to select family tutors from the ex-students of Government Anglo-vernacular schools. They have begun to prefer men who can teach English, as well as Urdu and Persian. Rs. 12 per mensem is about the lowest pay they can offer, and hence the practice of employing such tutors is limited to the rich, and is never likely to be of wide extent. An English-teaching tutor, though this particular type of tutor is of recent date, is just as much entitled to be called the teacher of an indigenous school as any maulvi or guru similarly engaged for family teaching. His position is precisely the same as theirs, and his school, if it can be called one, is quite as long-lived, or rather quite as short-lived, as most of the so-called indigenous schools in this part of India. Substitute English for Persian, and there is not the slightest difference between the two cases.

I do not know of a single well-authenticated instance of a boy, whose education was *exclusively* domestic, passing an examination that qualified him for the public service. In every case which I have heard of it has turned out that he had been partially or mostly educated at some Government or aided school. Private tutors are employed either for preparing boys of a tender age for the zila and tahsili school, or for coaching a boy of 17 or 18, who has left the Government school, for some public examination. The intermediate education is seldom given at home.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There is no private agency of any kind whatever, to the best of my knowledge, on which the Government could rely. The indigenous schools so called are urban rather than rural, private rather than public, and for the rich rather than for the poor.

The only private agencies that exist in Oudh besides the maktabs, &c., are the Church Mission (English) and the Methodist Episcopalian (American). The latter society is the most active of the two. But the primary schools which they maintain, with or without aid from the State, are miserably inefficient in secular subjects. The Native pastors appointed to look after them pay little attention to anything but the religious instruction.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—In my opinion there should be no committees at all for the purpose named. A committee may be a very useful agency for getting up some special project, or for carrying out some work which is not of a constant nature, and in which the co-operation of several persons is indispensable, as, for example, for collecting funds for the erection of a public hospital. But it seems to me that committees impede rather than promote the discharge of business which is of a constant nature and which admits of being done by a single man; and hence they are not required for the management of the routine business of the Educational Department.

In this department, as in every other, there is a graduated scale of authority, by which each individual officer is held responsible within his own sphere to his immediate superior; and I see no more reason why committees should be appointed to control schoolmasters or Deputy Inspectors of Schools than that they should be appointed to control tahsildars, or munsifs, or treasury clerks, or opium assistants, or police constables.

It appears to me, too, that committees of the stamp which have been called into existence of late years are more unsuitable to this country than to any other in the world. In India, so far as I can see, public spirit shows itself in two, and only two, forms: (1) men of the same caste, trade, or creed will co-operate together for the furtherance of any object in which the interests of the said caste, trade, or creed are especially concerned; (2) men of different castes or creeds, but of the same department, will readily co-operate with each other in all matters affecting the interests and efficiency of the said department and its duties to the public. Outside of these two grooves the people of India have no power of combining for a common end; and, considering the peculiarities of the caste system in this country, no one can blame them. Now, the committees which have been established of late years are made up of all castes and classes of Indian society; they are upon the English, and not upon the Indian model; they make no appeal to public spirit in either of the two forms natural to the Indian character; and this, in my opinion, is the chief reason why, wherever and whenever they have been tried, they have shown such an utter incapacity for action, and have failed to exhibit any signs of life except what has been put into them by official control and direction.

The history of district school committees in the North-Western Provinces verifies, as I think, the above conclusions. These committees were invested with their present powers of control over halkabandi or village schools in 1870 (*vide* G.O. No. 3481, dated 6th August, 1870). As at first constituted, they were intended to be *bona-fide* self-governing bodies, as free to act on their own impulse as the English School Boards; and hence in the early stages of the experiment the secretaries and presidents appointed were not Government officials. The scheme was a liberal one, but it failed. It was found impossible to get the work done by private, non-official agencies; and so it gradually became a rule that the Magistrate and Collector of the district should be the president of each committee, and one of his covenanted assistants the secretary. Thus, the plan for establishing non-official self-governing committees in this country had no other result than the transfer of the management of village schools from the Inspector and the Deputy Inspector to the district staff and their subordinate revenue officials.

The leading principle of the new arrangement was that "halkabandi schools are under the control of the committee *economically*, while the Inspector has charge of their *tuitional* status" (*vide* Rule 12 of the Rules of 1870). If, however, we compare the economic results of departmental management in the North-Western Provinces, so far as the statistics are available, with those of committee management, there is nothing to show that the cause of village education has been promoted by the transfer. I propose to take the statistics of the four years preceding 1870-71 and compare them with those of the four years following 1872-73: for I omit the three years intervening between April 1870 and April 1873, because this period should be considered as transitional, and therefore unfit to be used in the comparison. The comparison cannot be carried beyond the close of the year 1876-77 for two reasons: (*a*) the year 1877-78 was one of drought and famine, and the attendance at village schools was, therefore, exceptionally small; (*b*) in the year 1878-79 the new forms of educational returns came into force, and the statistics of village schools were thenceforth mixed up with those of pargana and tahsíli schools—

Table I.—Departmental Management from 1866-67 to 1869-70.

Year.	Number of Halkabandi Schools.	Average Daily Attendance.	Total Cost of all the Halkabandi Schools in N.-W. P.	Reference to N.-W. P. Reports.	Cost per Pupil.
			Rs.	Page	Rs. A. P.
1866-67 . . .	3,202	84,104	2,35,050	80 A.	2 12 9
1867-68 . . .	3,082	79,404	2,76,871	102, Pt. II.	3 7 9
1868-69 . . .	3,034	79,252	2,79,308	92, „	3 8 4
1869-70 . . .	3,030	82,695	2,82,964	56, „	3 6 9
Average per year	3,087	81,364	2,68,548	...	3 4 11

Table II.—Committee Management from 1873-74 to 1876-77.

Year.	Total Number of Halkabandi Schools.	Average Daily Attendance.	Total Cost of all the Halkabandi Schools in N.-W. P.	Reference to N.-W. P. Reports.	Cost per Pupil.
			Rs.	Page.	Rs. A. P.
	225	9,127	31,875	36, Pt. I	
1873-74 . . .	3,539	98,539	3,33,826	48, „	
	3,764	1,07,666	3,65,701	...	3 6 4
				Page	
1874-75 . . .	4,025	1,09,092	3,98,637	42, Pt. II.	3 10 7
1875-76 . . .	3,974	1,10,474	4,16,075	42A.	3 12 3
1876-77 . . .	3,981	1,08,368	4,33,045	26A.	3 15 11
Average per year	3,936	1,08,900	4,03,614	...	3 11 3

In both of these tables the entries relating to "cost per pupil" in column 6 do not coincide in all cases with the entries made under the same head in the printed annual reports referred to. I discovered that in the year 1866-67 the cost per pupil had been calculated on the average daily attendance; that in the four years following it was calculated on the average monthly enrolment; that in the year 1874-75 it was calculated on the average daily attendance; that in the year 1875-76 it was again calculated on the average monthly enrolment; and that in the year 1876-77 it was again calculated on the average daily attendance. In order, therefore, to make the comparison just, I have recalculated the average cost per pupil for all the years concerned on one uniform basis, namely, that of the average daily attendance, as shown in the two tables above. Let us now see what the comparison proves. Table I shows that the average cost per pupil under departmental management was Rs. 3-4-11, and Table II that the average cost under committee management was Rs. 3-11-3. The difference amounts to annas 6-4. The disparity of cost is enormous. In the four years extending from the beginning of 1873-74 to the close of 1876-77 the total number of halkabandi students in daily attendance was 435,600, and the total expenditure on the education of these students was Rs. 16,14,458. If these 435,600 students had been educated at the departmental rate, the total expenditure on their education would have been Rs. 14,40,656, which is less by Rs. 1,73,820, than what was actually expended on them at the committee or non-departmental rate. This sum, Rs. 1,73,820, represents, therefore, the cost which the North-Western Provinces Government paid

(in the four years under review) for having its village schools managed by committees instead of leaving them to be managed, as before, by the Education Department. The average loss to Government per annum was thus about Rs. 40,000, or rather more.

In oudh the entire management of village schools has all along rested, and still rests, with the educational authorities, and no power whatever has been vested in committees,[1] although district officers in Oudh have co-operated quite as much as they have in North-Western Provinces. We will now, therefore, take the year 1877-78, the first year in which the statistics of the Oudh and North-Western Provinces schools were published together in one and the same volume. Turning to pages 92 and 93 of the Annual Report for 1877-78, it will be seen that the cost per pupil at halkabandi schools in North-Western Provinces was Rs. 3-15-2, and in Oudh Rs. 3-1-5—a difference of no less than annas 13-9. In that year the average daily attendance of halkabandi students in North-Western Provinces amounted to Rs. 1,08,361. If these students have been educated at the Oudh or departmental rate, the total expenditure on their education would have been less than it was by Rs. 93,133.

I regret that it is not possible (owing to the change in the forms of educational returns) to extend the comparison over the years subsequent to 1877-78 up to April 1882. But if we are entitled to assume, as I think we are, that the committee rate of management has continued to exceed the departmental rate by annas 6-4 per pupil, then for the eight years which have passed since the beginning of 1873-74, the Government of the North-Western Provinces has paid at least Rs. 3,20,000 more than it need have done, and in fact would have done, if the management of village schools had not been transferred from the Educational Department to district committees.

The figures given in Table II, in the last column, show that the cost per pupil under committee management was not stationary during the four years under reference, but went on continually rising at the rate of 2 or 3 annas each year. I have read through all the reports by district school committees not only for the four years in question, but also for the years which have passed since, and through all this writing I cannot find the slightest hint or intimation that steps were being taken to arrest this upward tendency of cost, or that the committees were even aware of its existence. Possibly this upward tendency has never yet been arrested; and if so, the cost which the Government of the North-Western Provinces has incurred by the transfer of management must by this time have considerably exceeded the sum of Rs. 3,20,000.

There is nothing whatever to show that this increasing cost has been accompanied by any improvement in the educational results. It has been frequently asserted that the village schools have profited by the transfer of management from the Educational Inspector to the revenue official: but assertions of this kind, unless they are supported by proof cannot carry any weight, and proofs appear to be entirely wanting. The reports made by the Divisional Inspectors for the last three or four years do not at all convey the impression that the halkabandi schools have evinced any marked improvement; and the reports made by the Committees themselves do not, as a general rule, give a favourable account of the schools under their charge. In the Annual Reports of the Director for the years 1874-75, 1875-76, and 1876-77 (but not the years previous or since), there are definite statistics to refer to. In these reports village schools are returned as "efficient" or "inefficient." Now, in the year 1874-75 the number of inefficient schools is shown as 67·9 per cent. of the total; in the year 1875-76 as 70·7 per cent.; and in the year 1876-77 as 69·5 per cent. The changes from year to year are very slight; but such as they are, they indicate an increased percentage on the side of inefficiency rather than on that of efficiency. In any case, there is nothing to show that the increased cost per pupil of annas 6-4 (which in the three years under reference come to about Rs. 1,20,000) was followed by any improvement in the educational results. Unless the printed statistics are absolutely worthless, this is the inevitable conclusion to be drawn.

Another loss, however, has been incurred which cannot be estimated in rupees. All time given by district officers to the routine duties of school management represents an equivalent amount of time withdrawn from district work. And, again, the time which the educational authorities could and would have given to school management, had they been allowed, represents so much waste of power which might have been utilised in the service of the State.

The following are the chief evils which appear to me to be inherent in the committee system: (1) It transfers the responsibility of keeping up the attendance from the schoolmaster to the district official. Official pressure is, to my mind, the very worst means that could be used for promoting popular education. It is the incapacity of the Education Department to exercise any such pressure, or to rely upon any force but that of persuasion and good-will, which makes the said department the best instrument that could be used for promoting the cause. As long as the management of village schools rests with their own Inspector and Deputy Inspector, the attendance is the result of departmental energy and tact, and not of official instigation or pressure. But, as soon as the responsibility is transferred to the district official, much of the attendance becomes compulsory; and schoolmasters are placed under the temptation—a temptation to which they not unfrequently yield—of relying upon the assistance of the nearest tahsildar or other official for collecting students rather than upon the attractiveness of their own teaching. In the reports by district school committees (printed in the Director's annual reports) frequent allusions are made to the action or inaction of tahsildars in collecting pupils; and, though activity is the only thing commended, I think that inactivity in this case is the more masterly attitude of the two and represents the healthier state of things. Involuntary attendance does not pay in the end, as the increased cost per pupil in the North-Western Provinces appears to prove. (2) Under the Committee system, as it exists in the North-Western Provinces there is a constant change of secretaries, and hence the management lacks two elements at least which are indispensable to success—continuity and accumulated experience. In the District Reports for 1880-81 I note that no less than nine

[1] These remarks were written before the new committee system, introduced in the year 1882-83, had been elaborated and brought into force.

changes of secretary are incidentally mentioned, and it is impossible to say how many more such changes may have occurred which have not been mentioned. In the reports for 1879-80 no less than 16 changes of secretary are recorted. I am told that a secretary rarely remains at his post for two years running. (3) In many of the district reports no allusion is made to personal visits having been paid to schools by the Secretary to the Committee: and in no less than six cases in the reports for 1879-80 the Secretary announces the somewhat startling fact that he was confined to the sadr station on account of treasury work during the whole of the camping season, and hence was not able to visit any schools. It appears then that the Secretary, who should see more of the schools than any other member of the committee, is not unfrequently the man who sees the least. (4) Committees are said to meet once a month, and sometimes once in every two months, for the transaction of business. But letters on all kinds of school matters drop in on any and every day of the week, and if the disposal of such cases rested with a single officer (the Inspector or Deputy Inspector of Schools), they could be settled at once, instead of being kept waiting till the committee holds its next meeting. Delay cannot but be injurious; and things which are delayed are sometimes put aside for so long that they are forgotten altogether. The Inspector of Schools, Allahabad, appears to imply that the marked deterioration of the village schools in his division was owing to a want of promptness on the part of the committees in carrying out his recommendations and passing the necessary orders. (See para. 99 of Annual Report for 1880-81.) (5) The committee system tends to break up *esprit de corps;* and no department, if it expects to do any good, can afford to dispense with this admirable sentiment. Schoolmasters are led to consider themselves the subordinates of tahsildars rather than of Deputy Inspectors, and Deputy Inspectors are distinctly told that they are the subordinates of committees as much as of the Inspector or even more. Thus, the unity of departmental feeling and action, is shattered. But the committee system is altogether powerless to evoke any other form of public spirit in the place of that which it destroys. Within the committee itself there is no common bond of feeling which can give life to the proceedings, and the only members who take any part in the business are the district officials. When schoolmasters and Deputy Inspectors find that they have more masters to serve than one, they lose confidence and become demoralised, and act in whatever way seems safest and easiest for themselves at the time. The Inspector, too, cannot take the same pride in his work when he finds that he is reduced to a mere examiner, and is not allowed to give effect on his own authority to measures which he deems necessary to the improvement of his own schools. (6) The committee system weakens the sense of responsibility. When one man is held responsible to his immediate departmental superior for the discharge of certain duties, the probability is that he will do them to the best of his power. But when the praise or blame can be divided among several, men become indifferent. Every one's business is nobody's business. (7) The committee system requires from one and the same man two sets of qualities, which are rarely combined in nature. A Deputy Inspector who can shine in a committee and speak up boldly before a Deputy Commissioner, a Civil Surgeon, or a Superintendent of Police, may have less tact in managing his teachers and getting good work out of them than a more modest and retiring man. The men who are cleverest with their tongues do not always make the best officers in practice. The quality most needed in a Deputy Inspector is quiet, unostentatious industry; and such men are not likely to shine in a committee. (8) The committee system does away with much of the good that inspection is intended to produce. It is not of much use to examine a school, unless the teacher is thoroughly convinced that the satisfaction or dissatisfaction of the examiner with his work is synonymous with the raising or lowering of his pay. Under the committee system a teacher who has failed to give satisfaction to the inspecting officer can go to a tahsildar and plead his cause: and the Deputy Inspector has not always the courage to report unfavourably against a tahsildar's protegé or relation. Of course, cases of this kind do not come before the committee, and are probably never heard of or brought to light; but I am told on good authority that they occur, and that the influence of the Deputy Inspector over his teachers has been very considerably weakened since the committee system came into force. The distinction drawn in the committee rules of North-Western Provinces between the "economic" and the "tuitional" management of schools is one which cannot be maintained in practice. If the salaries of teachers are not to depend upon the results of examinations, there is no use in having the examinations held, and Inspectors and Deputy Inspectors had better be dispensed with. (9) It cannot be expected that the Collector and Magistrate of the district, or any of his assistants, will take as much interest in schools as in revenue and criminal work. His reputation turns upon the efficiency and promptness with which the duties last named are performed; and I have never yet heard of district officers having mounted the ladder of promotion by means of halkabandi or any other schools. On the other hand, the Divisional Inspector is as much bound up in the schools under his charge, or rather (I should say) in the schools which *were* under his charge, as the district officer is in the collection of revenue or repression of crime, surely, then, it would be a wise policy to relieve the district officer of a charge in which he can only take a fragmentary and fugitive interest, and replace it in the hands of an officer (the Divisional Inspector), who has no other work to do and who will give his whole mind to the work, if he is permitted by the Government to spend his time and thoughts in its service.

The only argument which I have ever heard used in favour of the so-called committee management is that district officers are better judges of local educational wants than Divisional Inspectors. From what I myself saw of the proceedings of the committee of which I was formerly a member, the district officers were absolutely dependent on the Deputy Inspector of Schools for all the information they possessed about the schools of the district, and could do nothing without reference to him. I am told that the same is the case in almost every other committee; and the remark made in para. 19 of the Annual Report for North-Western Provinces and Oudh, 1880-81, that "the schools are mainly managed by the Secretary and Deputy Inspector," shows that in

the absence of the Deputy Inspector the committee would not know what to do. Nor is this to be wondered at, considering that the secretaries to committees are being constantly changed, that the Collector and Magistrate is rarely stationed for many years together in the same district, and that the time of both is almost constantly engaged in other and more important work. But if the Deputy Inspector of Schools is after all the person best informed about local educational wants, he can quite as easily communicate his information to a Divisional Inspector as to a district committee. No doubt a district officer, if he remains long enough in the same station, can and does become much better acquainted with local educational wants than a Divisional Inspector who has been only recently appointed. But what has this to do with *committees?* A Magistrate and Collector within his own district is practically omnipotent in all matters, educational as well as every other. He had just as much power to give effect to his educational plans and wishes before committees were established as he has had since. Long before committees were formed or thought of, he was *ex-officio* visitor of every school within his jurisdiction, and every Assistant Magistrate was the same. Long before committees were heard of, every teacher knew that he could appeal to the district officer if he considered himself unjustly used. Every zamindar knew that he could apply to him if he wished a school to be established in his village. Every Inspector of Schools knew that, unless he gave prompt and suitable consideration to projects or complaints received from the district officer, the matter would be reported to Government and decided to his disadvantage. Surely, then, there was no necessity to saddle the district officers with all the drudgery and routine work of the Educational Department merely to confirm them in the possession of powers which they possessed already and which were never disputed. Up to the present time the Deputy Commissioners in Oudh and their assistants have given quite as much assistance to the Educational Department as Collectors and Magistrates have done in the North-Western Provinces; and the assistance has been given the more readily that they have not been burdened with the routine work of school management, which can be done quite as well by the Divisional Inspector.

On the whole, then, I am very decidedly of opinion that the establishment of committees has been a useless burden to district officers, and a worse than useless obstacle to Divisional Inspectors; and such statistics as are available go to prove that the cause of village education has been impeded rather than promoted by their action. But if the Government has already quite decided that committees are to be maintained (for such appears to be the tendency of the Government policy at the present time), then the control to be exercised by them should be strictly limited to the following duties: (1) the entire management of all work connected with the repair and erection of village school-houses; (2) the sole right of deciding what village schools are to be closed and what new ones are to be opened. In addition to this, the committee would have the preparation of the district budget in September and of the annual district report in April. They would also have full power of visiting and inspecting schools in the cold weather or at any other time of the year, and criticising the tuitional results as freely and as frequently as they wish. Now, here is a definite and simple programme which would not overburden committees, and would at the same time relieve the department of the one work which it finds rather burdensome and obstructive to its proper duties—namely, the repair and erection of school-houses.

If the committees confine themselves to these two points, the district officers will still be free, *ex-officio*, to assist the Inspector in any other matters in which he may apply to them for help, to inform the Inspector of any new scheme which they may desire to initiate, or to ask for an explanation on any point which may have attracted their notice. This is the way in which the Oudh system has been actually worked up to the present time, and in my opinion no good will be done by disturbing it. It secures the help and co-operation of district officers without saddling them with routine business and drudgery, which the department can do for itself and which it feels ashamed to thrust upon others. At the same time it leaves the department free to direct the studies, test the results, revise the salaries of teachers annually according to those results, grant leave of absence, appoint substitutes during absence, transfer teachers whenever the necessity exists, dismiss them as a last resource for neglect of duty, select students for the Normal school, award prizes and scholarships, &c., &c. All such matters can be disposed of by the department more promptly and judiciously than they can be by a committee composed of all classes and castes, who have no common interest or feeling between them.

I have not by me a copy of the rules defining the functions of the English school boards in relation to the Educational Inspector. But this much I know, that it rests with the school board to decide where and what schools shall be established within the area under its charge, and to provide for the repair, erection, or hiring of school-houses. I also know that the entire management of Normal schools rests with the Educational Inspector, and that the amount of support which Government gives in aid of any school, or, in other words, the amount of salary which the teacher is to receive, is made to depend upon the report of the Inspector as to the examination results. It is thus clear that the distribution of functions which is in force in England, whatever differences there may be in minor points, is the same in principle as that which I have recommended for these provinces.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—Support is one thing and management is another, and there seems to be no necessary connection between the two. There are many town schools in Oudh which, with the help of a Government grant, are supported by Municipalities, but the management of which has rested hitherto with the Education Department; and Municipalities have not only been satisfied with such management, but have expressed no desire to be burdened with it themselves. So long as the requisite funds are forthcoming, it does not make much difference where they come from. I have

nothing to say then either for or against schools being made over to Municipalities for *support*.

As, regards management, the case is different. I am of opinion that no schools of any kind whatever should be *wholly* made over to Municipal control. Municipal Committees might exercise the same functions in connection with primary town schools that district committees or local boards might exercise (see previous answer) in connection with village or rural schools. But they should have nothing whatever to do with the management of zilla schools—that is, with schools of the higher class.

The great objection that lies against Municipal management, if (as is proposed) the said management is to be entire and absolute, is that teachers could not under this system be transferred from one place to another. This objection is a fatal one. The same teacher ought not to be compelled to work on for ever in the same post. The school may require new blood. Change of air and scene may be necessary to a teacher's health. There may be local reasons of various kinds which render his transfer desirable. Or some higher-paid post may fall vacant in some other town or district, and the teacher in question may be the most deserving man to be promoted to this vacancy. If, teachers are not to be promoted according to their merits, it is obvious that all efficiency will be destroyed, and that only the worst men will in future consent to accept teacherships under such an unjust and impolitic system. It might be urged in reply that teachers can be transferred by intercommunication between the different Municipal committees, and that the merits of the teachers can be ascertained by reference to the Circle Inspector, who will be able to advise the committees as to what teachers are most fitted for what posts, &c. Surely, if the matter is to be settled by the Inspector at last, it had better be settled by him at first, so that all parties concerned may be spared the circumlocution of troublesome correspondence. Practically, however, the plan would not work even thus. No committee could take the initiative of proposing an exchange of teachers to another committee: for this supposes (what surely will never happen) that each Municipality will study minutely the affairs of other Municipalities, even to the extent of knowing exactly what is taking place in each other's schools. The only persons who can really know what the schools of the different Municipalities are doing and what their wants, &c., may be at any given time, are the Inspector of Schools and the Deputy Inspectors under him. The initiative must, therefore, rest with the Education Department, whose special duty it is to consult the interests and ascertain the wants of all schools alike.

Schools of the higher class should, for other reasons in addition to this, be entirely independent of Municipal control. Any head master who could brook being criticised and directed in his own profession by Natives inferior to himself in intelligence and totally ignorant of the arts of school management would be of all men the least fit to form the characters of the young. If Municipal support would render the teacherships at zilla schools unpensionable and the pay precarious, then to depend upon Municipalities for support would be as disastrous as to be subject to their control.

The point raised is—What next security could be provided against the committees failing to make sufficient provision for elementary instruction within the Municipal area?

This will depend upon how the Municipal committees are to be constituted. If they are to be directed in everything by the official element, as they have been hitherto, the case does not seem to admit of much difficulty. It appears to me that a much more difficult question has to be settled first—namely, "Who is to decide whether the provision made is sufficient or not?" On this point the most opposite opinions might be held. Some might think that no provision is sufficient which runs short of making every boy in the town able to read, write, and cipher. Other persons, amongst whom Professor Huxley may be quoted as a representative, are of opinion that the most illiterate man whose work has taught him something of the laws of nature, is better educated in fact than one who has merely learnt to read and write at an elementary school. If Professor Huxley were now in Lucknow, he would, I think, affirm that the railway workshops, which employ some 2,000 men a day, are doing more to educate the masses of this city than the Municipal schools.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village school-masters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system at present in force in this province is all that could be desired. A man does not receive a teacher's certificate until he passes the qualifying examination, and has acquired some experience in a practising school.

A popular schoolmaster, next to the zamindar, lambardar, post-master, if there is one, is probably the most important man in the village, but only on condition that he gets a salary of from Rs. 8 to Rs. 12 per mensem. The villagers think very little of a man whose pay is only enough to keep body and soul together.

On the whole, I think that the village schoolmasters in Oudh exercise a wholesome influence among the people. It is their own interest to act the part of neutrails or mediators in the quarrels and disputes with which villages are sometimes distracted.

I am not able to suggest any measures, other than increase of pay, for improving the position of teachers in primary schools. I strongly deprecate, however, the projects which have been sometimes tried or proposed for turning schoolmasters into post office men, registrars, medicine-sellers, &c. Such miscellaneous work may add something to their importance and to their pay, but it utterly ruins their tuitional work. Moreover, by placing them under more masters than one, the authority of the Deputy Inspector, which ought to be supreme and absolute, is weakened.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The two subjects which were once wanting have within the last few years been supplied. Kaithi writing, which was once as much proscribed in Oudh as it still is in North-Western Provinces, is now taught to any student in Oudh

who prefers it. Formerly, too, there was no manual for teaching court papers and business papers in Urdu shikasta. This want has likewise been supplied of late years. I know of no other subject that could now be added with advantage; but if all geography and history were omitted, villagers would be glad to be relieved of them. The taste may not be a healthy one, but they infinitely prefer the legends of the Puranas to authenticated history.

The necessary means have been adopted already for making the instruction in the above subjects efficient. The reading and writing of Kaithi and Urdu shikasta are both required in the village teachership examination, and no candidate can receive a teacher's certificate who does not pass in both.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in schools is as near the dialects spoken in the different districts as we can make it. Such diversity as exists does not appear to impair the usefulness or popularity of the schools. On the other hand, it must be admitted that our schools have utterly failed to bring the local dialects into disuse or even into disrepute.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I do not understand whether the question refers to grant-in-aid schools or to Government schools. If the question is—Should the salaries of teachers at Government village schools be raised or lowered according to their work? I answer, yes; and this is already done in Oudh: but the principle in this case holds good quite independently of the question whether the people are poor or not. If it is proposed to extend elementary education among a poor and ignorant people by means of a widespread system of grant-in-aid schools, then the plan of fixed payments for fixed results is calculated (as I think) to thwart, rather than promote, the object in view. Poverty and ignorance, if they imply anything, imply an incapacity to produce such results as would earn grant-in-aid high enough to secure efficient teachers. Among a very poor and ignorant people it would, in my opinion, be impossible to get primary schools established on the grant-in-aid principle at all, and least of all on the system of fixed payments for fixed results. This inelastic system is a bad one in any case. In a rich and advanced community it would give much where it ought to give little. In a poor and backward community it would give little where it ought to give much. The poverty of the people means increased cost to the State. The wealth of the people means diminished cost to the State.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Students should pay according to their means, and it should be left to the village teacher to collect what fees he can induce the people to pay. Considering the desperate poverty of the masses in this part of India, the income from fee receipts is an item too small to be worth considering; and the fees realised, whatever they might be, should be the perquisite of the teacher. This is the Oudh system.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The only possible means of bringing more primary schools into existence in this part of India is by the Government giving more of its own money for this object. There is no private agency of any kind whatever which can be relied on for this purpose. Indigenous schools are for those who are rich enough to maintain them, and not for the poor. Moreover, they are intensely exclusive and sectarian. Missionary bodies have produced little or no effect, and, besides this, they have no funds for anything more than the extremely narrow operations in which they are now engaged. The influential classes are utterly indifferent. Moreover, many of the Talukdars in Oudh are deeply in debt, and most of the zamindars are very poor. In fact, the extent to which lands have been changing hands of late years through the insolvency of their owners is (as I have heard from several sources) appalling. The only means, then, by which new schools could be opened is Government money. If the extension of primary education could confer any real benefit upon the masses, and open out to them new opportunities for raising themselves above the miserable condition in which they are, by all means let the extension be made. But I have already expressed my conviction—the result of many years' observation and thought—that the extension of primary schools in this country could do no real good, and would leave the masses exactly in the same condition in which it found them, even if the Government established a school and employed an efficient teacher within two miles of every hut in India and compelled the attendance. One is apt to talk of education as if it worked with the precision and certainty of some law of nature, and possessed an absolute intrinsic power of its own (independently of all social conditions and surroundings) of raising the status of the people. This appears to me to be a profound fallacy. My experience of the results of primary education in Oudh has taught me that the value of schools is relative and not absolute, and that they are actually a burden rather than a benefit to a people whose material condition is so deplorably low as that of the masses in this country.

I believe that the Government primary schools in this province are already as efficient as they can possibly be made, until wealth is more evenly distributed than it is, and the condition of the masses has been so far improved as to give rise to new tastes and new capacities for appreciating the benefits of mental culture and for making use of its advantages. If this much-desired result is ever to come, the offer of education will meet with a ready response, and schools will then be made more efficient than they are, with less than a quarter the trouble that is now required to keep them alive.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—No instance of the kind has ever occurred in Oudh. The tendency has been all in the opposite direction. Talukdari schools at the different sadr stations were converted into Government schools, which they still are; and all but five of the remaining Anglo-vernacular private schools have died out from the subscriptions having ceased to be paid. The conversion of the talukdari sadr schools into Government schools was made with the sanction of the Government of India in the time of Mr. Hanford; and the greatly increased efficiency of these schools has fully justified the wisdom of the measure.

There are two main reasons why more effect has not been given to paragraph 62 of the despatch of 1854:—(1) The want of motive on the part of the wealthier or indolent classes; (2) the want of means on the part of the middle or industrial classes. As a rule, in this country no parent sends his son to school unless his (the son's) bread depends upon his receiving an English education. Hence the wealthier classes have no motive. The very circumstance which induces the middle classes to make use of our schools—the necessity of earning their bread—renders it impossible for them to maintain the said schools at their own cost.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The only Government institutions of the higher order in Oudh are the 11 zilla or high schools. Not one of these would, in my opinion, survive if Government support were withdrawn. I will now attempt to explain the grounds on which this opinion is founded.

It might seem probable that if two great institutions, like the Anglo-Muhammadan College at Aligarh and the Canning College at Lucknow, could be established by private enterprise *a fortiori* smaller institutions like zilla schools, which are only in preparation for such colleges and which cost very much less, could be maintained by private bodies. But neither of these precedents appears to hold good when we come to examine them.

Under question 7 I have given my reasons for believing that among the people of this country there is no public spirit and no power of combination, except privately within the same creed, trade, or caste, or officially within the same department of the public service. The case of the Anglo-Muhammadan College at Aligarh is no exception to the rule. This college, as its name implies, owes its existence to the wide-spread sentiment of religious and political sympathy. The managing committee is made up exclusively of Muhammadans of influence: but the "private bodies," into whose hands it is proposed to transfer the management and support of the Government zilla schools, would necessarily contain a mixture of all such castes, classes, and creeds as might happen to be thrown together at the different sadr stations in which the said zilla schools are situated. Again, the Aligarh committee cannot be called a purely local one, for it has its agents and correspondents in most of the important towns and cities of India. But the private bodies required for the support of zilla schools would be strictly local; for no one in Calcutta, or Simla, or Hyderabad, would care to take any part in maintaining a zilla school in Bahraich or Gonda. Muhammadans from all provinces of the empire—from the Panjáb to Bengal, and from Hindustan to Deccan—have contributed to the founding of the Aligarh institution. A movement of this kind can succeed perhaps once in a century in producing one college in Upper India after its own peculiar model; and hence it affords no indication as to whether the 39 zilla schools in North-Western Provinces and Oudh could or could not be maintained by private bodies working outside the groove of religious and political unity.

The example of the Anglo-Muhammadan College at Aligarh will, no doubt, stir up the Hindus to establish an Anglo-Hindu College of similar pretensions at some other city. Here, again, caste-feeling, race-jealousy, religious rivalry, will be the main-spring of the movement. Such a movement may produce *one* Anglo-Hindu college once in a century; but the transfer of 39 Government zilla schools to private bodies, if this is contemplated, postulates the existence of public spirit of a very different order, and assumes a power of combination among men of different castes and creeds such as I believe does not exist in this part of India.

The Canning College, Lucknow, affords no better precedent than those already considered. Nominally this is an aided college. But in point of fact it is neither managed by a private committee nor is it maintained by private enterprise. The committee is largely composed of official members, of whom I am myself one, and the Commissioner of the Lucknow Division rules the committee to the same extent that the district officer rules the School Committees of North-Western Provinces. Financially, the Canning College is as much a Government institution as any other school or college in India; for the Government has pledged itself to the Talukdars of Oudh to aid their endowment to the extent of Rs. 25,000 a year; and the Talukdars on their part have pledged themselves to the Government to pay a fixed annual percentage of their rentals; and this percentage is collected like a tax—which it is—by the Deputy Commissioners of districts, and the money is regularly lodged in the Government treasury like that realised from any other tax. The income of the institution is, therefore, more secure than that of a purely Government college or of a purely aided college; for the former can be abolished at any time by Government order, and the latter dies a natural death as soon as the subscriptions begin to fail. The annual income, too, is not only safer, but larger, than that of most Government colleges; and the Government contribution is double or treble what is given to aided colleges elsewhere. There was a great display of class feeling and political excitement among the Talukdars of Oudh immediately after the mutiny, and much zeal was shown in founding this college in honour of their patron, Lord Canning, after whom it was called. But if the sanad, or deed under the terms of which the college was founded, were now destroyed by the consent of both parties—that is, if the payment of the college tax was made purely optional—the Canning College would in a few years cease to exist. Large slices of the taxable estates have already passed from the hands of Talukdars, and

the new owners are altogether indifferent to the interests of the institution with which those estates are saddled. The zeal of the Talukdars themselves, especially of those who are by this time deeply in debt, has considerably cooled down since the excitement of the mutiny.

We cannot look to Missionaries, for Missionaries are already doing all that their funds will permit them to do; and money which has been raised in Massachusetts by the Society of the American Mission, is not the same thing as money raised by private enterprise among the Natives themselves.

There is no sadr station in Oudh in which a private committee could be formed capable of maintaining and managing its own zilla school. In any one such station you might possibly, but rarely, find one or two absentee landlords who prefer living at head-quarters to living on their estates; you will find a few pleaders, all of whom, except four or five, are earning a precarious livelihood in the courts; a few bankers or money-lenders; and the clerks at the Government offices. This completes the list. No other Natives of influence would be found. The different castes and classes who make this total do not associate freely together as the residents of an English town are accustomed to do. They live in juxtaposition, but not in social union. If there was anything like cohesion in the different parts, and if something like public spirit animated the whole, the Municipal committees which have been formed would be committees in fact, and not merely in name, and would not submit, as they do, to official direction and control in everything. With this example before us it seems in the highest degree improbable that a private body, capable of undertaking such a difficult task as the support and management of a zilla school, could be formed out of such elements. In the first place, the amount of subscriptions that could be collected amongst them would, even if doubled or trebled by Government, be far inadequate to the maintenance of a really efficient school: for even mission schools, which have the benefit of mission funds, as well as of local contributions and a Government grant, are generally too ill-endowed to maintain a competent staff. In the second place, the subscriptions would not be regularly paid (this is an absolute certainty); and so the Government grant could not be regularly paid either; and the teachers, ill-paid already, would never be certain of the small salary promised to them. Then, the managers, not being able to take the same view on certain questions, would quarrel amongst themselves (this is equally certain). Mussalmans would form one clique (or probably two, if there happened to be Shias as well as Sunnis in the same station); Bengalis would form another; Hindustanis would form several more; if there should happen to be two or three Cashmiris in the same station, these would form another clique. This is not an imaginary picture. It is true, and true without exaggeration. There is not a sadr station in Oudh in which these elements of jealousy and discord do not exist, and there are few stations in which they have not made themselves conspicuous within my own experience. Moreover, the amount of pecuniary means possessed by the different members would not be proportionate to the strength of their respective motives; that is to say, those who could afford to subscribe most in support of the zilla school—namely, landlords and rich bankers—would have the least motive for subscribing at all; whereas the poorer men—those whose sons must work for their bread, and who therefore look to the zilla school as the stepping-stone to their future careers—would have the least money to give. It is useless to expect that the fee receipts in these provinces would be high enough to produce a substantial income. The middle classes in this country are not at all rich, and many of the students can scarcely pay the fees which are already imposed. It appears, too, that their prosperity is on the decline: for it was pointed out by Major Baring in his last Financial Statement that the number of incomes in the North-Western Provinces and Oudh which come within the operation of the license-tax has considerably decreased within the last decade. The class of men who have the best idea of business, and who would probably be the most regular subscribers, are the clerks in Government offices; and in this class, if in any, it might have been hoped that the nucleus of a managing committee could be found. But it is notorious that such men are frequently transferred from one station to another, and hence they are the least to be relied on for the maintenance of a scheme in which continuity of aim, attachment to local interests, and accumulated experience, are indispensable conditions of success. Putting all these circumstances together, I feel as certain as I can be about anything future, that there is no zilla school in Oudh which would not be ruined if it were transferred to the support and management of a local private body.

At different times there have been several vernacular schools in Oudh maintained by Government, to which English departments were attached; and these departments were maintained partly by local subscriptions and partly by Government aid. It is a fact that not one of these subscription schools has survived. They failed after a few years because the subscriptions were not regularly paid; the teachers felt insecure in their position, and the managers or subscribers disagreed among themselves. With such an example before us, what probability is there that the zilla schools, if they were placed under similar circumstances, would escape the same fate?

In the evidence given before the Educational Commission by the Honourable Sayyid Ahmad Khan, C.S.I., and published in full in the *Aligarh Gazette*, No. 36, dated 6th May, 1882, the great argument upon which the Sayyid appears to have founded his belief that the zilla schools in these provinces could be maintained by private Native committees is the existence of the Anglo-Muhammadan College at Aligarh. But I would beg to invite the prominent attention of the Commission to the fact that the Aligarh committee a few months ago applied to Government for a slice of the Agra College endowment. This shows how important a thing it is, even for such a college as Aligarh, to have a permanent source of income. If this college, to which the Nizam of Hyderabad, two Viceroys, two Lieutenant-Governors, and several other English gentlemen, have made liberal donations, and which commands the sympathy and support of the whole Mussalman community in India, has already betrayed a hankering after endowments, how is it to be expected that zilla schools, situated in obscure stations, supported by no donations from Indian princes or European Viceroys, represented by no great national or religious movement, and devoid

of every element which could form a bond of union among the different classes and castes attending them, can subsist without an endowment, or (which is the same thing) without some permanent source of income such as Government support has hitherto supplied?

I am not personally acquainted with many schools in the North-Western Provinces, but I think I am right in saying that the Bengalitola school, Benares, is the only school in that province under strictly Native management which has maintained an unbroken career of success ever since it was founded. Many other aided schools, under Native management and support, have been tried in the North-Western Provinces, but most of them have died out, as those in Oudh have done; and of those few which have survived none but the Bengalitola, Benares has, so far as I know, been really successful. This is one of those exceptions which proves and verifies the rule laid down in these remarks. The Bengalitola committee is, as its name implies, a Bengali committee—that is, it is not made up of a mixture of creeds and castes, which have no power of combination for a common end, but consists of one homogeneous class, which is not less clannish and self-coherent in these provinces than are the Chinese in California. The Bengalis of Benares live in a distinct quarter of the city, keep up their own newspaper or organ, have a good deal of wealth among themselves, and draw something besides from their relatives in Lower Bengal and Upper India. It is no wonder that a compact community of this kind consisting of about 40,000 souls can maintain its own local school and elect a suitable managing committee animated by a common cause.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The only conditions under which Native gentlemen sometimes give money in aid of middle or higher class education in this province are the following: (1) The school must be situated *on their own estates* and maintained for the benefit of their own people, and not for that of the general public or of the residents of sadr stations in which the Government zilla schools are situated. At the present time there are five such schools in Oudh, and I hear that a sixth is contemplated. (2) The school must be maintained *by one man* as its patron and founder, and not by a combination of several different subscribers. All subscription schools have failed. The only schools which have lasted, and bid fair to last so long as the present patron is alive, are those maintained by a single man. These are Balrampur school, Mahmudabad, Bhinga, Baundi, and Akauna. (3) The school *must teach English*, and not the vernacular or Persian only. On this point the patrons of private schools are unanimous. As an English-teaching school is more expensive than a purely vernacular one, it must be inferred that, rightly or wrongly, they consider they are conferring a greater benefit on their own people by giving them the opportunity of learning English than if they taught them the vernacular only. The Rája of Bhinga has lately given a permanent endowment to the Bhinga school; but the continuance of this endowment has been made conditional upon English being taught. If the Government should ever cease to aid the school to the amount necessary for English to be taught, the deed of endowment is thereby cancelled. (4) The schools in question are *not managed by committees*. If the school receives no aid from Government, it is managed by a single officer on the estate selected for that purpose. Such is the case with the Baundi and Akauna schools. If the school is aided, it is managed by the Educational Department, almost to the same extent as if it were a Government school. Such is the case with the schools at Balrampur, Mahmudabad, and Bhinga. There is a frequent interchange of officers between these aided schools and Government schools, and the teachers at the former consider themselves as almost Government servants. This shows how thoroughly unsuited to the conditions of this country committee management is believed to be by Natives of influence and intelligence; and their opinion in this matter is entitled, as I think, to consideration. The Education Department has never assumed the management of any school until it has been asked to do so. The Rája of Bhinga, who endowed his school last year, made it another condition of his endowment, that it (the school) should be under the management of the Education Department, and not under his own management or under that of his successors.

The above remarks apply to the past as much as to the present. For example, the English school at Bahraich was originally maintained by the Mahárája of Kapurthala, and the local administration showed its appreciation of his liberality by aiding the school to the extent of half its cost and by establishing no school of its own in the Bahraich station. Eventually, however, the scheme fell to the ground, and the Mahárája withdrew his support, alleging as his reason that he preferred to establish English-teaching schools on his own estates for the benefit of his own people to maintaining one at Bahraich for the benefit of the general public. Hence the Government was forced to establish its own zilla school at Bahraich, and the Mahárája established his own schools at Baundi and Akuna, which still stand.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Those classes and castes to whom education is hereditary are the ones which principally avail themselves of the education given at schools and colleges. In my answer under question 3 I have fully explained what, from my own experience, these castes and classes are. The same students who attend vernacular schools when they can get nothing better prefer to attend English schools when the opportunity is within their reach. The sons of poorer men are generally keener after learning English than the sons of richer ones. These and the children of Government servants are generally the best students we have.

The wealthy classes may be distinguished into two kinds—(1) those who do not seek for Government employment, and are therefore indifferent to Government education; (2) those who value Government employment for the power and reputation which it gives them, but rely upon the claims of

birth and social status for gaining their end rather than upon the claims of educational fitness.

Of the former class it is sufficient to say that they pay little or nothing towards the cost of maintaining schools and colleges, because they seldom or never send their sons to them to be educated. There is good foundation, therefore, in this case for the complaint that they do not pay enough; but there seems to be no remedy.

Students of the latter class pay much less than they could and would do if they did not perceive that the accident of birth counted more for the obtaining of a Government appointment than educational fitness. In illustration of this remark I would refer to the cases of the two young men lately selected for the Native Civil Service, neither of whom (as I hear) has passed the matriculation examination. Such instances are the rule rather than the exception in these provinces. As long as men of rank find that educational merits count for very little by the side of birth, they do not care how little they learn at a school, and they pay as little as they can for it. The remedy lies in the hands of Government. If a rule were made that no one but a B.A. graduate or a First Arts licentiate could be appointed a Tahsildar, or a Munsif, or an Extra Assistant Commissioner, the high-born and wealthy classes, who aspire to such offices, would exert themselves accordingly, and would pay whatever fee might be prescribed as being most suitable to their position and means. In this way education would be promoted; birth would receive all the consideration that is due to it, and no more; and deserving men, less favoured by birth, would have some chance of rising to the position to which their merits and abilities entitle them. The Native idea (an absurd one of course, but seriously believed nevertheless) as to the reason why two unmatriculated men were selected for the Civil Service is that the Government chose such men in order to prove, by their incompetence and failure, that the Civil Service should be reserved to Europeans. The Education Department, which should set the example of employing the best educated men in its service, is sometimes the greatest sinner. The gentleman who has lately been made Deputy Inspector of Schools in Banda has received the slenderest possible education, and he was promoted to a salary of Rs. 100 a month over the heads of several Deputy Inspectors of many years' standing. As the high-born and wealthy classes seldom get as far as matriculation, they are spared the expense of a college education altogether. In fact, as things now stand, they learn the least, pay the least, and receive the most; and hence the complaint that "the wealthy classes do not pay enough" is extremely well founded.

I consider that the fee system in colleges in these provinces is faulty and unsatisfactory in the extreme. (1) In Government colleges Rs. 3 per mensem are charged in the First Arts classes and Rs. 5 in the B.A. classes, and no free students are allowed. But in the Canning College, which has a larger staff of professors and a larger income than any Government college in these provinces, except the Muir College, Allahabad, the fee charged throughout the collegiate classes (First Arts and B.A. alike) is only Re. 1 per mensem, and some students are admitted free. I am not aware what fees are charged at the aided collegiate classes in Benares and Agra. But whatever they may be, there should be one rule for all. When I was Principal of the Benares College, three or four of the best students, after passing the First Arts examination, migrated to the Canning College, Lucknow, because it suited them better to pay Re. 1 per mensem than Rs. 5 for studying the same course. If the income of the Canning College were derived from local voluntary subscriptions, there might be some plea in favour of allowing it to underbid colleges which are maintained by Government. But (as I have explained under question 16) one-half of its income is guaranteed by Government, and the other half is collected like a tax by the Government district officers from the talukdari estates. The monopoly which it enjoys of charging lower fees than Government institutions is, therefore, quite indefensible. If the Government College, Agra, had been allowed to charge Re. 1 or under, and the Canning College had been compelled to charge Rs. 5, the relative positions of the two colleges at the present time would be reversed. The Agra College would have large undergraduate classes, and the Canning College would find it very difficult to keep up a sufficient attendance.

(2) The plan of charging a fixed fee rate at Government colleges (namely, Rs. 3 in F.A. classes and Rs. 5 in B.A. classes) is in my opinion a bad one. The number of under-graduates at any college in these provinces is not likely at any time to exceed 100. There would be no difficulty, therefore, in having a sliding scale of fees variable according to the income of the parents. It is true that the returns of income might not always be exactly correct in the case of men not holding a Government appointment, but anything which would tend to remove the inequalities of the present system would be an improvement. The fixed scale which is now in force does harm in two ways. In the first place, it shuts out many of the most deserving and promising men, if from no fault of their own they happen to be poor, from the benefits of a college education. In the second place, it enables other men, who happen to be in easy circumstances, to receive a college education at a much smaller cost than they would be able and willing to pay. If a sliding scale of fee-rates were drawn up, and if the same rule were made binding upon all colleges alike, Government and aided, then no one could complain. It is an undoubted fact that the middle classes in these country—those who generally make the best students at our schools and colleges—are not at all rich, and that a fee of Rs. 5 per mensem is in most cases prohibitive. If it were not for the numerous endowed local scholarships at the Benares College, the B.A. classes would be much smaller than they are. This I know from my own experience there as Principal. I also know from my experience as a member of the Canning College Committee that local scholarships are not unfrequently given from college funds in aid of the B.A. students. I believe, too, that at the Government College, Allahabad, the endowed local scholarships help largely to keep up the numbers. The only sound principle of administration, as I think, is to make every student pay as much as he can afford, rich and poor alike; and the enforcement of this principle will help to remove the complaint alluded to in this question, "that the wealthy classes do not pay enough."

The principle that every student should pay according to his means is not only reasonable on *a priori* grounds, but it is the principle which is now in force in our own country, and I believe

in other countries of Europe. The rich go to schools intended for the rich—that is, to schools where the fees charged are intentionally high; the less rich go to rather cheaper schools; the less rich again to cheaper ones still; and so on: but all these schools, in the case supposed, are of the same educational grade and teach the very same subjects. In India the number of students attending high schools and colleges is so extremely small that the principle of making every one pay according to his means must be worked in a different way. Instead of going to different schools, as in England, students must pay at different rates in the same institution. The principle is equally well observed in either case.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Not only can a private institution become influential and stable when it stands in direct competition with a Government institution of the same class, but it is the proximity of the Government school which is the chief cause of its becoming so. This opinion is not the creation of fancy, but the result of an observation of facts. In Kishnagarh and Calcutta (Lower Bengal), in Rangoon and Moulmein (British Burmah), in Lucknow (Oudh), in Benares (North-Western Provinces), there are, as I have seen myself, flourishing aided schools side by side with Government ones. I have observed, too, that the more efficient Government school is the more efficient the aided schools are also; and that really good aided schools are seldom or never found except in those cities and towns in which there is, good Government school to serve as a model and to stimulate competition.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The only city in Oudh populous enough to supply fee-paying pupils for more than one English school is Lucknow. In this city, certainly, there is no unhealthy competition, for the number of pupils attending every English-teaching school shows a yearly tendency to rise. The only injurious competition that exists is not between the several English schools themselves, but between those considered as an unit and the vernacular schools in the neighbourhood; and I have observed that the latter are losing ground more and more against their rivals. Moreover, the primary sections of the English-teaching schools are maintained at a cost which is not much higher than what is required for the support of the vernacular schools; hence there is the less reason to wonder that the vernacular schools are losing ground. The competition, though injurious to the school last named, cannot be called "unhealthy," for the Natives have enough common sense to know that two languages (English and vernacular) are better than one (vernacular).

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Those who have obtained the middle class vernacular certificate, and have consequently been educated in the vernacular only, have far greater difficulty in finding employment than those who have been educated in English-teaching schools. English, as every one knows, is the language which rules the Empire, the representative of power, wealth, progress, culture, and civilisation. The Natives of the present day are magnetised by its influence more than their forefathers were by Persian in Muhammadan times, and as much as the provinces of the Roman empire were magnetised by the influence of Latin. It is true, however, that English-taught Natives can seldom find employment as soon as they wish, or of the kind that they would choose, or with such emoluments as they would like to get: how few of us can do this in our own country! But they seem to settle down to something in the end; for I never hear of ex-students who have done well at zilla schools remaining permanently unemployed, as I frequently hear of men who have passed the middle school examination in the vernacular. A matriculated man is content to commence life on Rs. 10 or Rs. 12 a month, if he sees some hope before him of working his way up. As Government employment has now become very scarce, they seldom expect to get it, and are ready enough to accept private service of any kind that suits them. Among the different professions open to Natives the most popular is that of pleader. Some go into mercantile business of their own, and many more would do so if they had the capital to start with; for in most mercantile transactions English would be of the greatest use to them. Those who fail to pass matriculation and cannot continue their studies sometimes become teachers in vernacular schools. I once found a matriculated man teaching at his native village in the Bahraich District, and in point of discipline and instruction his school was decidedly above the average. I had formed my opinion of the school before I had heard anything about the teacher's own antecedents.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think that schools which are classed as high, and have been provided with a staff suitable to such a term, cannot give too much attention to the Entrance Examination. There must be some general standard by which high schools are to be tested, and up to which they are to work; and the University was established for this purpose. If the present Entrance standard needs amendment, the Syndicate are always ready to entertain suggestions.

But schools which are classed as middle, should, in my opinion, cast aside the Entrance Examination altogether. These schools have no class above the third. But the curriculum of Class III is meant to be a stepping-stone to the Entrance Course, which is taught in Classes II and I; and thus middle schools, though not in *direct* preparation for the University as high schools are, are nevertheless connected with it so closely that the teaching given in Class III and all the subsidiary classes is ruled by its requirements. It is this connection between middle schools and the University which I recommend should be broken off; for I think it is doing a good deal of harm. The theory is that students at middle schools, who have completed the course of Class III, and have therefore learnt all that the middle school can teach

them, can by this arrangement of the curriculum be passed on to some high school without any break in the continuity of their studies, and at once commence preparing for the University Entrance Examination. But the theory is *very rarely* acted out. In practice students from middle schools do not migrate to high schools, unless there happens to be a high school in the very same town or city. The question then is this: Is the education imparted in Class III one of practical value for the requirements of ordinary life? or, in other words, does the indirect connection which now exists between the middle school and the University impair the practical value of the education given at the former?

My opinion is, that it impairs the practical value of such education to a fatal extent. If the student carried his education beyond the middle stage, I would think differently. But in more than nine cases out of ten he stops at the middle stage; and at this stage his education is faulty in every respect. He knows something of English, but not enough for the requirements of ordinary life; for his spelling is inaccurate, he cannot translate correctly, or write a grammatical letter; his command of English words is very slight; he pronounces English badly, and speaks it with the utmost difficulty and embarrassment. Then as to the vernacular, his attainments in this respect are equally meagre and imperfect: for he cannot read at sight Urdu manuscript hurriedly written; he can seldom write a good running hand; he knows very little of Persian; and is altogether unequal to the average muharrir. He has acquired a smattering of history, a smattering of physical science, a smattering of physical geography, a smattering of general geography, and a smattering of Euclid, all of which—whether separately or collectively—are devoid of practical utility. I therefore recommend that the connection between the middle school and the University, which, in this part of India at least, leads to such a paltry result, should be entirely broken off. Let high schools, and high schools alone, prepare for the University from the lowest classes upwards, and let the teaching at middle schools be directed to an entirely different aim.

If middle schools are to be of any use, they must cut off all history, all geography, all physical science, all Euclid, &c., and confine themselves simply to language and arithmetic. The standard of English on the one side and of Urdu and Persian on the other should be made as high as possible. Middle schools have not the teaching power for the variety of subjects taught in high schools; and if they cut off everything except English and Urdu with Persian, they will be able to teach these languages up to the standard of practical utility, which is now so much needed.

I know of nothing so lamentable as the middle school education that is now given; and Native gentlemen, such as editors of newspapers, printers, zamindars, &c., have more than once complained to me that the middle class men cannot read and write properly either in English or in Urdu, and are not at all the kind of men whom they require. The same complaints are made in the public offices, to which under existing orders none but middle class certificated men can be admitted for appointments of a certain grade. It is contrary (I am aware) to European notions to confine middle school teaching to reading and writing; but it is not contrary to Native notions, and the *maktab* plan of teaching nothing but literature and composition would in this instance be followed with advantage. Moreover, a good series of English Readers, like Nelson's for example, containing a large variety of information on subjects of general interest, all of which is told in an attractive form, would perhaps store the mind of the student with as much knowledge as the smatterings of history, science, Euclid, &c., which are now taught in meagre and uninteresting books. I feel certain that if middle schools of this new type were established, they would supply a very great want, and become immediately popular. There are several aided Anglo-vernacular schools in Oudh, which are trying in vain to pass the middle school examination as at present prescribed, but which have not the teaching power to accomplish it. These schools have in consequence been threatened by Government order with the loss of their Government grant. They would probably do well if they were allowed to confine themselves to language and arithmetic.

Should this plan be adopted, it would be necessary to establish a new examination for the purpose extending over the entire province; and the privileges as regards Government employment, which are attached to the present middle school examination, would have to be transferred to the new standard.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The question here raised is, whether the number of matriculants is or is not out of proportion to the requirements of the country. But the standard of measurement here assigned is an unknown quantity; for no one, I think, could be so rash as to attempt to decide what the requirements of this country are or may become in the matter of English. As long as students flock of their own accord, and without any official pressure or private persuasion, to English schools, and pinch themselves to save up every anna that can be spared within each month in order to pay the fees and buy the requisite books, the most natural conclusion to be drawn is that the requirements of the country are still unsatisfied. The people are the best judges of their own wants and interests; and the eagerness everywhere displayed for English schools, when we compare it with the indifference shown for vernacular ones, is a *prima facie* proof that the limits of the demand for the former have not yet been reached. Moreover, the requirements, of the near future may be vastly in excess of those of the present day. If English schools had not been liberally maintained and encouraged 40 years ago, the trade of the seaport towns, which has received such an immense development during the last 15 years, could now be carried on as it is; for without English-knowing Native clerks on salaries of from Rs. 30 to Rs. 100 a month nothing could be done, except at the cost of employing an equal number of European clerks at about four times the pay; and commerce would not prosper on such terms. Thus, if Lord WilliamBentinck, Lord Auckland, and subsequent Governors General, and the Lieutenant-Governors at Calcutta and Agra,

had attempted to limit the spread of English education by what they supposed to be the requirements of their own day, they would have ruined the commerce of the present day. A vast extension of railways has taken place of late years, and a further extension on rather a large scale is now about to be made in several parts of India. Under these circumstances who could venture to decide how great or how little the demand for English-taught Natives is or may shortly become? The Indian statute book swells in bulk every year; and the necessity of an intelligent class of pleaders, competent to interpret our laws to the people, increases in proportion. In June 1880, an order was issued from the Government of these provinces prescribing "the *universal* use of English figures in official accounts of *every* kind." Probably it has not been found possible (such is the backward state of English education in North-Western Provinces and Oudh) to get this order complied with; but whether complied with or not, it shows at least what the wants of the Administration are. The universal supersession of Indian by English figures in all official returns (should this point ever be gained) would naturally lead in the long run to the supersession of the various Indian dialects by the English language. The want of some uniform character and language for use in courts and offices has already been declared to exist in various quarters; and proposals have more than once been made in favour of substituting the Roman for the Persian character. I have lately seen four newly-published Hindustani School Dictionaries; and all of these are printed in Romanised Urdu. The sale in one instance, as I know from the publisher and author, has been enormous, for ten thousand copies were sold of the first edition. If the Roman character should ever come into use in the public courts, the English language would either soon follow or would come with it. There are about half a dozen vernacular languages and characters in Upper India; and each is as jelaous as it can be of all the rest. The local dialects are now waging the same kind of war against each other that was waged between the Anglicists and Orientalists in 1831-40. If harmony of speech is ever to supersede this jangle of discordant tongues, the choice (in Government offices at least) is much more likely to fall upon English, the language of the empire, than upon any one of the local dialects.

The following letter was sent to me by Mr. Knox, C.S., the Judge of Mirzapur; and he has given me his consent to quote it:—

"I have long been of opinion that in the changing circumstances of this country, Government would do well to give every encouragement in its power to the study of English, looking to the day when it (English) will supplant the various dialects now in use throughout India. Not one of these dialects, so far as I know, is rich in original literature of such a kind as would have weight either here or in any other country. Whatever riches there are, are locked up in Sanskrit, Persian, or Arabic.

"The ease and rapidity with which English can be learnt,—the greater facilities which exist for spreading English,—the lamentable paucity among our officers of those who can read and write any Indian dialect for themselves with even tolerable fluency,—all to my mind point to a day when the Natives will themselves clamour for English, as they did in the days of Carey.

"Were there time and leisure for officers to study (the vernaculars), I would think differently. But 'the best is ever an enemy of the good;' and if we cling to the dialects, because they are a key by which we can get closer to the hearts and affections of the people, we may retain the key, but find ourselves unable to use it.

"Every day it is becoming more and more difficult for an officer to find time for anything but his immediate work. Where is he to find time to get up that intimacy with the idioms and traditions which would put him at his ease when talking to a Native?

"And if we come to foreign tongues, I consider Urdu little better than a foreign tongue to most. They may as well learn one foreign tongue as another."

It is not possible, then, to say what the demand for English is at the present time, and still less what it is likely to become in the near or distant future. I am not advocating any sweeping measure (even if such a thing were possible) for the supersession of the Indian vernaculars. Time alone can decide the ultimate fate of languages and empires. All that I contend is that, so long as the present Government lasts, the encouragement of English, whenever and wherever the people have shown a desire to learn it, is the right course to follow. Those who adopt this course are following the safe rule of supply and demand, while those who are bent on discouraging English, notwithstanding the eagerness with which the Natives seek it, may, for all that they can tell, be trying to inflict as great an injury on posterity as the Orientalist party of 1831-1840 would have inflicted on the present generation if their policy had prevailed.

The question under reply alludes especially to the University Entrance Course. But I would beg to represent that a primary English course, limited to reading, writing, and arithmetic, is often quite as useful to the many as an University course is to the few; and a primary English course, at the rates prevailing in the Government schools of these provinces, costs the State only about Rs. 13 a year for each pupil. As time goes on, the rate might no doubt be lowered, if the study of English should receive the encouragement claimed for it in these remarks. Every pedlar who brings his box of wares to our doors—every peon in public or private employ—every house servant who dusts his master's books, would be in a much better position for his work in life, if he knew something of English. In certain parts of the Madras Presidency the English language has already become a vernacular, and the English-speaking Natives from Madras, who have crossed over into British Burma, make far better emigrants than the helpless Bengali raiyats who know no language but their own.

It is none the less important, however, that University education should be encouraged as widely and to as high a standard as possible; and for this reason (as I have urged already under question 21), the fees charged in colleges should be made proportionate to the means of students. Within my experience the number of Hindustanis who matriculate or obtain University certificates and degrees is still inconveniently small. Whenever an appointment falls vacant, a large number of candidates of all descriptions is always forthcoming. But it is by no means certain that out of all these applicants you will find precisely the kind of man whom you require. The up-country colleges are especially weak in Hindustani graduates, and the number of such graduates seems to be decreasing every year; on the other hand, Bengali graduates are becoming more and more numerous in the colleges at Benares and Lucknow. The Canning College committee has lately advertised a vacancy in the high school staff, but not one competent Hindustani graduate, although there were more than a dozen Bengali

ones, was forthcoming. This and many other instances which have come to my notice indicate that the number of Hindustanis who graduate in the up-country colleges, is not sufficient for the present and prospective wants of the State. If the supply continues to decrease, it may be impossible, a few years hence, to find competent Native teachers for the high and middle schools of the North-Western Provinces and Oudh. The staff of teachers whom we have at present is not as good as it might be; and their successors may perhaps be worse, if University studies decline in these provinces.

There is no truth, so far as I have been able to learn, in the trite saying that matriculated men and University graduates become discontented and disloyal if they cannot obtain a Government appointment. I am certain that at least nine-tenths of our high school and college students never expect to be employed in the public service. They cannot but observe that the number of applicants for any one vacancy is seldom less than ten or twenty; and hence they are able to calculate that only one out of the ten or twenty candidates can be provided for. As they have attended school and college entirely of their own accord and at their own cost, they do not consider that they have any claim on the Government to provide them with employment. There is discontent, I am aware, but it arises from a very different cause. They see that men are selected for high positions in the Government service in consideration of birth, and that an University degree counts for little or nothing in comparison; and this is why they complain. The graduates of Oxford or Cambridge make no claim upon the Ministers of the Queen for employment in the public service; but they would feel extremely discontented and annoyed if they saw a man, whose education has scarcely reached the standard of middle-class, raised to the position of an Inspector of Schools: and the fact of his being the son of a lord would make them less rather than more reconciled to the selection. Can we wonder, then, that the graduates of this country should feel similarly aggrieved under similar circumstances? It is the avowed principle of British rule in this country to allow of no privileged class, to recognise no distinction of persons, to administer equal justice to all, irrespectively of birth, rank, or status. In accordance with these principles we have established schools and colleges, in which free and open competition is encouraged in every possible form. A "fair field and no favour" is the motto of British policy, both in education and in government: and the deep impression which this principle has made on the Native mind is the foundation of Native loyalty. Yet in the selection of men for positions of high trust and responsibility in the public service, this rule of equity is violated, and birth usurps the place of merit. If there are political reasons in favour of this, there may perhaps be stronger political reasons against it. Such, at least, is the opinion of several gentlemen, European and Native, with whom I have conversed on the subject.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I think that, in the present stage of development of the Indian character, the policy described in the question would not promote, but retard the growth of local exertions. The schools and colleges which have been founded in India by private enterprise, have been founded in imitation of the Government models. In education, as in every thing else, the people of India are still in the imitative stage. They are not yet able to dispense with the support and guidance of the civilising power, and the encouragement which the example set by that power affords them. Natives of wealth will be generous in founding schools and colleges of their own in proportion as the Government is generous in maintaining its own institutions. The history of education to my mind shows this. High schools and colleges have been founded by Natives (for I do not refer to Missionary establishments) in Calcutta, Burdwan, and other important centres in the Lower Provinces, because the Government has kept up its own schools and colleges, and has thus set an example which Natives of wealth and influence have been proud to follow. But in the Upper Provinces the withdrawal of Government support from the Bareilly College has simply left a blank; and local agencies have not come forward so far to fill up the gap. The same remarks apply to the closure of the Delhi College by the Panjáb Government.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—The text-books prescribed for the English and Oriental courses generally contain precepts both prudential and moral; and these precepts are often enforced by illustrative tales. But it is not only, or even principally, by such means that the sense of duty can be awakened and strengthened in the Native mind. The educational influences, which in my opinion do more in this direction than any code of direct precepts could do, are two in number.

(1) *The use of the English language.*—The foundation of all morality is the sense of truth, and this is what the vernacular languages altogether fail to impress. The far-fetched metaphors, high-sounding phrases which mean next to nothing, exaggerated descriptions of simple matters of fact, the vagueness of many of the terms, the want of point and precision in the structure of sentences, all tend to destroy the sense of truth and sap the foundations of morality; and this effect is heightened by the absurd fictions, which are told as serious realities, in the vernacular literatures. An equivocating language cannot but produce an equivocating mind; for language is the medium, not only of communicating, but also of forming, thoughts. Whatever a man reads in the vernacular literature, he reads through a distorted medium; and his sense of truth is blunted accordingly. It would be a good thing for the Native mind if all the vernacular literature could be destroyed; but as this is not possible, the best corrective is the use of English, a language of which the chief characteristics are precision, simplicity, and truthfulness.

(2) *The cultivation of the thinking powers.*—The more a man's mind is raised intellectually, the more chance there is of its being raised morally. It is impossible to suppose that a man who has grasped the difference between history

and mythology, or acquired the habit of weighing evidence and comparing the arguments of different thinkers, or learnt to appreciate the invariability of the laws of nature, or assimilated the thoughts of some of the best English authors through the study of a pure and ennobling literature, can remain sunk as deep as ever in the mire of low cunning, petty malice, and indifference to truth, which mark the ordinary Native. I am quite aware that the results of our school and college education fall far short in many respects of the desired ideal. But it must be admitted that there are and have been many brilliant exceptions. Hereditary failings cannot be overcome in the first or even the tenth generation; but even a little progress in the first few generations is better than nothing, and every one (I think) will allow that an educated Native is, generally speaking, more deserving of trust, has a clearer notion of truth, and a stronger sense of duty, than one whose thinking faculties have never been developed.

It is true that the moralising influences to which I have alluded are apt (as has been often objected) to destroy the religious beliefs and sanctions by which men's consciences were bound. But it may be doubted whether these sanctions, at least such as exist in India, are worth being preserved. With much that is good and useful in the way of morality, the Hindu system inculcates, as part of the same moral code, much that is fictitious, irrational, and demoralising. Moreover, when supernatural sanctions are destroyed, the moral sense, which is implanted by nature, does not die with them, but acquires in many instances a proportionate increase of strength, just as in the bodily senses the power of hearing becomes quickened after the loss of eyesight. These remarks apply only to Hindus; for I have never heard of Mussalmans being made infidels by learning English and going through a college course.

It is also true that an education such as I have described (namely, one carried up to a high standard and imparted through the medium of English) can, for the present at least, be given only to the few. But, however true this may be, it is hopeless to think of conferring a similar benefit on the many by giving them an education up to a low standard through the vernaculars. An education of this kind is, of course, much cheaper, and can, therefore, be much more widely extended among the people. But it has no effect whatever in raising the character. The standard of knowledge imparted by such means is too low to have any enlightening or reforming influence: and (as I have already urged) the study of the vernacular literature tends to pervert and weaken, rather than to clear and strengthen, the moral judgment. I think every one must have observed that, in these parts of India at least, a simple, untaught rustic is generally a more honest and truthful man than one who has finished the course of a vernacular school. It is certainly a sad reflection that the only education which can radically improve the Native character, is of a kind which, for the present century at least, can only be conferred upon a few. But the reflection, though sad, should not be attended with surprise: for it must be remembered that the masses of India, in many of their social habits, are still in the barbarous stage; that they are sunk in the most abject and hopeless poverty; and have been spell-bound for the last thousand years by a debasing superstition. Is it likely that the moral character of such a people can be raised by an education which in these provinces costs about eight shillings a year per pupil, and which in most cases is forgotten altogether a few years after the student has left school? Dr. Hunter has (if I remember right) expressed the opinion that the only means by which the necessity of putting prudential restraints on marriage can be impressed on the masses of this country, is the extension of mass education. Feeling as I do the most profound respect for the abilities and acquirements of that gentleman, I may perhaps be permitted to remark that hopes of this nature built upon such a basis are, to my thinking, Utopian in the last degree. The prudential abstaining from marriage implies a high degree of cultivation and philosophy. Even in our own country the sentiment can scarcely be said to exist among the lower classes. In India it has not yet come home to the mind of the enlightened B.A. What hope, then, is there of its reaching the heart or brain of a man who is educated at a cost of four rupees a year?

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—It is quite true that in the higher education there has been more marked progress than in the lower. But this is not at all due to educational officers having fostered the former at the expense of the latter. Previous to the despatch of 1854, no educational departments existed. Up to that time education was administered at first by the "Committee of Education," and afterwards by the "Council of Education," both of which were exclusively composed of members of the Covenanted Civil Service. Since then it has been directed by the different Local Governments, all of which have been and are composed of Civilians; and the Educational Departments, which were founded by the despatch of 1854, have merely acted under their orders. If the intentions of that despatch in the matter of primary vernacular education have not been fully carried out, it is the Local Governments, and not the Educational Departments, who are to blame for having allowed this. It appears to me, however, that the course which education has run and is still running in India is the result of natural causes, and that Government policy has not had much to do with it. The Government policy has simply run in the groove marked out for it by the wants and aspirations of the people. The people of India had had their own vernacular schools and teachers for centuries before the advent of British rule. What they wanted, then, from the English Government was something which their own teachers could not give them. They had enough sense to perceive that English, combined with the vernacular, was of more value to them in every respect than the vernacular or classical languages alone. The burning controversy that was once waged between the Orientalists and the Anglicists was decided, as I think, not by the powerful logic of Macaulay, but by the still more powerful logic of facts. While students were being paid at the rate of Rs. 5 a month or more to attend the madrasas and patshalas, which the Orientalist party had aided or established, some thousand

students a day were gladly paying fees for the privilege of attending Dr. Duff's English school in Calcutta, and the Anglo-Indian College (Vidyalaya), which had been established some years previously. English schools, the germs of future colleges, were springing up in Serampur, Chinsurah, Dacca, Kishnagar, Bhagalpur, Benares, Allahabad, Agra, Bareilly, Cawnpur, Sagar, Jaunpur, Delhi, and Ajmere; and the 101 elementary vernacular schools which the Board of Revenue had planted in certain districts in 1844 died a natural death. In all provinces English schools and colleges preceded vernacular ones; nor is it easy to see how it could have been otherwise.

In the North-Western Provinces the first stand on behalf of vernacular schools as opposed to English ones was made in 1845 by Mr. Thomason, the Lieutenant-Governor. His design was that every peasant within the province should be taught to read, write, and cipher. If this design was neglected after his death, and the expenditure on vernacular schools continued to be a small percentage out of the total educational allotment, it was not the fault of the Educational Department, for the responsibility really lay with the Local Government, and, what is more, up till the time of Mr. Kempson's appointment, the Directorship of Public Instruction was in the hands of a Covenanted Civilian. In the Panjáb I believe that the Directorship has always been held by a Staff Corps Officer.

In Oudh the case is equally clear. The original scheme of education for Oudh was drawn up in 1864. It included 10 zilla schools, English; 11 tahsili schools, English; grants-in-aid to six private institutions, including the large grant of Rs. 25,000 a year to the Canning College, all English; 23 vernacular tahsili schools; and one vernacular Normal school. Thus, from the very first, far greater provision was made for English schools than for vernacular ones. This scheme was approved by Sir Charles Wingfield, a Civilian (then Chief Commissioner of Oudh), and sanctioned by the Government of India.

The question under reply contrasts "officers of the Educational Department" with some other class of men who are described to be "of practical training in the art of teaching and school management." By the former (as I am left to infer) is meant "the *graded* officers of the department," that is, University men. These, then, are the men who are taxed with having taken too exclusive an interest in the higher education, and this, because previous to their appointment they are supposed to have had little or no "practical training in the art of school management." But the original Oudh scheme, to which allusion has just been made, was prepared by the late Mr. Handford; and this gentleman, so far from being an University man, was brought up at an English "training college." In institutions of this kind young men are trained for teacherships in the "national schools," that is, the schools in which a primary education is imparted to the working classes. Mr. Handford, then, the first Director of Public Instruction in Oudh, notwithstanding the training which he had received in England, proposed a scheme in which the higher education held the most prominent place.

The last report compiled by Mr. Handford on Public Instruction in Oudh shows 540 vernacular schools (Government) and 21,383 students. The last report compiled by myself—an University man, who has had chief charge of education in Oudh since Mr. Handford's death,—shows 1,266 vernacular schools (Government) and 47,019 students. Thus vernacular schools and students have more than doubled.

There is no truth in the charge implied in this question that the graded officers of the department are devoid "of practical training in the art of teaching and school management." The graded officers of the department may be roughly classified under three heads:—

(1) Those who have been selected on account of some marked speciality, such as Sanskrit, Arabic, Meteorology, Botany, Chemistry, Mineralogy, &c. Such men are indispensable for certain positions at colleges and elsewhere, and "practical training in the art of teaching and school management" is not needed in their case. The salary which they receive from Government may be partly considered as an endowment of research.

(2) Men who after completing their University career took up the work of teaching and school management in their own country, but thinking that they could better themselves by going out to India, applied to the Secretary of State for admission into the Education Department. Such men have, through their experience in England, acquired as practical a training in school management as it is possible for a man to receive; for experience is, after all, a better training than what any Normal school or training college can give.

(3) Men who, in answer to advertisements sent from India to English newspapers, have accepted employment in India in private schools and colleges, and have afterwards been admitted into the Government Education Department. More than half the graded officers of Bengal, North-Western Provinces, and Oudh, and (I think I may add) the Panjáb, are or have been men of this stamp. Many of them had had both an English and an Indian experience before they entered the Government service. The men who have made most mark, and most of the Directors of Public Instruction, have belonged to this class.

In selecting men from England for the Government educational service in India, the choice lies between University graduates and certificated schoolmasters brought up at one of the training colleges. The latter stand a good deal below the former, both socially and intellectually, and would therefore take lower pay. For the control and inspection of vernacular schools and of most of the zilla or high schools they would be quite as competent as University men. But the head masters of some high schools come of this very class, and such head masters (as I know very well from what I have seen in more provinces than one) do not like being inspected and controlled by a man of their own rank and attainments, but derive much greater benefit and encouragement from one who is of a higher social rank and higher intellectual attainments than themselves. As an Inspector of Schools, a certificated trained schoolmaster would have Deputy Inspectors under him, and Deputy Inspectors, like all other Natives, are keenly alive to the difference between an English gentleman and one whose manners do not always come up to this standard. Moreover, it is sometimes expedient, in the interests of the public service, that an Inspector should be transferred to some college as Professor or Principal. In such a case the certificated trained schoolmaster would, as a rule (for exceptions will always occur),

be ineligible for transfer. The educational service must be taken as a whole. For the appointments of Director, Principal, Professor, and Circle Inspector, it is advisable to have University men, and the graded service was established for that very purpose. For the best-paid head masterships of high schools, schoolmasters trained in England at the National Training College are very suitable men, but not, as a rule, for the superior appointments. In these remarks I am only comparing one class of European officers with another. The question as to the employment of Natives in the educational service is beyond the scope of this discussion.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I think that in *all* cases promotions from class to class should be left to the school authorities, subject to correction, where the necessity exists, by the Circle Inspector. The plan of determining the promotions from one class to another, on the results of annual public examinations extending over the entire area of the province, might perhaps be of some use, *if it were feasible*. But in point of fact the plan could not be worked, and this for two reasons: *firstly*, because it would not be possible to guarantee that so many question papers would be secretly printed, then secretly distributed to the different schools, and last of all secretly put away and preserved at each school, till the proper moment for opening the envelopes has arrived; *secondly*, because for a simultaneous examination of five or six different classes in five or six different subjects, to be held on paper at the close of each year, and to extend over all schools of a certain grade in the entire province, it would not be possible to find a sufficient number of qualified examiners who could be trusted to go patiently through such immense piles of papers, and value their contents with that degree of care, judgment, and accuracy which is indispensable to the promotions being justly made. The labour of printing the questions, distributing them, and looking over the answers, would be enormous; some expenditure, too, would be entailed, especially if the examiners are to be paid; and the results under any circumstances would be worthless.

Moreover, the project of promoting students by means of provincial examinations assumes what is not true: for no such examination could be held, unless all schools of the same grade—Government, aided, and unaided—used the same curriculum from class to class; and this is not the case even in Government schools of the same grade, much less in aided and unaided ones. If such a scheme, then, were to be introduced, the curriculum of every school embraced in it would have to be recast upon one uniform model. But in the orders by the Government of India appointing the present Commission to sit, there is a paragraph condemning uniformity of this kind, and recommending that variety in the books and subjects taught, and in the methods of teaching them, should be not only permitted to remain, so far as it exists, but should be encouraged as a good in itself.

At present there is only one departmental public examination extending over the entire area of the North-Western Provinces and Oudh. This was founded by Mr. Kempson, the late Director of Public Instruction, in 1878, and is called the middle school examination. It is undergone by Class III of high and middle schools, and one of the rules framed by the designer was that students who failed to pass the examination could not be promoted to Class II. It was found impossible, however, to put this rule into effect, even on the first trial; and from that time to this promotions have been practically in the hands of the school authorities. This scheme has defects peculiar to itself, the chief of which are the following:—

(1) The best high schools in these provinces generally do the worst; while the inferior zilla schools, which have a weaker staff and are worse taught, somehow or other manage to come off best. The supervision at high and collegiate schools is strict and trustworthy; that at the inferior zilla schools is not trusted. I quote herewith the remarks made by Mr. Statham, the head master of the Agra Collegiate School, in reference to a proposal of mine for revising the present scheme, which was submitted to the Director about a year ago: "That extensive dishonesty is practised in some of the present centres of the examination, there can be no doubt, and new arrangements are necessary to prevent it." Mr. Phillips, the head master of Bareilly High School, writes as follows:—"I would, before concluding, strongly emphasise Mr. Nesfield's proposal that some sufficient security be taken against the use of unfair means in passing the students from inferior zilla schools. That students who pass from these schools are helped in some way is proved every year by the disgraceful ignorance of many of those who are sent up to continue their studies at high or superior zilla schools; and it is a cause of heart-burning to the failed students of the high schools to see boys who are quite unfit to go on with them in receipt of scholarships of which they have been disappointed." It is clear, then, that the results of the middle schools examination, as it now stands, cannot be accepted as determining promotions

(2) There is not one examiner in 50, probably not one in 100, who can read manuscripts hurriedly written in either form of the vernacular, with equal ease and rapidity. This, however, is the task which every examiner in history, geography, science, and Euclid, is expected to perform. The Urdu men are weak in Hindi, and the Hindi men in Urdu. Hence a large proportion of the papers are either valued cursorily, that is, wrongly, by the examiner, or they are not valued by him at all, but by proxy. That valuation by proxy is extensively practised there is no doubt. I have seen something of it with my own eyes; and I have heard a good deal more from other eye-witnesses. Under these circumstances no faith can be placed in the results of the examination as tests of promotion.

(3) The scheme does not seem to be consistent with itself. As the present Director has informed me, "It is an absolutely independent test, and was not at all intended to smooth and prepare the way to the Entrance Examination." In other words, it was not intended by Mr. Kempson to be a test of fitness of promotion from Class III to Class II, and yet, by one of Mr. Kempson's own rules, no student was to be promoted to class II unless he passed it. In reference to this point Mr. White, the Principal of the Canning College, has recorded the following remarks in page 22 of his last printed report:—"The number of students promoted from the 3rd to the 2nd class could

easily be doubled, if the teachers could devote their attention solely to preparing the boys for entering upon the University course in the 2nd class. But this they cannot do, for their boys have to go up for an examination professedly of quite a different character, *viz.*, the departmental or middle class examination. They cannot possibly try to keep both objects in view (which yet they are bound to do) without failing to do either perfectly. This produces an uncertainty and unsteadiness in the teaching which has a most prejudicial effect, and tells most unfavourably on the efficiency of the two classes above it. To manage a high school under these circumstances is to fight with one arm tied, instead of being allowed to put forth all one's strength." As long as this contradictory element in the nature of the scheme is allowed to remain, the results of the examination as determining promotion cannot be accepted.

(4) The percentage of pass marks qualifying for promotion is 40, whereas the University exacts only 25 or 33. Thus, if all boys were refused promotion from Class III to Class II, because they failed to obtain 40 per cent. of the maximum marks, many deserving students would be kept down and discouraged for nothing.

The object of this middle school examination is not only to determine promotions from Class III to Class II, but also to decide the grant of certificates and scholarships. I think that, under any circumstances, promotion should be left to the school authorities; but a general public examination for certificates and scholarship is, I think, a good thing, provided the examination itself is based on sound principles. But one examination on this extensive scale is, in my opinion, quite as much as the Educational Department of the North-Western Provinces and Oudh will ever be able to undertake; and until the present examination has been made more perfect than it is, it would be premature, to say the least, to attempt anything further. I devoted all my leisure about a year and a half ago to revising the rules and details of this examination. Remedies were proposed for all the defects pointed out in the above remarks; for I was persuaded that the defects themselves might be removed without much difficulty. My revised scheme was forwarded to Director, Public Instruction, for submission to Government. But before doing anything further, he circulated it among the chief educational officers of the North-Western Provinces, and among the managers of aided institutions in both provinces. Their approval of all the chief amendments which I had suggested was almost unanimous. I then wrote out a summing up of the whole question, and had it printed at my own cost for submission to Government. But it was not submitted after all by the Director of Public Instruction. Only a few of the proposed amendments were entertained; and Mr. Kempson's middle school examination remains at this day substantially what it was.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Such arrangements have always been in force in the Government zila schools of Oudh. But I do not know whether this has been the case in the North-Western Provinces. What makes me doubt it is, that not long ago a boy, expelled from a high school in Oudh, was immediately admitted into a neighbouring one in the North-Western Provinces without any questions being asked by the head master. I brought the matter to the notice of the Director, who thereupon issued a circular to head masters in the North-Western Provinces prohibiting the practice in future. A mere prohibition, however, does not seem to me to be sufficient. Some penalty should be inflicted on teachers who break the rule; and the boy wrongfully admitted after being expelled from his former school should be expelled from his present one. I have reason to fear that there is great laxity prevailing in this respect. If a clever boy applies for admission, head masters are under the temptation of taking him in without asking any question regarding his antecedents; and the fact of his having taken him in is not likely to be discovered.

Cross-examination of MR. NORFIELD.

By MR. DEIGHTON.

Q. 1.—In the foot-note to page 16 you state that "these remarks were written before the new committee system, introduced in the year 1882-83, had been elaborated and brought into force," being now aware of the functions of the newly formed committees, you still adhere to the opinions expressed in your answer 7?

A. 1.—Yes.

By THE REV. W. R. BLACKETT.

Q. *1.*—Please describe more fully the system of giving certificates and training teachers referred to in your answer 9.

A. 1.—In every district in Oudh there is a kind of vernacular school called Normal tahsili, *i.e.*, a vernacular middle class school, with a Normal class attached to it. In the Normal class the students are prepared for the village teachership examination and the vernacular middle class school serves as a practising school. After passing the village teachership examination, the student does not receive a certificate as a teacher till he has served on probation of one year at least, at a village school, and given satisfaction.

Q. 2.—You speak of the primary schools maintained in Oudh by missions as inefficient in secular subjects. Are the missions at all more successful in secondary education? (answer 6.)

A. 2.—I do not refer in that answer to schools in towns or to Anglo-vernacular schools, but only to primary schools in rural districts. There are several good secondary schools.

Q. 3.—In your answer 27 you expressed an opinion that middle schools should not have their attention directed to the University examinations, but to a different aim. Is the middle school examination intended to furnish such an aim?

A. 3.—The present middle school examination is declared to be an entirely independent test, and yet it is made the necessary qualification for promotion. Hence it is difficult to say what the proper object of it is.

Q. 4.—Do the managers of schools, and particularly of aided schools, complain of the uneven-

ness and unfairness of the middle school examination?

A. 4.—Yes; Mr. White, of the Canning College, has complained of it. I have received a similar complaint from another aided school, the cause of which was that the Government threatened to cut down the grants of all schools unable to pass any candidates.

Q. 5.—What sort of persons are usually appointed to conduct these examinations?

A. 5.—The system has been that each year one institution supplies all the examiners for that year. But in one year when I was asked to select the examiners, I chose the head masters of several zilla schools.

Q. 6.—Do you desire to retain the middle school examination to decide the grant of scholarships and certificates, but not as governing promotions?

A. 6.—I would retain it for scholarships only, not for certificates or promotions.

Q. 7.—Do you think that even for scholarships an examination extending over the whole province can be fairly and evenly conducted?

A. 7.—I am very doubtful whether it is possible, but as scholarships should be given tenable at high schools, I think the attempt should be made.

Q. 8.—Would it not be better to grant scholarships on the results of an examination extending over a narrower area?

A. 8.—I think that if the public examination *can* be held at all, it may be done as well for a province as for a division. And I also think it would be difficult to determine on what principle the amounts of scholarship fund to be allotted to each division should be decided. The difficulty in the matter of the examination lies in the maintaining of secrecy in the printing and distribution of the papers.

Q. 9.—When you were at Benares did you find that there was much passing to and fro of students between the Government aided schools and colleges?

A. 9.—I did not see much passing to and fro of students.

Q. 10.—We have been told that 14 or more out of every 20 boys in the aided schools at Benares did not read continuously therein, but went to and fro to the Government school and college. Does this agree with your experience?

A. 10.—I do not think so. I saw very little of it.

Q. 11.—Is there any educational cess on agriculturists in Oudh? And is a separate account of it kept?

A. 11.—There is, and a strictly separate account of it is kept in Oudh, notwithstanding a recent Government order that Local Funds were to be amalgamated with Provincial Funds, and considered as one. I believe it is kept separate also departmentally in the North-Western Provinces.

By Mr. Ward.

Q. 1.—I observe you have been connected with education in India for very many years. In the whole of your experience do you know of any more glaring instance of a disregard of the principles of the despatch of 1854 than the foundation of the Muir College at Allahabad?

A. 1.—I think it is the most glaring instance I have ever heard of, because there was a college at Benares, and a college at Agra with large and commodious buildings erected at great expense, most of which was defrayed by Natives, and neither of which institutions was sufficiently filled at the time?

Q. 2.—Are you certain that the interest charged in Oudh is 1 anna the rupee per mensem, *i.e.*, 75 per cent.?

A. 2.—That is the ordinary rate of interest in Oudh, so far as I have heard; but my argument does not depend on the accuracy of the statement.

Q. 3.—You mention that the improvement in the condition of the people in England took place before the introduction of elementary schools. But I think you will admit that the contrary was the case in Scotland?

A. 3.—I do not admit it, although it is asserted in one of Macaulay's speeches.

Q. 4.—With reference to your remarks in answer 2, do you not think you would hear exactly the same complaints in England?

A. 4.—I have never heard such complaints, although 20 years ago I had some experience of national schools.

Q. 5.—You say that England in the time of James I. was more advanced, &c. Do you think this assertion can be maintained, considering that we have railways throughout the length and breadth of India; that almost every town of any size has a dispensary, and that every province has several newspapers, both English and vernacular?

A. 5.—I think it more advanced politically, because the Puritans had already appeared and proved too much for Queen Elizabeth on the subject of monopolies; socially, because there was no caste; industrially, or there could not have been so strong an opinion on the subject of monopolies. I consider that the material condition of the masses in England was better in the time of James I. than that of the masses in India is now.

Q. 6.—You say, "Education is not valued, because it is of no use to them in the practice of their hereditary callings." Does not this show a defect in the policy of the Education Department in not providing an education more suitable to the wants of the people?

A. 6.—I do not think the Education Department can go beyond teaching books.

Q. 7.—You say, "It is, I think, vain to expect that the cause of national education can be furthered by such an exclusive and narrow agency, since the nation is composed of a number of different sects, castes, races, and religions." Could any system of national education be devised except one by which schools for each class should be provided?

A. 7.—Yes; I think the Government has done so already by its own schools, as far as its funds and the poverty of the people have allowed its operations to extend.

Q. 8.—Is not the failure of committees almost entirely attributed to the fact that they have been made executive instead of administrative bodies; and that the control of funds, of which the origin was voluntary contribution, has been wholly taken away from them and given to the heads of departments under whom they work?

A. 8.—I do not think the origin of the funds was voluntary contribution, and I do not think committees composed of villagers and zamindars are capable of any management.

Q. 9.—Can you state what text-books are in use in Normal schools? Do the teachers receive instruction in the art of managing boys?

A. 9.—There is a teacher's manual, a purely Indian book. English text-books are not used. We have few or no Normal pupils who know English.

Q. 10.—Would not the system recommended in your answer 13 make the school simply a grant-in-aid school?

A. 10.—No, although the difference is only one of proportion, it is so vast as to bring the two systems under different categories.

By THE PRESIDENT.

Q. 1.—You quote the Institutes of Manu to show that no "system of village schools could have existed in ancient India." Are you aware that modern scholars are of opinion that these Institutes of Manu merely represent the customs of a small part of India drawn up in the interest of a particular caste?

A. 1.—I am aware of that.

Q. 2.—We have had it stated in other evidence that the ancient rule of Manu does not hold good in practice in modern India. Do you object to that statement?

A. 2.—The old tradition has survived, but the Brahmans have not the power to enforce it, and perhaps not the desire. I do not think they care anything about it.

Q. 3.—Then if the Institutes of Manu only represented the local land-law of a particular class in ancient India and does not hold good in modern India, do you think you can fairly cite these Institutes as a proof that a system of village schools have not existed in India?

A. 3.—I think it affords a strong presumptive argument.

Q. 4.—In your answer 39 you say, "It is impossible to suppose that a man who has grasped the difference between history and mythology, or acquired the habit of weighing evidence and comparing the arguments of different thinkers, or learnt to appreciate the invariability of the laws of nature, or assimilated the thoughts of some of the best English authors through the study of a pure and ennobling literature, can remain sunk as deep as ever in the mire of low cunning, petty malice, and indifference to truth which mark the ordinary Native." Would you object to withdraw or modify these remarks about the Natives of India?

A. 4.—I am willing to withdraw these remarks.

Evidence of THE REV. E. W. PARKER, *Superintendent of the Methodist Episcopal Mission, Rohilkhand.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—More than twenty years of experience in connection with schools in Rohilkhand.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary schools is very good; but they do not reach the lower classes. Mission schools only are open to the lower classes. The excluded castes are among the largest.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society.

Ans. 3.—The desire for education is increasing in *all classes*. Caste feeling excludes a very large community of lower caste people. "Influential classes" do not generally desire to have the labouring classes taught.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The schools unconnected with Government or with missions are of two kinds:—(1) Where some Maulvi opens a school on his own account and teaches a little Persian and Arabic, or where a Pandit opens a school designed especially for sons of *shop-keepers* to teach writing, accounts, and mental arithmetic. These are found in large towns or in cities. The masters of these schools are usually quite willing to accept "State aid," but their teaching is confined to one or two subjects, and they often know no other. (2) The second class of indigenous schools is that of the wealthy Native gentleman or zamindar who hires a Maulvi or Pandit to teach his own and a few of his friends' children reading and writing at his own house. The present school system has caused both of these classes of schools to decline very much.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The "home instruction" is very meagre and unsystematic in this province.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can

you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I know of no private agency (except as in IV) to be depended upon for efficient primary instruction except the Missionary agency. Native gentlemen have, during my experience in Rohilkhand, started schools, especially for girls, in nearly every city in the province, and have received liberal State aid. These schools have almost, without an exception, gone out of existence for want of persistent care and support. A private school is occasionally started, not in a destitute community, but in the midst of other schools where it can be seen, and after troubling the other schools for a time, it suddenly disappears. Native gentlemen can be readily induced to give large sums of money at one time, while they fail in continued persistent action. Hence the endowment system, or a system of regular taxation, will secure permanency to school work supported by the people. Missionaries are scattering their assistants all over every district of this province, and, through the training given by their Normal school, these assistants are generally well able to supervise primary education. Hence the Missionaries are prepared to efficiently supervise a large number of primary schools at no cost to Government. They would require *aid* for the schools.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—All depends upon the construction of the committee. A difficulty has been that the youngest officer of the district has usually been the Secretary of this committee, and the members are mostly Natives who come together because called, and know nothing of the work to be done until they come together, and hence seldom express any opinion except to assent to each suggestion of the Assistant Magistrate, who has probably received his information from the Native Deputy Inspector.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 10 & 11.—Great attention has been paid to these subjects in this province, and I believe with satisfaction to all.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—A well-devised system of grants-in-aid according to actual results secured, would no doubt prove very beneficial in primary education. Paying teachers in this way often proves advantageous and as often leads to great deception.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The taking or not taking of *fees* in *primary* schools should be left optional with the Superintendent. In some places and among some classes they can and will readily pay, while other classes cannot or can pay but a trifle. Allowing grants-in-aid only where fees can be secured at a certain rate, often prevent schools being started where most needed, while those best to help themselves secure all the aid.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—If teachers and money were available, primary schools could be increased very greatly at once in this province. Supervision that could be relied upon would greatly increase the efficiency of these schools, as this would give efficient teacher and teaching.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no instance. Do not know why.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—It is very difficult to reply to this question. In Rohilkhand in many of the districts, the Mission Anglo-vernacular schools were first started and were aided by Government and acknowledged as being efficient. Then Government opened the same grade of schools, and for a time both schools worked side by side. Finally, the grants-in-aid were mostly withdrawn from the mission schools, on the ground that there was no demand for two schools. Whether it would have been better to have left the mission schools, and aided them instead of driving them to lower the grade of their schools, is a question concerning which the different parties might differ. It is a question also as to whether any transfer would be advantageous now or not. In Kumaun the higher schools were left entirely with private parties, and in no part of these provinces has the work been done better. Besides the mission schools there is a school supported by a committee of private gentlemen. One thing is sure. Missionaries in this province have means at their disposal for rendering more efficient supervision over primary schools than any other party can have.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I know of no such parties except the Missionaries. They might be utilised much more to great profit.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Private effort among the Native gentlemen lacks permanency. If Government were to withdraw from any class of institutions and leave them with the Native communities, the only way to secure permanency would be to secure endowments properly invested.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In this province, grants-in-aid—except to orphanages—have been small since it was decided that mission high schools were not demanded.

The requirement of fees at fixed rate in all cases of primary schools is in my opinion not wise. Could some rate of grant-in-aid per scholar be arranged for all the students who are proved to be well taught in high schools, another rate for middle, another for upper primary, and another for lower primary, for all the schools and scholars taught by any party in any zilla, greater activity might be induced. If a mission in a given zilla has 2,000 boys and 2,000 girls in their different schools, let a sum of money be given that mission according to the grade of the scholars as above. The examinations of *each grade* for promotion to the grade above should be conducted publicly as per given rules, and all the passed boys registered. Thus Government would have proper checks, and the Missionaries could use their funds to greater advantage. More stress should be laid on the education given than on the amount of fees taken or the number in each school. The entire work of the party in educating pupils up to a given standard should be considered.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher educations in your province, and do you consider it adequate.

Ans. 21.—All classes, except those practically excluded by caste prejudices, avail themselves of Government and aided schools. The rate of *fees* is from 2 annas up to 8 annas per mensem.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I cannot.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is not possible in this province, as experience has proved.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Not as readily as formerly.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think so certainly, and as education increases this will improve.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—There is little doubt but the system of cramming for examinations is a great hindrance to a thorough practical education. Boys must be passed, and hence all the attention of the teacher and scholar is turned towards that object. The only remedy perhaps is to make the examinations, as far as possible, tests of the actual practical value of the education, rather than of the amount learned.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Very little Municipal support is given to mission schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Other things being equal, Normal schools supply better teachers than other schools, and our great need is good teachers. The mission in this province has a good Normal school well endowed.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No voluntary agency has proved efficient in school inspection in this province. In one or two instances, when Missionaries have been members of the Education Committee, the schools of the zilla have been greatly improved by their careful inspection and reports while on their tours. There is no prejudice against this among the people here.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The objection that I meet with most concerning text-books is that now girls are regularly coming forward for the Middle and Entrance examinations, and the vernacular reading books recommended by Government are quite unfit for girls. Hence they labour under a disadvantage of having to be examined on a book which they have not been permitted to read. Much greater care should be taken in this respect, and no vernacular book should be accepted until everything unfit for girls even is removed.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I think that a scheme of education for India should be *pliable*. In some provinces, Government may best control the high schools, while "other agencies" may have the advantage in primary education. In other provinces it may be the reverse. I consider that Government should stand ready and be free to secure the education of the people in the most efficient, most practical, and cheapest way possible. All agencies that can give really efficient aid in the work should be utilised, and all classes, even the lowest, should be reached. Those desiring a higher education

than primary should not have such a proportion of the State aid that the masses are left uncared for. As the State aids in the work, it should keep a careful supervision over every part, demanding in every instance results proportionate to the aid given.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—Government could not withdraw *at once* without harm. But if grants-in-aid were given equal to one-half, the present State expenditure on their own schools and given with practical rules, local exertions would no doubt be stimulated. The *standard* of the schools could be kept up by the supervision, and by the grants being given according to the grade of the school and according to actual results shown.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I should think not generally. Some kind of definite moral instruction is a great want in Government schools. But how to supply it is a difficult question.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—A sanitary primer is taught in all the schools, which is very suggestive and instructive.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I know of no such. Nearly all of the girls' schools are now under the care of the missions.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—There are many good aided girls' schools in this province, including several boarding schools. These schools follow the usual course of instruction, except that their reading books are different, and in the day schools the girls seldom get higher than the lower primary examination.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—Much more money should be made to reach the masses of the people of all classes, and higher institutions should be limited to the actual demand, without inducing students to attend by large scholarships.

The points to which as a Missionary I would call attention are—(1) That the Missionaries are ready and able to take an active part, and to supply a portion of the means required in the educational work of these provinces. (2) The Missionaries have at their disposal efficient assistants, so that they can supervise regularly a large school work in the towns and villages around. (3) The State should take advantage of these opportunities fully. The parties are Missionaries it is true, but they can gather the children and teach them, and this is all the State should know or require.

Being a Missionary I have written from a Missionary's stand-point.

Cross-examination of THE REV. E. W. PARKER.

By MR. DEIGHTON.

Q. 1.—In your 2nd answer you say that the primary schools do not reach the lower classes: do you not rather mean the *lowest?*

A. 1.—Perhaps that would be the better word. I was thinking rather of castes than classes.

Q. 2.—In your 6th answer you say: "These schools have, almost without an exception, gone out of existence for want of persistent care and support." Want of care and support on whose part?

A. 2.—On the part of those persons who started them.

Q. 3.—In the same answer you say that "the Missionaries are prepared to efficiently supervise a large number of primary schools at no cost to Government." Would not the supervision of primary schools by Missionary bodies create great suspicion and distrust among the lower classes.

A. 3.—I do not think so.

Q. 4.—With reference to your 16th answer, on what grounds did Government open schools of their own when the aided schools had been declared efficient?

A. 4.—They were opened at a time when in a revision of the Government scheme it was thought necessary to have high schools at all the principal centres, and the opening of these schools was effected without regard to the existence of mission schools.

Q. 5.—In your 19th answer you say that grants-in-aid in this province "have been small since it was decided that mission high schools were not demanded." When and by whom was it decided that mission high schools were not demanded?

A. 5.—When it was decided that two schools of the same class were, generally speaking, not required in the same place.

Q. 6.—In your opinion, you say in your 23rd answer, it is not possible in this province, as experience has proved, for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. Would you deny the terms "influential and stable" to such institutions as St. John's and St. Peter's Colleges at Agra, the London Mission and Jae Náráyan's Colleges at Benares, the Muhammadun Anglo-Oriental College at Aligarh?

A. 6.—I intended this and all my answers to refer to the Rohilkhand Division only.

Q. 7.—In your 30th answer you say: "Very little Municipal support is given to mission schools." Are you aware that in 1878, out of Rs. 41,000 contributed by Municipalities, Rs. 15,000 went to aided schools?

A. 7.—I was not aware of this, and only referred to my own experience in Rohilkhand.

Q. 8.—Your 47th answer is as follows: "Much more money should be made to reach the masses of the people of all classes, and higher institutions should be limited to the actual demand, without inducing students to attend by large scholarships." Would you raise this money by taxation, or only divert to primary schools money now spent upon other schools? What do you call "large" scholarships?

A. 8.—My experience does not enable me to give an answer to these questions.

By Mr. Blackett.

Q. 1.—You remark that the Government system of primary schools does not reach the lower classes. Do you include the agricultural classes or the mass of labouring people among the excluded classes?

A. 1.—I mean the lower castes, such as chámars, &c. Many of these are agriculturists.

Q. 2.—Do you regard Municipal bodies as private agencies, or as connected with Government?

A. 2.—I did not regard them as private agencies, but as connected with Government.

Q. 3.—Do you consider that district committees as at present constituted would generally be likely to manage vernacular schools with efficiency and steadiness?

A. 3.—I do not see how the Municipalities could do the work without the help of the Deputy Inspector. I think the plan of the Government in these schools is good, but the difficulty is to find men who will carry it out efficiently.

Q. 4.—Do you mean to say that the grants-in-aid to mission schools were withdrawn on the expressed ground that they were rendered unnecessary by the existence of Government schools established subsequently to the mission schools?

A. 4.—That was the ground stated, and in some of the cities (not in all) the Government schools were opened subsequently to the mission schools.

Q. 5.—Was any unfavourable opinion of these mission schools ever expressed by Government officials?

A. 5.—Not as to the schools in general. Sir William Muir once publicly expressed a very favourable opinion of the school at Moradabad, just before the grant was withdrawn.

Q. 6.—How many mission schools have thus been driven to a lower grade?

A. 6.—I should say we formerly received about Rs. 2,000 a month for boys' schools, while we now receive about Rs. 200, apart from the orphanage. This indicates the difference.

Q. 7.—When did this withdrawal of grants take place, and is the process still going on?

A. 7.—It took place about six or eight years ago. Some grants are now being restored.

Q. 8.—Does your Normal school receive aid from Government?

A. 8.—No. We have never applied.

Q. 9.—What is the average proportion of the grants-in-aid given to your primary schools to the whole expenditure on those schools?

A. 9.—Those schools that are aided receive nearly one-half the expense. We have 71 boys' schools; of these only six or seven are aided.

By Mr. Ward.

Q. 1.—With reference to your answer 7, are there any committees in the North-Western Provinces, except Municipal committees, which can be truly said to administer funds?

A. 1.—I do not know.

Q. 2.—You have been on a District Educational Committee?

A. 2.—Yes.

Q. 3.—Do you consider it could be truly said to administer funds?

A. 3.—To a certain extent, perhaps.

Q. 4.—Do you think the plan of demanding a small lump sum as entrance-fee instead of any monthly fee would work well in primary schools?

A. 4.—I think the best plan would be to have a monthly fee. I have sometimes thought that the pressure put on boys to maintain a regular attendance is an obstacle to the popularity of village schools.

Evidence of the Hon. Syed Ahmed Khan, Bahadur, C.S.I.

[The following questions are special and not contained in the "Standard List."]

Ques. 1.—Are you acquainted with the state of private and public instruction in Upper India, and more especially in the North-Western Provinces and Oudh?

Ans. 1.—Yes, I have such an acquaintance. But I am better acquainted with the state of education in the North-Western Provinces than with that in Oudh or the Panjáb.

Ques. 2.—Describe the means by which you have obtained that acquaintance. Have you ever had any connection with the Educational Department?

Ans. 2.—I have long taken an interest in the diffusion of education and enlightenment in my country, and have, to the extent of my ability, always invited the attention of my Hindu and Muhammadan fellow-countrymen to that subject. In 1859 I succeeded in bringing about the establishment of a school for elementary education at Moradabad by subscriptions collected from the people. It flourished for some time, and was finally converted into a Tahsili school. In 1863 my endeavours in seeing an English school established in a similar manner at Ghazipur became successful. This school still exists under the name of Victoria School, and has now attained the status of a high school. In 1864 I took part in the establishment of a scientific society, which still exists, and a magnificent building was erected for that purpose at Aligarh by raising subscriptions from the gentry of the neighbouring districts, the object of this society being to encourage and publish vernacular translations of works on European

sciences. A bilingual (English-Urdu) paper, known by the name of "The Aligarh Institute Gazette," was also started in connection with this society, and is still in existence. I have, moreover, convened meetings from time to time to review the Government educational system, and to examine its merits and defects. In 1866 I began a movement for the establishment of Educational committees in each district, which was also attended with success. I have myself acted for some years as a member of the Educational committee at Aligarh, which afforded me an opportunity of acquainting myself with the working of tahsili and halkabandi schools. Early in 1869 I undertook a journey to Europe primarily with the object of obtaining an insight into the English system of education. During my stay in England I published a pamphlet known by the name of "Strictures upon the Present Educational System in India;" and then, on my return to India in 1871, I formed a distinct "committee for the better diffusion and advancement of Learning among Muhammadans of India." The endeavours of this committee were directed to investigating the means by which the Muhammadans may be reconciled to the study of Western sciences and arts. These endeavours resulted in the foundation, in 1875, of the Muhammadan Anglo-Oriental College at Aligarh, which has attained a wonderful progress. The college has since been affiliated to the Calcutta University up to the B.A. standard, and has some three hundred students on its rolls. I am an Honorary Secretary to the Standing Committee, whose business is to further the objects of the college, and to have the control of its funds. I am also an Honorary Secretary to two other committees of the same college—the "Managing Committee," and the "Committee of the Directors of Instruction in the various Languages and Secular Learning." These are the means by which I have obtained an acquaintance with educational affairs.

Ques. 3.—With reference to high and primary indigenous schools, will you please describe what kind of schools they are, and how they are established?

Ans. 3.—In the North-Western Provinces and Oudh and the Panjáb the high and primary indigenous schools were, and are still, found to be of four classes, as specified below—

(*1*) *Private Schools.*—This class consists of those schools which are kept by private individuals at their own houses: when a person engages a teacher primarily for the instruction of his own children, and allots a separate place for the purpose. But it not unfrequently happens that the children of his relatives and of his neighbours are also admitted to it, each paying a trifling fee to the teacher; and thus a small school is established. Such school lasts as long as the teacher, or any successor of that teacher, continues in office.

(*2*) *Self-supporting schools.*—These schools come into existence in the following manner:—A teacher of some reputation, and one who enjoys the confidence of the people, takes the house in a quarter of a city or town, fixes his residence there, and opens a school for the tuition of boys. He lives entirely on the fees paid by the boys, and the school continues as long as the income derived from the fees suffices for the maintenance of the teacher.

(*3*) *Schools of private individuals,* who devote themselves in offering gratuitous instruction to people simply for public benefit. The widespread fame of such persons generally attracts a large number of pupils from distant parts of the country, who fix their residence in the same town or city in which the teacher resides, and study the various branches of learning. I have myself seen the number of such students (whose proficiency may be classed with the standard of our higher college classes) rising to 30 and even to 40 in some places.

(*4*) *Schools established by private funds or charitable endowments.*—In this class of schools a number of teachers is entertained; and students are not only gratuitously taught, but some provision is occasionally made for their maintenance also. The Arabic schools which exist in Jaunpur, Deoband, Saharanpur, and in the grand mosque at Aligarh, fall in this category, and, if I remember rightly, the Maharaja of Cashmere had, a few years ago, projected a scheme for the establishment of a similar Sanskrit school at Benares.

Ques. 4.—What do you think to be the probable number of such schools in the North-Western Provinces?

Ans. 4.—It appears from official papers that the number of indigenous schools in 1870-71 was 4,665, imparting an instruction to 54,575 boys. But I feel persuaded that this latter number is considerably below the actual number; for I remember that at the time when enquiries as to the number of indigenous schools and of the students reading in them were being conducted, a great misconception had arisen in the minds of the people regarding the object of this proceeding. Some of them used to detain their children from going to school, while teachers were invariably in the habit of giving less numbers than what they actually were. The number of the schools, too, was not correctly ascertained, and I have no doubt but that a large number of the schools of Class (I) had not come within the enquiries.

It has been enjoined in the rules for the preparation of the annual statistical returns promulgated in 1879 that "no account should be taken in statistical returns of schools not under regular inspection." As the indigenous schools have all been of this class, they have been entirely excluded from the enquiries of the Educational Department. Consequently we have no means by which the existing number of these schools and of the students reading in them may be known. But, as Native of the country, I have reasons to believe that the number of these schools has now considerably decreased, which is indeed much to be regretted.

Ques. 5.—What languages and what subjects are taught in them?

Ans. 5.—The schools comprised in classes (I) and (II) afforded instruction in Persian literature to almost all the Muhammadans and Hindús of respectable position. The schools kept by Hindús did not differ from the Muhammadan ones in point of subject or instruction. Persian was, and is, still taught in them. Hindi was read only by those classes of people who held a lower rank in society, and who were engaged in some petty trade, as is still the case in the North-Western Provinces.

In Persian schools much attention was paid to Persian literature, and an education which, in my opinion, was much more efficient and advanced than the present standard of vernacular middle class, was imparted; and as the subjects were explained and discussed in Urdú, which is the verna-

cular of those provinces, and the translation of Persian texts was also made into that language, these schools were indirectly a means of improving the students' proficiency in the Urdú language side by side with the Persian. Methods of composition and style were also taught to the students by giving them subjects to write upon, by which their acquirements were made substantially and practically useful to them. Elementary books, containing moral lessons in prose and poetry and written by authors of established reputation, were taught to beginners. A few rules of arithmetic, which are of essential importance to men in their daily life, were sometimes included in the study.

In Hindi schools no great attention was paid to Hindi literature. Their endeavour was confined to the acquisition of the degree of proficiency which might enable the students to put in writing, in Nágri character, the words just as they fall from the mouth. The mode of writing letters, &c., was also taught in them. These schools paid a far greater amount of care to the tuition of arithmetic than the Persian ones. This, however, was not done in a regular way by setting fixed lessons from a book, but by means of certain arithmetical tables and various practical rules and formulæ known by the name of "*Gur*," which were all learnt by heart by the students, with the object of enabling themselves to settle mercantile and other daily-life accounts verbally, and without the help of pen and paper.

European critics have viewed this mode of teaching with absolute contempt. No doubt, if this mode of teaching was intended to make the learner an adept in higher portions of arithmetic, their strictures were just and right. But, considering that it only meant to qualify persons for petty commercial dealings, I do not think any other mode of instruction would better serve that purpose. We cannot but admit that the son of a petty shop-keeper will tell the amount of interest due for a certain period on a certain sum of money, and the price at various rates of various quantities of the articles he buys or sells,—which to a student of a Government school who has received a regular instruction would take some time to work out his slate and pencil,—with wonderful quickness and without the slightest error. In this matter I fully concur in the remarks made by the Government of India in the 14th paragraph of the Resolution.

The institutions that fall under classes (III) and (IV) impart instruction in Arabic and Sanskrit to a most advanced standard, and teach the highest branches of literature and philosophy, a detailed account of which does not appear necessary here.

Ques. 6.—What are the races and social condition of the pupils who receive instruction in those schools; and what benefit do those schools, in your opinion, confer upon the country?

Ans. 6.—The first two classes of the schools have pre-eminently afforded great benefit to high and middle classes of the people, as well as to the trading classes. The country, too, owes a great deal to these schools. Almost the whole number of those men who can lay a claim to learning in the North-Western Provinces, the Panjáb, and Behár, which, however, has a greater identity with the North-Western Provinces than with any other province, owes its education to these very schools; and I have no hesitation in saying that most of those men of approved abilities, both Hindú and Muhammadan, who form the *amlás* of judicial courts in those provinces, have been the offsprings of these *alma maters*.

The third and fourth classes of the institutions have mainly contributed to the preservation and maintenance of oriental literature and science in this country. It is these institutions which have given birth to men so illustrious in oriental learning. Even at the present time those who have acquired any degree of fame for proficiency in oriental science or literature will be found to owe their celebrity to these very schools. As far as my own attainments extend, although they are very limited and quite insignificant in comparison with those of most others, I confess I have received no other sort of education than that imparted by the first and third classes of these institutions.

Ques. 7.—To what extent have they been utilised as a part of the educational system, and in what manner can others be similarly utilised; by means of regular monthly grants, or by the system of payment by results, or in any other way?

Ans. 7.—As far as I can judge, I think the first two classes of the schools in the North-Western Provinces which could most appropriately be utilised as a part of the educational system, have not received a due consideration. I would even go to the length of thinking that the educational officers of those provinces have viewed these schools with jealousy. Officers connected with primary education considered it a great achievement to establish a new Government school, with a suitable number of boys; while the cessation of an indigenous school, which ought to be a matter of regret to them, was invariably regarded as a triumph. If I remember rightly, an educational officer had, in one of his annual reports, exultingly declared, in connection with the progress of the Government primary school system, that so many indigenous schools[1] had ceased to exist that year. Such unfortunate circumstances have been the main cause of the decline of indigenous schools in the North-Western Provinces, and I know no school of the first or second class which may have been made a part of the Government educational system in those provinces. In some districts, however, teachers of the indigenous schools were transferred to the newly established Government schools, which only resulted in the ruin of the former. The number of unaided elementary schools in the North-Western Provinces is found to be 212. But they are not of the ancient indigenous type, but have been founded on the Government primary school system, and a certain amount of grant is allowed by Goverment in aid of them. To encourage indigenous system of schools and to improve the existing schools by making them a part of the educational system is undoubtedly calculated to benefit the country, and to further the objects of primary and vernacular middle education. I have no doubt that the indigenous schools of classes I and II can easily be utilised as a part of the educational system in the following manner, whether by means of grant-in-aid or of payment-by-results:—

Ist.—The schools may be allowed the freedom of retaining their own languages, subjects, and text-books.

[1] I have not taken into account such indigenous schools which taught the *Kurán* only. But there were indigenous schools which taught secular books along with the *Kurán*. In such schools it was customary to read the *Kurán* in the earlier part of the day, and secular books in the afternoon.

2ndly.—They may be requested to add a little of arithmetic, mensuration, history, and geography to their existing subjects of study, and to adopt, as text-books for these additional subjects, any books they choose out of the numerous works now procurable.

3rdly.—they may be induced to submit to their inspection by Deputy Inspectors of the Educational Department, and to the examination of students in these additional subjects, from time to time.

4thly.—The teachers may be required to submit short monthly returns showing the number of students and other necessary particulars.

In this way the schools of classes I and II may easily be assimilated with the Government educational system. It may, at first sight, appear a gratuitous assumption to suppose that the teachers of such schools will have no difficulty in teaching these additional subjects. But, in my opinion, the subjects recommended are not so advanced as to be inaccessible to men of that standard of ability which the teachers of indigenous schools generally possess. No attempt should be made to displace any of these teachers, as the existence and prosperity of these schools entirely depend upon their personal influence and character.

The schools of classes III and IV can by no means be so utilised; nor is there any necessity for that, inasmuch as they impart education to the highest standard. The Deputy Inspectors should, however, enquire of their own accord into their state as much as they can, and then it will be advisable to enter the information thus gathered into the annual reports, for these institutions are the means of diffusing high oriental education in this country.

Ques. 8.—With reference to vernacular schools for primary education recognised by Government, do you consider the existing number of Government aided and unaided schools in the North-Western Provinces sufficient for the purpose for which they have been established?

Ans. 8.—It appears from official papers that the number of Government schools in 1881 in the North-Western Provinces was 4,332, that of aided schools 212, and that of unaided schools 26, total 4,570. As the area of the North-Western Provinces is 83,785 square miles, it gives an average of a little more than 18 square miles for each school, which places them at a distance of 4½ miles from one another at the average rate. If indigenous schools, which still form a considerable number, be also taken into account, the average length of the intervening distances between the schools will be still more reduced. Now, considering the character of the country as regards population and the distances that lie between scattered towns and villages, I do not think the present number of schools inadequate. It does not require extension, except, perhaps, in some special cases. On the other hand, the existing institutions are, in my opinion, capable of affording instruction to a much greater number of pupils. Every available means should, therefore, be adopted for improving their efficiency and for making them more useful and popular.

Ques. 9.—Are the existing arrangements for their inspection quite efficient, or do they call for improvement? What suggestions would you make on this point?

Ans. 9.—I do not think the present system of inspection adequate. The Inspectors whose circles comprise a vast area do not, as a matter of course, find sufficient time for inspection, and have no means of acquiring an intimate acquaintance with the real state of the schools under them. It is exceedingly doubtful that they will be able to recognise the students of a certain school already inspected by them, should such students be again presented before them with the boys of some other school. I do not mean to say that the reports of Deputy Inspectors and Sub-Deputy Inspectors are not reliable, but their contents certainly require to be examined and ascertained, for which the Inspectors have, of course, rare opportunities.

I had an opportunity of inspecting many schools while I was a member of the Educational committee at Aligarh. I always found the registers of those schools which were situated at some distance from the city in a wretched state, and attendance was never found to correspond with the number of students given on the rolls. I have occasionally had reasons to suspect the correctness of the school registers. It was not unusual to enter supposed names in them. Once I set out to inspect a village school which used to send regular reports of its working, and it appeared that a reasonable number of students was reading in it. But on reaching the village I was surprised to find that there was no school at all, that the place which was represented as the school building was no other than a shed for buffaloes, and that the contents of the registers and reports were altogether fictitious.

Altogether, I am naturally led to believe that an improvement has since been introduced into the system of inspection, and that such flagrant cheatings have disappeared, or, at any rate, have become rare, yet I do not consider the present system satisfactory. I have reason to believe that the Deputy Inspectors and Sub-Deputy Inspectors are generally assiduous in making their reports show a greater number of students than what it really is, with a view of obtaining credit for good work. For these reasons the existing arrangements are not satisfactory in my opinion.

Ques. 10.—Are the standards of education and the courses of study in vernacular schools popular? Do you consider them quite suitable for the purposes of education?

Ans. 10.—The standard of education fixed for vernacular schools is, in my opinion, not popular, and is certainly not suitable. The standard of literature taught in those schools is hardly sufficient for enabling a student to acquire tolerable proficiency in subjects which are of use to him in his after-life. The degree of proficiency acquired in indigenous schools in this respect far surpasses that afforded by these schools. And this fact makes them contemptible in the eyes of the people. It is, therefore, absolutely necessary to raise the standard of literature in those schools. The regular study of arithmetic should, in vernacular primary schools, be supplemented by the indigenous method of *gur*, which is more practical. The present standard of history in vernacular middle schools,—which does not go beyond giving a list of the names of kings, the dates of their accession and death, and a very brief and imperfect account of their reigns, which leave no impression on the

mind of the student, and which are forgotten as soon as the boy feels he has no more to do with them,—should be carefully revised and replaced by a more advanced standard calculated to develop his mind. And when the standard of literature will also be improved, the students will have no difficulty in mastering the more important points of the subject in which they should be examined, instead of the minor ones. At present there exists a nice translation of Elphinstone's History of India, besides a number of other histories containing the Hindu, Muhammadan, and English periods, and compiled by some of the ablest men of this country, such as Munshi Zukaullah, Professor of the Muir Central College, Allahabad. These works, or portions of them, can with advantage be introduced into the vernacular middle schools, of which the present standard of education evidently calls for improvement.

Ques. 11.—Does the system of middle class vernacular examination stand in need of an improvement? What would, in your opinion, be the best plan for the examination of primary vernacular schools?

Ans. 11.—I have no objection against the manner in which the vernacular middle class examination is at present conducted. But I would object to the mode in which the question papers are now set. If the papers set by various examiners were referred to a certain committee under the control and supervision of the Director of Public Instruction, in order that those papers may be reduced to a uniform standard as regards work and difficulty, it would surely further the objects of the examination. As regards primary schools, their examination had better be left to those who exercise an immediate supervision over them. I am averse to mustering the students of the various schools at a central point for the purposes of examination.

I am also unable to support the system of awarding scholarships after the vernacular middle class examinations, for at the time when these scholarships are given the vernacular study is, in fact, at an end. The system of payment by results would, therefore, be more appropriate. Scholarships should be given to those students only who may join the middle class after passing the primary examination, and who may thus prove themselves deserving of those scholarships.

Ques. 12.—What sections of the people have generally derived benefit from these institutions? Are there any classes of the population that have not, or very little, availed themselves of this benefit? If so, to what causes may their failure to do so be attributed?

Ans. 12.—Those classes of the people have, as far as I know, availed themselves of the benefit offered by vernacular schools who hold a rank between the lower and middle classes of the society. But the sons of husbandmen, of petty landholders, and of professional workmen, for whose education these schools were primarily designed, have comparatively kept aloof from them. The means of workmen and labourers are generally very limited. Their constant manual labour is scarcely sufficient for their very subsistence. The children, as soon as they are fit for any work, are at once employed in it. If they may not associate their children in their daily labours, it will doubtless be impossible for them to defray the additional expenditure of maintaining the children from their already insufficient earnings.

There is no great difference between the conditions of ordinary cultivators of land and of those petty landholders who hold small tracts of land in common property, and cultivate those tracts themselves. Both of these classes are, generally speaking, men of quite limited means, who are not able to procure even the necessary implements of husbandry. It is, therefore, impossible for them to carry on their business of agriculture with any degree of success unless they bring over their whole families to their assistance. Separate works are allotted to different members of the famiiles. For example, the younger ones are employed in easier works requiring a lighter manual labour,—such as the guardian of the field against animals, the weeding of the crops, the direction of the course of water into certain beds, the grazing of the cattle, and so on. There are many trifling parts of the business which, if not left to little boys and girls, will seriously retard the progress of it. These are the causes which unavoidably prevent their sending their little ones to schools for education.

There are, however, some villages where the landholders or cultivators are comparatively more prosperous, and their circumstances can admit of their dispensing with the services of their children in agricultural business; or where the presence of a canal reduces the necessity of watering their fields. In such villages (provided the villages bordering on a canal are free from diseases) boys can be spared for education, and sons of the cultivators and landholders have, more or less, derived benefit from the schools.

The greatest difficulty, however, is that the above-named class of the people does not seem to appreciate education at all. They are unable to understand how education can be useful to them in their daily life, which is no better than that of an ordinary *kuli*. What fruit can we, under these circumstances, reap by establishing schools in villages where they are not wanted at all. In this very class those who are a little better off than mere *kulis* and follow a regular occupation by keeping a regular shop, such as the carpenter who constructs the ordinary village carts, their wheels, and other implements of husbandry, are tolerably able to read and write, and generally send their sons to Government or indigenous schools. But an itinerant workman, who goes from house to house to seek employment, never thinks of procuring education for his children.

Ques. 13.—Do you think the number of boys now receiving instruction in these schools low in comparison with the population and state of the country? If so, how would you account for it?

Ans. 13.—This question can briefly be replied in the affirmative, for a more extended system of education is not wanted by the country. But this answer is not quite sufficient,—it requires an explanation. It appears from official papers that 162,471 scholars were receiving education in 1881 in those schools of the North-Western Provinces which were under the control aud supervision of Government officers. Their comparison with the population of that part of the country cannot, owing to the special circumstances of the country, afford a just estimate as regards the working of this machinery.

In India women are almost entirely precluded from education, while agricultural and labouring

classes, that form by far the greatest portion of the population, are equally strangers to it. How to induce these classes to benefit from education is another question which leads us to a discussion of those circumstances which have combined in estranging them from education. To suggest measures for the removal of those obstacles, whether such measures be feasible or not, is a subject which has no connection with the working of the machinery set up for education. Moreover, that portion of the population which consists of men who are too old to be educated must not be taken into account for obvious reasons. To form, therefore, a correct estimate of the working of the machinery, with regard to the special circumstances of the country, it is necessary, in the first place, to exclude these four large sections of the population from the number. The degree of success of the scheme may then be judged by the number of the school-going boys of the classes that hold a position between the middle and lower ranks of society, and perhaps by the number of boys in a portion of the middle class too. If this be made the standard of judgment, I haveno doubt but that the machinery will be found to be in as good working an order as can ever be expected in India. If it be desirable to increase its efficiency, the object can be secured, not by adding any part to the machine itself, but to place the persons who have hitherto been incapable of reaping any benefit from it in a position which may provide facilities to them in this respect.

At present we have no means by which we may be able to judge of the usefulness of the machinery in the manner above indicated. Only the Census Report of 1871 could help us a little in this way. But I am sorry I could not have an access to the book here. The Secretary of the Commission also kindly tried to procure it for me, but without success.

Ques. 14.—Can you suggest any improvement in the present system of tuitional fees?

Ans. 14.—I have no objection to raise against the present system of levying the tuitional fees. But I must question the propriety of requiring the sons of *zamindars* and cultivators of land studying in vernacular schools to pay tuitional fees, when a separate education cess of one per cent. of the Government revenue is already levied upon all *zamindars,* affecting as it does in its incidence all the classes connected with land. Although this argument may not be accepted as logically true, this immunity will nevertheless tend to swell the number of such boys in vernacular schools.

Ques. 15.—What steps would it, in your opinion, be most advisable to take to give a wider extension to these schools, and to render them more efficient and popular?

Ans. 15.—I do not think there is any necessity for increasing the number of these schools, except in special cases. Our endeavours should rather be confined to making the existing institutions more useful and popular, which can be brought about in the following manner:—

1st.—By reforming the courses of study and raising the standard of literature.

2ndly.—By appointing such persons to be teachers of the school as are popular and possess the confidence of the people residing in that locality.

3rdly.—By fixing their salaries on a standard sufficient to make them appreciate their appointment.

4thly.—By securing the co-operation of respectable men in each pargana in the cause of education.

If the present system of *halkabandi* were so re-cast that each village in which a *patwari* resided might be provided with a vernacular primary school for the benefit of all the villages of the circle under the said *patwari,* it would give more regular appearance to the system, and would perhaps increase the number of the schools, if so desired.

Ques. 16.—To what extent has the establishment of the Educational committees helped in the supervision and control of these schools, and how far has it contributed towards making them popular?

Ques. 17.—Do you consider that any advantage is likely to result from extending the supervision of the Municipal committees and district officers? What would, in your opinion, be the most advisable way of accomplishing this end?

Ques. 18.—Can you suggest any improvement in the existing financial arrangements relating to these institutions?

Ans. 16, 17 & 18.—These three questions (16, 17, and 18) are so closely connected with one another as to require a collective answer.

I have always been of opinion that the system of public instruction cannot progress satisfactorily until Native gentlemen of respectable position and influence be made to co-operate in the work. The co-operation of a Native gentleman who commands the respect and possesses the confidence of the people,—no matter whether he himself possesses any amount of learning and is capable of helping in educational matters,—is calculated to bring the whole weight of his influence and popularity in favour of a scheme with which he himself is connected, and is therefore likely to bear good fruit.

I have always regarded the non-association of respectable Natives in the work of education as a great drawback and a great political mistake. A movement in this direction was made by the Talukdars of the Aligarh District in 1866. On the 10th May of that year they submitted a petition to the Local Government, a portion of which I beg to quote below as deserving the attention of the Commission:—

"That while your petitioners pay for the expenses of education, it is obviously a hardship that they should not be allowed to take any part in the management of the system, or exercise any control over the disbursement of the funds. It is very mortifying to them to find that they are not consulted on any points connected therewith, and that, notwithstanding their having to provide the funds, they know nothing as to the manner and purposes in which those funds are expended.

"That your petitioners beg respectfully to submit their opinion that all the money which they contribute for education at the rate of 1 per cent. on the *jumma* should, together with the sum which the Government grants or may grant in future in aid of the cause, be separately funded under the designation of Educational Fund, and applied solely for the benefit of the people of that district alone from which the contribution is raised, and to which it rightfully belongs, to the exclusion of all others.

"That a committee, consisting of the Educational Officers and the district landholders and gentlemen presided over by the Collector of the District or the Commissioner of the Division, should be formed for the general control and supervision of the system and for regulating the expenditure, and all matters connected with the business of education should be left to the discretion of the committee so constituted.

"That this committee should be required to frame a code of rules for the guidance of schools, and should determine the amount to be granted annually for all the schools that may be existing, or may hereafter be established, in the sadr station, the tahsils and village of the district, and allot separate funds for the maintenance of each school, and that all those measures of the committee be officially laid before the Government and acted upon everywhere in the district, after they shall have been sanctioned by Government."

In 1872 I wrote a note in reference to the working of the committees which had been thus constituted, as the rules which regulated those committees had seriously paralysed their independence, and had thus defeated the original object. It will not be out of place to give here an extract from that note, as it bears directly upon the subject:—

"Not long ago the deplorable condition into which education in India had fallen attracted the notice of some of the Native gentlemen of Aligarh. They considered the matter carefully, and determined to represent the case to Government. A petition was accordingly drawn up by them, requesting that the Natives should be allowed to have a hand in the management of public instruction, and that committees should be formed in each district. Mr. George Lawrence, the Collector of the district, lent his assistance in the cause, and he deserves the thanks of the Native community. When the application came before the authorities of the Educational Department, they were naturally offended, and looked upon the movement as one tending to curtail their rights and authorities. The Honourable Mr. Drummond, however, the then Lieutenant-Governor, North-Western Provinces, was determined to grant the petition, and His Honour accordingly gave his sanction to the proposals, directing a trial to be first made in the district of Aligarh and Etawah. The order was, however, not acted up to for a long time, till at last His Honour himself took notice of it, and extended the order generally to all districts: the result was the present Educational committee in each district. It is much to be regretted, however, that the Native members of the said committees, when they sit with Europeans and the educational authorities in the same room, look more like thieves who have entered a gentleman's house for theft, than like bold advocates of an important cause. They are, on the other hand, looked upon by their European fellow-members as men of the opposite party, to defeat whom is deemed by the educational authorities, as well as by other European members, as their right established by the laws of nature.

"Thus, owing to the circumstances just noticed, the committees have been able to do nothing to amend the political error before alluded to; the management of public instruction still rests in the hands of the Government; the Committee can do nothing against the will of the Director of Public Instruction, and they have no power to interfere in the management of affairs; they are, in fact, about as useful as the same number of wax-figures in Madame Tussaud's exhibition. As long as this state of affairs lasts, the members are of opinion that there is no hope of the village and tahsili schools being in any way beneficial to the Natives."

The rules regulating the establishment and working of the Educational committees were, however, subsequently amended, and revised rules were issued on the 9th February 1877. But these two fell materially short in the main point of enlisting Native co-operation to any great extent, and the objects for which the establishment of the committees was desired were not attained. I feel persuaded that if the existing system were re-formed and re-cast in the following manner, the efficiency and popularity of the vernacular education would be considerably increased:—

(*1*) The Collector may be deemed as head of the vernacular instruction of each district, and may be held to be in the same relation with the Director of Public Instruction in this respect which, in financial affairs, he holds with the Commissioner.

This arrangement is likely to dispense with the necessity of the Inspectors of Schools.

(*2*) The post of Deputy Inspector, who rarely commands any influence or respect in the district, should be abolished altogether, and that of a separate Native Deputy Collector be created for assisting the Collector in this additional work; the work of vernacular education being made a part of his functions in the same manner as other Deputy Collectors are put in charge of treasury.

(*3*) The post of Sub-Deputy Inspector or Pargana Visitor may be retained, and may be made subordinate to that of the Deputy Collector so created, with a proper alteration in its denomination.

(*4*) An Educational committee may be formed in each district, having for its members the most influential and respectable men of that district.

(*5*) Municipal Commissioners may also be declared members of the Educational committee in each district.

(*6*) The Deputy Collector mentioned above may be appointed Secretary to the said committee.

(*7*) It may be incumbent on the said Deputy Collector to inspect personally, at least four times a year, all the vernacular schools in the district, to investigate the real condition of these schools, to report the results of his inspection and investigation to the committee, to prepare monthly and annual statistical returns and reports, and to use his personal influence in the promotion of education.

(*8*) The Pargana Visitor may be required to inspect all the schools of his pargana at least four times a month, and to submit a report of each inspection to the Secretary of the said committee.

(*9*) The Collectors and other Revenue officers may also inspect schools in the course of their periodical tours, and may communicate to the committee the information they may thus be able to gather regarding the working of these schools. They will, of course, have ample opportunity for this purpose, and the whole work of inspection, which is now devolved on Inspectors and is not, as a matter of course, satisfactorily carried on, will go on quite smoothly.

(*10*) Each pargana may have its own Educational committee, consisting of the respectable men of that parganah, and having the Tahsildar of the parganah for its President and the Parganah Visitor for its Secretary.

(*11*) The members of both the District and Parganah committees may be requested to pay occasional visits to schools within their respective jurisdictions, and to submit reports to their respective committees in connection with such visits.

(*12*) The whole management of these vernacular schools,—such as the increase or reduction in the number of these schools, the selection of proper places for their establishment, the distribution of the schools according to the different languages (Hindi, Urdu, or Persian) taught in them, the construction and repairs of school-houses, the appointment and dismissal of teachers, the selection of the course of study on consultation with the Director of Public Instruction, the adoption of proper measures for the inducement of those classes that show an apathy towards education, and so on,—may rest with the committee, so that the members may take an interest in this important affair, and may feel that they have a substantial share in its management and control, and that their services can be really useful.

(*13*) The incomes of these schools derived from the various sources, from the Imperial, Local, Municipal or other Funds, may all be placed at the disposal of the committees which may themselves have to prepare their annual budgets after the manner of the Municipal committees, and may regularly submit those budgets to the Director of Public Instruction.

(*14*) The savings effected by the abolition of Inspectorships and Deputy Inspectorships will be sufficient to meet the increased demand of appointing an additional Deputy Collector. This arrangement is certainly calculated to increase the amount of work in the office of the Director of Public Instruction. But this may be remedied by appointing an Assistant to the Director under the name of Inspector or under any other denomination.

I feel convinced that these arrangements, if carried into effect, will place the educational system on a far better footing than it at present is, and will, at the same time, involve no additional cost to Government.

The above suggestions relate exclusively to vernacular schools. It should not be understood that I want to make English schools also subject to these committees. On the contrary, I am of opinion that any such attempt will prove prejudicial to the interests of the English schools, although they may be mere elementary ones.

Ques. 19.—Are you of opinion that the present state of the Normal schools is satisfactory as regards their efficiency, or do you consider there is room for improvement?

Ans. 19.—The present state of the Normal schools is not, in my opinion, much objectionable. The only defect that appears to me is that, instead of training the teachers in the mode of imparting instruction, they afford a regular instruction to the teachers like any other ordinary school. The standard of study in these schools should, moreover, be raised in the same proportion as that in vernacular schools, and a provision should be made by which the teachers of indigenous schools may also be admitted to them when so required.

Ques. 20.—With reference to English schools for primary, middle, high, and collegiate education, do you consider that English education is essentially requisite for the interests of the country, and for the people in their daily affairs of life? If so, to what standard?

Ans. 20.—About thirty years have now elapsed since the despatch of 1854. During this period the condition of India has undergone a considerable change. Railways have united distant provinces, and have facilitated intercourse to a great extent. Telegraphic lines have been extended all over the country, and have provided facilities for distant persons to talk with one another as if they were in the same room. These very things have infused a new life into commercial business, and have given a fresh impulse to every sort of enterprise.

In 1854, when the above-named despatch was written, India was certainly in a condition which might justify our thinking that the acquisition of knowledge through the medium of the vernaculars of the country would be enough to meet our immediate wants. But now such is not the case. Vernacular education is no more regarded as sufficient for our daily affairs of life. It is only of use to us in our private and domestic affairs, and no higher degree of proficiency than what is acquired in primary and middle vernacular schools requisite for that purpose; nor is more wanted by the country. It is English education which is urgently needed by the country and by the people in their daily life. It will be useless to realise the truth of what I have said by any theoretical argument when we practically find so many proofs of it every day. We see that an ordinary shop-keeper, who is neither himself acquainted with English nor has any English-knowing person in his employment, feels it a serious hindrance in the progress of his business. Even the itinerant pedlars and *borwalas*, who go from door to door selling their articles, keenly feel the necessity of knowing at least the English names of their commodities, and of being able to tell their prices in English. A gentleman who visits a merchant's or a chemist's shop to make necessary purchases, but is neither himself acquainted with English nor is accompanied by a person knowing that language, feels his position as one of real perplexity. In consequence of the facilities afforded for travelling, respectable men are often under the necessity of sending and receiving telegraphic messages, and their ignorance of English proves a serious hardship to them. A few months ago a respectable Native gentleman sent his wife by railway from one station to another, telegraphing a relation of his at the latter station to be present at the railway station with a conveyance for the lady, who was of course a *parda-nashin*. The message reached him in time, but he was unhappily not acquainted with English. He was yet in search of an English-knowing person who might explain to him the import of the communication, when the train reached the station and the lady was necessarily compelled to leave the carriage and to wait outside. The state of affairs has therefore been so altered during the last thirty years that a necessity for English education is as much felt as that for a vernacular one. The standard of matriculation would, in my opinion, answer the purposes above described. In these days the name of *popular education* can, in fact, most appropriately be applied to this very standard of English education. It is high time that Government, as well as the people, should exert to their utmost in extending this *popular education*, if I may be allowed so to call it. I trust that the observations I have made will not be construed into any desire on my part to suppress high education, or that I do not attach much importance to it. I shall show shortly how essentially necessary it is for the country.

Ques. 21.—What amount of benefit has the country, in your opinion, derived from Government, private and Missionary institutions teaching European sciences and literature?

Ans. 21.—Almost the whole amount of benefit derived by the country from English education may be attributed to Government and Ecclesiastical institutions. The latter have contributed no less than the former in affording the benefit of English education to the country. Some of the Missionary institutions rather possess a better staff of European teachers than that in Government institutions of the same status, owing to the fact that Missionary teachers are generally wont to offer their services in this charitable cause on lower salaries than what their attainments could justly claim.

In the North-Western Provinces and Oudh, and the Panjab, English education has hither to

made very little progress, and they stand in great need of primary and secondary education. It is indeed much to be regretted that private institutions in this country have taken very little part in the diffusion of English education, although it was their duty to take the lead in the matter.

Ques. 22.—Would it be more beneficial to the country to diffuse a knowledge of Western arts and sciences through the medium of the vernaculars of the country, instead of doing so through the medium of English?

Ans. 22.—In Vernacular and English primary and middle schools, the object of which is to impart instruction up to that standard only, and not to prepare scholars for a higher standard of education, the interests of the country will no doubt be furthered by teaching the Western sciences to the standard laid down for those institutions in vernacular. But in English elementary schools, which have been established with the object of serving as a stepping-stone for higher education, the tuition of European sciences through the medium of the vernacular is calculated to ruin the cause of education.

I confess I am the person who had first entertained the idea that the acquisition of the knowledge of European sciences through the medium of the vernaculars would be more beneficial to the country. I am the person who had found fault with Lord Macaulay's Minute of 1835 for exposing the defects of oriental learning and recommending the study of Western science and literature, and had failed to consider whether the introduction of European sciences by means of the vernaculars would bring any advantage to the Native community.

I did not confine my opinion to theory alone, but tried to put it into practice. I discussed the matter at various meetings, wrote several pamphlets and articles on the subject, and sent memorials to Local and Supreme Governments. A Society, known by the name of "The Scientific Society, Aligarh," was established for the very purpose, and it translated several scientific and historical works from the English language into the vernacular. But I could not help acknowledging the fallacy of my opinion at last. I was forced to accept the truth of what an eminent liberal statesman has said that "what the Indian of our day wanted, whether he was Hindu or Muhammadan, was some insight into the literature and science which were the life of his own time, and of the vigorous race which were the representative of all knowledge and all power to him." I felt the soundness and sincerity of the policy adopted by Lord William Bentinck when he declared that "the great object" of the Government "ought to be the promotion of European literature and science among the nations of India."

The reasons which seem to favour the dissemination of European learning through the medium of the vernaculars are twofold; but they are quite groundless and fallacious. First, the idea that the instrumentality of the vernaculars will facilitate the propagation of Western sciences is in itself erroneous, as I will show presently. I may be allowed to say here that all European sciences are divided into two kinds—*certain and uncertain*. The former includes arithmetic, algebra, chemistry, &c., which require no great knowledge of the English language, and a person having but an imperfect acquaintance with English finds no great difficulty in learning them.

I can adduce two living evidences in support of my statement. Pandit Bapu Deo Shastri, C.I.E., of Benares, and Munshi Zukaullah, Professor, Muir Central College, Allahabad, have a very imperfect knowledge of English. They are unable to speak English. They cannot write a couple of lines in that language free from mistakes. But, notwithstanding this, they can read, understand, and teach the most advanced English works on science. As regards *uncertain* sciences, such as logic, philosophy, political economy, jurisprudence, &c., they are based on so abstract, intricate, and nice reasonings that they are, by causes to be shown presently, liable to lose much of their force if presented to the mind through the medium of a vernacular.

The second idea which seems to suggest itself to us is that no country has ever advanced in any science until after that science has been rendered into the language of that country. But, this too, is an erroneous conclusion. It has been divested of an important feature which may be said to be the very life of the argument. It could, in fact, be said with the greatest propriety that no country has ever advanced in any science until after that science has been rendered into *the language which rules* over the country. It is not the vernacular, but the English language which rules over India. No science can, therefore, be promoted in this country through the medium of the vernacular. History furnishes no precedent of a science being promoted among any people through the medium of a language which was not the language of the ruling class.

I now come to those obstacles and causes which make the diffusion of European science through the medium of the vernaculars in this country a task of doubtful possibility, if not quite impossible. Works on this science can be furnished into the vernacular languages in no other way except by means of translations. Those who are familiar with translation work are well aware of the insurmountable difficulties that occur in rendering a scientific work into a vernacular, and in inventing and determining proper technical terms in that language. Whenever the same terms, as used in the original language, are adopted for want of proper substitutes, the book forms a curious mixture of the two languages, and the reader can neither understand nor pronounce the strange words. When they are Arabicised with a slight change of form in order that they may look more harmonious with the Urdú language, they assume a curious guise, and become equally unintelligible to Englishmen and Hindustanis. They rather seem to constitute the language of a strange creature. The equivalents for such terms are hunted out from Arabic or Sanskrit, although they may be quite appropriate as regards signification; it often happens that those equivalents have a second and additional meaning in those languages, and for this reason they are incapable of imparting the exact idea conveyed by the original words. The vast capacity of the Arabic and Sanskrit languages for the invention of new equivalents for those technical terms cannot be denied. But the task is one of extraordinary difficulty, and will require a long time, even if a separate academy like that in Paris were established for the purpose.

History is a science which presents a compara-

tively less difficulty in being translated into a different language. But I am firmly convinced that vernacular translations of English histories will do anything but good to the country. The oriental literature is replete with exaggerations and metaphorical expressions which have obtained so firm a hold on every sort of writing in Asia, and have consequently come to be considered so common-place a thing that the very words and expressions have lost their whole force, and are no longer capable of making any impression on the human mind. For instance, if we utter the phrase *Bâdshâh-i-álijâh*, the first part of it (*Bádshâh*) will no doubt convey the idea of a *king*; but the adjective *álijâh*, which have become totally void of force by constant misapplication, will necessarily fail to make any impression on the mind, not even so much as would have been produced by the English phrases *Great King*. In the same way in the phrases *Bádshâh-i-ádil* and *Bâdshâh-i-zálim*—the words *ádil* and *zálim* are taken to be words of indifferent importance, and do not much affect the sense of the words to which they are attached. I can quote hundreds of instances like these. But this is not the case with English literature. The translation of history into the vernacular is therefore calculated to annihilate all those moral advantages which it is possible for a student to derive from its study in the English language; and the fact is that, as long as our community does not, by means of English education, become familiar with the exactness of thought and unlearn the looseness of expression, our language cannot be the means of high mental and moral training.

The same remarks apply to the translation of works on moral science, which I am going to show by a few examples. Take, for instance, the word *civilisation*, the nearest rendering of which is *tahzíb* or *sháyastagi*; or take the words *morals* and *character*, of which *akhláq* and *khaslat* are perhaps the most appropriate translations respectively. But all these Urdú equivalents are ordinarily used in a sense different from that conveyed by the English words, and cannot therefore answer the purpose. The word *utility*, the sense of which I have often expressed by the words *muf digi* and *fáida-mandi*, but I am sure these terms are far from giving an exact idea of the signification of the word.

Now, taking it for granted that European works on science have properly and exactly been translated into the vernacular, it still remains to be considered whether a science is promoted by means of the translations of a few of its text-books. He who studies the text-books of a science must also study, in addition to those books, various writings and opinions of ancient and modern authors in connection with that subject, if he is really desirous of qualifying himself in it. The absence of such writings, or the translations of such writings in his own language, will make his attainments but imperfect. But apart from this it should be borne in mind that knowledge has made, and it is still making, rapid and wonderful progress in this nineteenth century, and it is essentially necessary for those who are engaged in the acquisition of a science that they should keep themselves informed of all the results of modern investigations that appear from time to time in the shape of articles and reviews in the columns of newspapers, journals, and magazines. It is virtually impossible to provide a constant supply of vernacular translations of these great means of instruction and enlightenment. During the reigns of the Caliphs of Baghdâd, from Mansûr Dawânikî down to the reign of his fourth successor, the greatest endeavour was made to translate scientific books into Arabic—a matter which involved enormous expense of money, although the scientific literature of those days was very limited. Notwithstanding all such endeavours, those translations were found to be very inadequate, and their scientific value cannot be compared with the works which the progress of modern science has produced. The fact is that science in Europe makes a progress more rapid than the greatest practicable agency for translations, which the present circumstances of India can bring into existence, and can keep pace with; and I am convinced that for a long time to come any attempt at imparting a knowledge of European sciences through the medium of vernacular translations will be fraught with evils which amount to no less than calamity to the cause of real education and enlightenment of India.

Ques. 23.—Have all classes of the people benefited from the study of Western sciences and literature in Government or other institutions, and have the Muhammadans also derived this benefit as readily as the other communities? If not, to what causes may their forbearance be attributed?

Ans. 23.—Of all the sections of the Indian community the Muhammadans have derived the least benefit from European sciences and literature. It is evident, from the annual reports on public instruction, that in Government and Missionary schools and colleges, which may be regarded as the only means of disseminating Western science and literature in this country, the number of Muhammadans is extremely limited.

To verify this statement by more obvious argument I had, in 1878, drawn up for submission to the Local Government the following statistical table for the twenty preceding years. This table conclusively shows the smallness of success which English education has had amongst Mussalmans:—

Names of the University Degree.	Total Number of Graduates.	Number of Muhammadan Graduates.
Doctor in Law	6	None.
Honors in Law	4	None.
Bachelor in Law	705	8(*a*)
Licentiates in Law	235	5(*b*)
Bachelor in Civil Engineering	36	None.
Licentiates in Civil Engineering	51	None.
Master in Arts	326	5(*b*)
Bachelor of Arts	1,343	30
Doctor in Medicine	4	None.
Honors in Medicine	2	None.
Bachelor in Medicine	58	1(*a*)
Licentiates in Medicine and Surgery	385	8(*a*)
TOTAL	3,155	57

(*a*) None from the North-Western Provinces.
(*b*) No Muhammadan has passed either in English or Science.

Now, taking the figures given in the "Memorandum on the Census of British India of 1871-72" presented to Parliament, the population of Hindus in the provinces subject to the Calcutta University (Bengal, Assam, North-Western Provinces, Ajmere, Oudh, Panjáb, and Central Provinces) is 90,484,547, and that of Muhammadans amounts to 35,679,138; in other words the number of Muhammadans is about $\frac{2}{5}$ths of the Hindus. It would, therefore, be expected that the number of Muhammadan graduates would be about 1,262; but the table given

above shows the number to be only 57, and the proportion is therefore a little less than $\frac{1}{55}$. Turning to the calendar of the Rurkî Civil Engineering College, which gives instruction with a view to secure properly trained officers for the Public Works Department, the number of Muhammadans who have successfully passed the examinations is disproportionately small. From the year 1850 to 1876 the number of students who successfully passed through the Engineering class is 226, out of which only 3 are Muhammadans. The results of the Upper Subordinate Class Examination (which requires a knowledge of English) are equally unsatisfactory. Between the year 1848 and 1876 no less than 707 students passed the Upper Subordinate Class Examination, but of them the number of Muhammadans is only 11.

The effect of the above results appears in a much more unsatisfactory light when it is taken into consideration that the greater portion of the Hindu population consists of agriculturists and of persons employed in low occupations of life, whilst the same is not true of the Muhammadans who, being descended from the former rulers of the country, have inherited learning as the principal means of livelihood. Hence the figures above cited conclusively prove that, owing to some serious causes, English education has found no favour with the Mussalmans.

I have myself earnestly endeavoured for years to trace the causes to which this shortcoming of the Muhammadans may be ascribed. And in 1871 my humble endeavours resulted in the formation of a committee, the object of which was to investigate the causes which prevented our community from taking advantage of the system established by Government, and to suggest means by which education could be spread amongst them. As a means of receiving aid in their enquiries the committee offered three prizes for the best essays by educated Muhammadan gentlemen on the subject of Muhammadan education, and no less than thirty-two essays were sent in. The views expressed in these essays were fully discussed at a large meeting of respectable and educated Mussalmans, and the committee arrived at the conclusion that Muhammadans had strong feelings to dislike to modern education, and that their antagonism to the Government educational system was not a mere matter of chance.

This aversion of the Mussalman community is due to the fact that when in the reigns of the Caliphs of Baghdâd the Greek sciences of logic, philosophy, astronomy, and geography were translated into Arabic, they were accepted by the whole Muhammadan world without hesitation, and, with slight modifications and alterations, they gradually found their way into the religious books of the Muhammadans, so that in course of time these sciences were identified with their very religion, and acquired a position by no means inferior to that of the sacred traditions of faith. A few spurious but well-known foreign, as well as indigenous traditions, which referred to remote historical events, and to which time had lent a charm, were likewise adopted and accepted like other religious doctrines.

European learning, which was founded on the results of modern investigations, differed widely in principle from these Asiaticised Greek dogmas, and the Muhammadans certainly believed that the philosophy and logic taught in the English language were at variance with the tenets of Islam, while the modern sciences of geography and astronomy were universally regarded, and are still regarded by many, as altogether incompatible with the Muhammadan religion. History was viewed in no better light, inasmuch as it differed from their adopted traditions. As regards literature, it must be admitted that it is a subject which is always more or less connected with the religion of the nation to which it belongs; and, such being the case, the Muhammadans, as a matter of course, viewed this branch of knowledge, too, in anything but a favourable light. Their antipathy was carried so far, indeed, that they began to look upon the study of English by a Mussalman as a little less than the embracing of Christianity, and the result was that Muhammadans generally kept aloof from the advantages offered by Government institutions. There are still some Mussalmans who denounce the study of English in the severest terms, and those who pursue or endeavour to promote that study are positively pronounced to be Christians. But this prejudice has of late decreased to a great extent, and is not entertained by so large a portion of the Muhammadan community as formerly. This may be said to be the main cause of the abstention of the Muhammadans from the study of European science and literature.

Ques. 24.—Can you suggest how the causes which may have hitherto operated in excluding the Muhammadans from this benefit might be removed?

Ans. 24.—The very nature of the causes which have operated in excluding the Muhammadans from the benefit of English education makes it impossible for Government to bring about their removal. Government could in no way interfere with, or make an attempt to expose the fallacy of, those views which the Muhammadans had rightly or wrongly believed to be their religious doctrines. There was no remedy but that some members of their own community might undertake the arduous task of impressing on the Muhammadans the advantages accruing from English education, and of proving by argument and reason that such education was in no way inconsistent with the tenets of their religion, and that the fanciful theories of Arabicised Greek science and philosophy, which the advance of modern science and enlightenment tended to subvert, had no connection with the doctrines of Islam. Numerous discouraging circumstances and serious social dangers lay in the path of those advanced Muhammadans who undertook the task, odious as it seemed to the detractors of modern civilisation among Muhammadans. The advocates of reform and enlightenment were sure to be made the object of furious and frantic abuse, and to be denounced as atheists, apostates, and *Nazarenes*. But they were fully convinced that the Muhammadan nation could never be able to get rid of those illusive ideas and prejudices, until some members of their community prepared themselves to incur the odium which fanaticism and bigotry are always ready to offer to the advocates of enlightened reform. I was an humble participator in the endeavours of those who determined to devote themselves to this unpleasant task for the well-being of their co-religionists. With this object a periodical, named the "Muhammadan Social Reformer," was issued, in which the more advanced Muhammadans from time to time wrote articles on the subject of education and social reform, and in spite of the vigorous opposition from the bigoted and conservative Muhammadans, made

public speeches in various parts of Upper India to rouse the Muhammadans to make exertions to educate themselves and to release their duties as citizens. The advocates of the cause of reform and enlightenment had, of course, anticipated the opposition with which they had to contend before undertaking so momentous a task, and had prepared themselves for the worst consequences to their personal popularity among the common people. They did not mind the difficulties and obstacles which bigotry and ignorance placed in their way, but persevered in their endeavours; and I am glad to notice that my co-religionists have now begun to yield to reason and to acknowledge and amend their errors. The number of Muhammadan students in English-teaching institutions is now much greater than what it was ten years ago. The Muhammadan Anglo-Oriental College at Aligarh has some 225 Muhammadan pupils at present, most of whom belong to good families, and have travelled from various parts of India and study European sciences and literature, along with their own religion, languages, and literature. The Mussalmans are now everywhere relaxing their undue prejudices, and reconciling themselves to modern thoughts and conditions of life. Time is no doubt a great reformer, but I think the endeavours above alluded to, which have been going on for the last twelve years, have in no small degree contributed to the present state of things. The remedy, therefore, lies in no hands but those of the Muhammadans themselves, and the evils can be removed by *their* efforts alone.

Ques. 25.—In what proportion have elementary and high education progressed in the country?

Ans. 25.—In Upper India, *i.e.*, the North-Western Provinces and Oudh, and the Panjab, English education has made very little progress, and has much room for improvement. But the proportion in which the various standards of education have hitherto progressed in the country is very satisfactory. Looking at the Report on Public Instruction in the North-Western Provinces for 1880-81, we find the following number of scholars in those provinces receiving education on the 31st of March:—

University education . .	888	scholars.
Secondary „ . .	8,752	„
Primary „ . .	205,903	„
	215,543	

This shows the number of scholars receiving secondary education is about ten times the number of those receiving University education, and the number of those receiving primary education is about 232 times the number of the same. Combining the two lower grades of education together we find that the spread of elementary education bears to that of collegiate education a ratio of 242 to 1 nearly. I am, therefore, not prepared to admit that the high education has outstripped elementary education in this country. Now, if we turn to the results of examinations, we find in the same report that 77 scholars had passed from colleges, 288 from high schools, and 24,001 from primary schools, in 1880-81. It will appear from these results that the various standards of education are not disproportionate.

Q. 26.—Are the courses of study now in use in primary and middle schools, and the manner in which the examinations are held, satisfactory and popular; and can they be regarded as fit criteria for regulating promotions to higher classes?

A. 26.—Neither the courses of study, nor the systems of examination now in vogue, are suitable or satisfactory in my opinion. At present the aim of all primary and middle schools, whether Government or Missionary, is to train and prepare students for the higher grades of education. But the course of study adopted for the purposes of the middle class examination falls short of promoting that object. In primary and middle schools, which comprise the lower school classes as far upwards as the third school class, the subjects taught consist of English, Mathematics, Geography, and History, the last three of which are taught in vernacular: and the examinations are also held in the languages in which the subjects are taught. After passing the middle class examination, the student enters the high school, which consists of the second and first (or Entrance) classes, where he is required to read every subject in the English language. The boy now finds himself unequal to the task so suddenly imposed upon him, and it is not unusual that he is obliged to remain for two years, instead of one, either in the second or in the Entrance class. This defect in the course of study, and in the mode of examination, generally occasions to the students the loss of a whole year of their lives, besides incurring an additional tuitional expenditure for that period.

The experience acquired by my connection with the Muhammadan Anglo-Oriental College for the last seven years, has fully proved to me this defect in the course of study. And this was the reason to that the committee of the Directors of Instruction for that college deemed it fit to leave off the University course and to adopt another in its place in which every subject is taught in the English language in the middle and primary classes. This change, of course, has been attended with success, as was anticipated. Students finishing the course of the middle class have done very well in the second, as well as in the Entrance class. I hear that Mr. Nesfield, Inspector of Schools, Oudh, had also offered some objections against the present system of studies, and that the Director of Public Instruction, North-Western Provinces, had asked the opinions of his subordinate officers in regard to them. But I do not know what those objections were, and to what points they did refer. Should the Commission deem it fit to call for the correspondence in question, it would furnish them with a valuable information, and aid them in arriving at a decision in regard to this point.

Ques. 27.—What course would, in your opinion, be best calculated to secure the co-operation of private individuals and local corporations in the diffusion of knowledge and the enlightenment of the country?

Ans. 27.—The object would, in my opinion, be best secured by extending the grant-in-aid system, and by placing it on a more satisfactory footing. If the present rules for grant-in-aid be revised and made more liberal, they will, I believe, not fail to commend themselves to the people, to stimulate and encourage private enterprise, and to lead to the formation of the local corporations which will co-operate with Government in enlightening their country. Such a step is, at least, calculated to give a fresh impulse to Missionary enterprise, and to increase the number of Mission-

ary institutions, which are, in my opinion, equally useful for the country.

Ques. 28.—What effect, in your opinion, has the present state of high education in this country produced upon primary and secondary education, and upon the interests of the country in general?

Ans. 28.—The extent of progress hitherto made by the country is, in my opinion, mainly due to that standard of education which is now denoted by the name of high education, provided it may deserve that name.

This standard of education has, indeed, done much good to the State. It has furnished Government with competent officers on low salaries, and it cannot for a moment be doubted that, in the absence of such education, Government would sustain a great pecuniary loss to ensure the present efficiency of administration. The amount of money expended by Government in this education has, in fact, been applied in improving the efficiency of administration, which is equally complimentary to Government and to the country. Should the profit accrued to Government by sums expended in productive works be compared with the savings effected in the work of administration by a cheap supply of efficient officers, the money applied to the promotion of this education will not prove the less profitable investment.

This education has, moreover, made a wholesome effect on secondary and primary education. As these standards of education form a sort of ladder for persons to reach high education, the thing is in itself sufficient to magnify the importance of these standards in the eyes of the people. Persons of high attainments are not useful to themselves alone. They are like lamps which reflect light on all things surrounding them. The presence of well-educated and enlightened persons has done much service in the enlightenment and reformation of this country. In the degree in which such persons are multiplying, the country is making strides towards civilisation, and ignorance and prejudice are disappearing. But it is to be regretted that the supply of such persons has not yet been equal to the demand. The country still stands in need of a large number of such persons.

Ques. 29.—Please describe the measures which you would recommend should be adopted to enable the Native community "to secure that freedom and variety of education which is an essential condition in any sound and complete educational system," so that "all the youth of the country" may not "be cast, as it were, in the same Government educational mould."

Ans. 29.—The extent to which "freedom and variety" of education may be secured, depends in a great measure on the system adopted by the Universities of a country for awarding degrees of proficiency in various branches of learning. We should now cast an eye on what the Universities of this country have done in this respect. I will, however, confine my remarks to the Calcutta University, which is the largest University in this country. This University confers degrees in Law, Engineering, Medicine, and Arts, and every one is at liberty to select any one of these subjects he may like. The "freedom and variety" of education are, of course, secured to persons, inasmuch as they relate to these four different branches of learning. But the subject of Arts is itself a comprehensive subject, and calls earnestly for that "freedom and variety" which have not been granted to it, or have been granted to a very limited extent. The courses adopted by our University for examinations in Arts have been fixed in an imperfect imitation of the London University, and the result is that our graduates do not become adept in any single branch of the subject. I must, therefore, be opposed to the existing system. But, as this discussion relates to a subject which lies beyond the pale of the Commission's enquiries, I think I had better not say anything more about it. I would only bring to the notice of the Commission the following extracts from the speech of His Excellency the Viceroy delivered at the Senate Hall on the occasion of the late Convocation of the Calcutta University, for these extracts contain valuable hints on the sort of education which is so much needed by the country, and which the present system of the University falls short of providing. His Excellency says, that "the first thing needed in education is thoroughness of knowledge; the mental powers can be better trained by knowing a few things thoroughly than by knowing many things superficially;" and again, that "more real mental training is to be derived from the thorough study of a single subject than from a skin-deep acquaintance with a hundred sciences." I would, however, briefly state my opinion to be that the greatest possible scope should be given by the University to the thorough cultivation and deep knowledge of those subjects which recommend themselves to the tastes, genius, and mental proclivities of individual students. A thorough knowledge of the English language and literature should in every case be compulsory for a degree in Arts. But the candidate should be left at liberty to choose either one of the classical languages of Europe or Asia, or one comprehensive branch of knowledge, such as Mathematics, Physics, Natural Sciences, Moral Sciences, Ancient and Modern History, &c. This system, I believe, would conduce to promote the cause of sound learning and original thought in India, and in time would produce authors and writers whose influence will be felt by the masses and become a part of the mental life of the nation.

Ques. 30.—Do you regard the prevailing mode of instruction in English sciences and literature in any way detrimental to the interests of oriental literature?

Ans. 30.—The excellent plan adopted by our Universities and followed by all colleges and schools—that of retaining the study of oriental languages as second languages, and giving the students an option in regard to them—has saved those languages from being neglected on account of the progress of English education. A fit place has been accorded to them in the courses of study, so that a person can now obtain the highest degree of proficiency in any of these languages. It is possible for a person to secure the degree of M.A., not only in one of these languages, but in several of them. But the arrangements recently made by the University in reference to the courses of study, which are to take effect from 1884, and in which the second language has been made optional in the A section of the B. A. Course, and has been omitted altogether in the B section of the same Course, are undoubtedly calculated to ruin the cause of oriental languages.

Ques. 31.—To what extent do you consider that Government should support primary and secondary

education respectively; and to what extent collegiate education?

Ans. 31.—As my personal opinion on this point is at variance with the public feeling, I may be allowed to give a sketch of both the views.

I am personally of opinion that the duty of Government in relation to public instruction is not to provide education to the people, but to aid the people in procuring it for themselves. But the public feeling seems to differ widely from this view. The people base their argument on the fact that in India all matters affecting the public weal have always rested with Government. They see no reason why the education of the people, which is also a matter of public weal, should not rest with Government.

After a full consideration of the question in all its bearings, I come to the conclusion that the native public cannot obtain suitable education unless the people take the entire management of their education into their own hands, and that it is not possible for Government to adopt a system of education which may answer all purposes and satisfy the special wants of the various sections of the population. It would, therefore, be more beneficial to the country if Government should leave the entire management of their education to the people and withdraw its own interference. The public opinion, as I have just said, is not in favour of this view. They say that the time has not yet arrived which may warrant such withdrawal on the part of Government. A very able and intelligent Native gentleman, for whom I entertain sincere respect, said to me some time ago that the idea that we should ourselves procure our education was an entire mistake; that the use of the word *ourselves* in any national sense with reference to the people of India was out of place; for he said that no nation could undertake any great work without the co-operation of all classes, high and low, whether in point of wealth or political and administrative power. He added that the higher order of political and administrative power in India was held by Government and its European officers, and that those who benefited most by commerce in India were also Europeans, and therefore they formed in reality the most important section of the Indian population. He said that whenever these officers had been requested to give some pecuniary aid in the establishment of a college or school in this country for the benefit of the Natives, they had generally held aloof as if they had no concern with the thing at all.

Apropos of this I may be allowed to relate an incident which has happened to myself. At the time when the Muhammadan Anglo-Oriental College was established Aligarh, I asked a European gentleman holding a high office under Government to grant some pecuniary aid to the institution. He replied that he was not bound to help us in the matter, that the institution was a child of ours and not his, and that he would rather be inclined to spurn it than to hug it with paternal affection.

To do justice to public opinion, I confess it is not an easy matter for us to say that people ought to bear the burden of their education themselves. If we but consider the present state of India, we shall be forced to acknowledge that there are innumerable difficulties which threaten any such attempt on the part of the people with complete failure.

As regards the North-Western Provinces and Oudh, and the Panjáb, I am of opinion that the existence of at least a high school, capable of imparting instruction up to the Entrance standard, is desirable in each district.

In districts in which schools have not been established by local agencies, or by Missionaries, the Government is bound to bring one into existence; and as soon as a school of either of the above descriptions springs up in any of such districts, Government can safely close its own school after satisfying itself about the stability of the new institution and its efficiency for teaching up to the Entrance standard.

I would, moreover, suggest that a college maintained at Allahabad entirely by the cost and under the guarantee of Government would suffice for the North-Western Provinces and Oudh to all intents and purposes, and that a similar college established at Lahore would be enough for the educational requirements of the Panjáb. But both these colleges should be capable of imparting the highest standard of education. These arrangements would dispense with the necessity of keeping any other college in the above-named provinces. Should local or Missionary corporations, however, desire to establish a college at any place in those provinces, Government ought to support such college by a liberal grant-in-aid. I mean to say that there should be only one Government college in each province, and that all the rest, if any, may be aided ones. I must regard the Canning College at Lucknow and the Muhammadan Anglo-Oriental College at Aligarh as aided colleges, although the management of the former lies in the hands of Government instead of any local corporation.

But it will be remembered that public feeling and opinion are opposed to all measures calculated to close any of the existing Government colleges or schools. The idea that Government desires to reduce and discourage high education in this country has occupied the minds of the majority of the people, although the speeches delivered by His Excellency the Viceroy on several occasions have contributed to lessen this impression among the more intelligent portion of the community, who have now come to believe that any attempt, if at all, to lower the standard of high education, will have none but financial grounds. However, the impression has not yet been entirely removed. Should Government happen to close any of the existing colleges, no matter how just and reasonable the grounds may be on which Government bases its action, it will be viewed by the people as a step to suppress high education.

As regards Missionary institutions, in which the Holy Bible is taught along with secular books in a compulsory manner, my personal opinion is that the study of the Bible is in no way prejudicial to the Muhammadan religion. On the contrary, I am of opinion that the study of the Bible affords a valuable help in acquiring a knowledge of English literature. To persons anxious to obtain a knowledge of English or Greek literature, the study of the Holy Bible furnishes the same amount of help as the study of the Hebrew Bible furnishes to those who want to get an acquaintance with Hebrew literature, or the study of the Holy Kurán to those who are in search of a knowledge of Arabic. It must, therefore, be a foolish thing on the part of the Muhammadans to disapprove of

Missionary institutions. But the general feeling among the Muhammadans is certainly adverse to my opinion, and the abolition of a Government institution in favour of a Missionary one will most probably be viewed with feelings of dissatisfaction, though I for one, am unable to see any reasonable ground for such dissatisfaction. In any case it will be proper for Government to ascertain the real state of public feeling before taking any step in this direction. There are many things which seem to present no difficulty theoretically, but it has often been found to be no easy task to put them into practice. It cannot for a moment be questioned that in colleges and schools which lie under the control and supervision of Government officers, the introduction of religious study, no matter whether it may refer to Hindu, Muhammadan, Christian, or Jewish religion, will be repugnant to the avowed policy of the Government, and will spread discontent among the people.

In places where there are only Missionary institutions, should any section of the population not like to get their children educated in those institutions, those people should establish a separate school or college for themselves, and Government should also grant some aid to such institutions, without entering into a discussion of the expediency of such institutions, when Missionary institutions already existed there. Government should, moreover, take care that district officers do not throw obstacles in the way of such local endeavours, and do not use their authority and influence against them as has been the case in some districts. By adopting such measures, Government would, in my opinion, not leave to the people any just ground for complaint.

Ques. 32.—Is the existing grant-in-aid system in consonance with the suggestions you have made above, should effect be given to them? If not, in what manner and on what principle would you alter it so as to correspond?

Ans. 32.—The existing grant-in-aid rules for the North-Western Provinces, promulgated by Government Order No. 449A., dated 2nd June 1874, are, in my opinion, inadequate for the purpose in hand. One of the conditions on which aid is to be granted is that "the school as strengthened by the grant, will supply a distinct want, and that the educational requirements of the neighbourhood are not already sufficiently met by existing schools." Now, the very establishment of a school or college by the public, mainly at their own cost, warrants the assumption that a necessity for it has really arisen, and that an aid from Government is merely required to swell the existing funds. As long as the above condition remains unaltered, the public cannot have any assurance that the colleges or schools they intend to establish will receive an aid from Government, and more especially in places where Missionary institutions already exist. Under such circumstances they would rather be inclined to infer, by the absence of any other alternative, that the desire of the Government is to compel them to enter Missionary schools. This condition, therefore, requires to be annulled.

A high school cannot be said to have an adequate staff, unless there be a European head master, graduates of a University for its subordinate masters, and three competent second language teachers for Sanskrit, Arabic, and Persian, respectively. Such a school cannot be maintained by a less income than Rs. 900 per mensem. It now remains for us to see what amount of grant-in-aid do the existing rules allot to such schools. The rules require that the average attendance of boys who learn English should not be "less than one for every Re. 1-8 of the monthly grant." It is therefore impossible for a school of the kind I have just described to expect an aid from Government that may amount to half its expenditure, unless that school undertakes to have an average attendance of at least three hundred English-reading students. And this is simply tantamount to saying that no one should ever attempt to establish an efficient high school in the hope of receiving a suitable aid from Government.

No fixed scale of grant-in-aid has been laid down for colleges.

To regulate grants-in-aid by the number of students receiving instruction is, in my opinion, a wrong principle. The grants should not be regulated by the number of students, but by the quality of the instruction imparted. A better quality of instruction necessarily involves a higher expenditure. It is much better to impart a sound instruction to a limited number of scholars than to furnish a large number of students with an imperfect education. I would, therefore, suggest that the grant-in-aid should be regulated by the amount of the expenditure of the college or school for which such aid is solicited, and that such aid should in no case be less than half of the total expenditure of the institution. And when the people furnish the moiety, Government cannot justly enter into a discussion of the number of the students receiving instruction and of the average per head of the grant-in-aid.

Ques. 33.—Would the existing scholarship system answer its purpose as well under the altered arrangements you have suggested?

Ans. 33.—In the North-Western Provinces and Oudh, Government scholarships are at present awarded to the best deserving of those scholars of Government and aided institutions who successfully pass the Middle Class, Entrance, and First Arts examinations, with a view to help them in prosecuting further studies. I could suggest no better method for awarding scholarships. It is a pity that the number of scholarships should have been considerably reduced, and it is essentially necessary that savings should be effected in other heads of expenditure to increase the number of scholarships. I am in favour of the system of scholarships, and can never bring myself to admit that scholarships are a sort of bribes for education. Scholarships are the best means of inducing students to continue their studies. Scholarships are particularly needed in India, and more especially for the Muhammadan community. They prove an essential help to those poor students whose circumstances make it impossible for them to continue their studies beyond a certain class. Most of these renowned and illustrious personages of ancient times who have made valuable additions to science, or have adorned literature with elegant works among Muhammadans as well as among other nations, could claim but a poor parentage. Great expectations may still be entertained of such persons in this direction. It is therefore absolutely necessary that a wider extension may be given to the system of scholarships.

If I remember rightly, there still exists in

England some provision for the help of those poor students who are known by the name of "Sizars," but they are viewed with some degree of contempt by their more fortunate school-fellows. The Managing Committee of the Muhammadan Anglo-Oriental College at Aligarh have also adopted a mode for the maintenance of such "Sizars." But they carry it out with so much secrecy that other students have not the least knowledge of the existence of such "Sizars" who thus escape the contempt with which they would otherwise have been viewed. This mode of assisting deserving students has been a great success.

Q. 34.—Can the system of payment by results be, in your opinion, usefully applied to English schools? If so, in what way would you provide for its application to such schools?

A. 34.—As regards English schools and colleges, the system of payment by results, *i.e.*, one in which cash payments are made, is not, in my opinion, advisable. The custom of presenting prize-books to students who have successfully passed their examinations is only another form of payment by results, and is, in my opinion, suited to all intents and purposes.

Answers by the Hon. Syed Ahmed Khan Bahadur, C.S.I., *to certain of the Questions framed by the Commission.*

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combinations for local purposes?

Ans. 37.—The immediate effect of the withdrawal of Government from the direct management (if the word includes pecuniary support) of schools and colleges, will be to reduce high education nearly to the point of death; but my personal opinion is, that it will subsequently revive spontaneously, and will then have a healthy life, and be self-supporting.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—So far as I am aware, definite instruction in duty or the principles of moral conduct does not occupy a separate or prominent place in Government colleges and schools. Indeed, it is more than doubtful whether Government can take any definite steps towards imparting such instruction without treading upon religious ground. Only such educational institutions as are established by the Natives themselves can do much to improve the social and moral feelings of the students. At the same time I firmly believe that the influence of all high instruction in sciences and arts, and the influence of English literature in particular, go far to advance the cause of truth, morality, and sense of duty. If the instruction imparted in Government colleges fails to achieve this fully, it is because the subjects of instruction are multifarious, whilst the standard of efficiency in any individual subject is low. The Government system of education encourages a smattering of many subjects and a mastery of none; and the result is that it has not produced really great writers or leaders of thought whose names are likely to live, or whose influences will be felt by the nation. This is a great misfortune to the cause of moral and social progress. The purely native feeling is decidedly against multifariousness of study, if it means want of depth; and we have a Persian proverb—

> *"Nim hakim khatra-i-jam,*
> *Nim mulla khatra-i-iman."*
>
> A half-doctor is a danger to life;
> A half-priest a danger to faith.

I have heard that the English poet Pope has composed a similar proverb in English.

Cross-examination of the Hon'ble Syed Ahmed Khan, C.S.I.

By Mr. Deighton.

Q. 1.—Would you kindly state whether, in your opinion, it is advisable that high schools should be placed under the control of Municipalities as has recently been ordered by the Government of the North-Western Provinces? If not, will you kindly state your reasons for disapproving of such an order?

A. 1.—In my opinion Municipalities should have no control of the working of English-teaching schools of any class. Government schools should remain under the control of the Director of Public Instruction, Missionary schools should be managed by Missionaries, and schools or colleges established by bodies of Native gentlemen should remain under their own control. In my opinion, neither the Municipalities, nor any Revenue or Magisterial officer connected with the administration of the district, should be allowed any power of interfering with Missionary schools or educational institutions established by bodies of Native gentlemen.

By Mr. Syed Mahmud.

Q. 1.—With reference to your 23rd answer, please state whether, in your opinion, religious prejudices are the only causes which have kept Muhammadans aloof from English education. Is there anything in their socio-political traditions which has the same effect?

A. 1.—In my 23rd answer I have only touched upon the main cause. If all the causes to which the failure of the Muhammadans to avail themselves of the benefits of English education to an adequate extent is due were noticed, it would become a lengthy detail. It may be briefly stated that the causes which have kept the Muhammadans aloof from English education may be traced to four sources—to their political traditions, social customs, religious beliefs, and poverty. An insight into the political causes can be obtained by studying the history of the last two centuries, and especially by studying the well-known work written by the Honourable the President of the Commission and named "Our Indian Mussalmans."

Briefly, I may say that the Muhammadan public was not opposed to the establishment of British rule in India, nor did the advent of British rule cause any political discontent among that people. In those days of anarchy and oppression, when the country was in want of a paramount power, the establishment of British supremacy was cordially welcomed by the whole Native community; and the Muhammadans also viewed this political change with feelings of satisfaction. But the subordinate political change which this transition naturally involved as a consequence, and which proved a great and unexpected blow to the condition of the Muhammadans, engendered in them a feeling of aversion against the British, and against all things relating to the British nation. For the same reason they conceived an aversion for the English language and for the sciences that were presented to them through the medium of that language. But this aversion is now declining in the same degree in which education is spreading among Muhammadans.

The Muhammadans were proud of their socio-political position, and their keeping aloof from English education may in some measure be ascribed to the fact that the Government colleges and schools included among their pupils some of those whom the Muhammadans, with an undue pride and unreasonable self-conceit and vanity, regarded with social contempt, and under this vain impression they did not think it worth their while to associate with persons whom they considered inferior to themselves in social position. The same vanity, self-conceit, and prejudice of the Muhammadans led them to attach an undue importance to their own literature, metaphysics, philosophy, and logic; and in the same spirit they regarded the English literature and modern sciences as quite worthless, and productive of no mental and moral good. They did not tolerate those persons being called learned men who had acquired a respectable knowledge of European literature or science. They could never be brought to admit that sound and useful learning existed in any language except Arabic and Persian. They had given a peculiar form to moral philosophy, and had based it on religious principles which they believed to be infallible; and this circumstance had dispensed, as they thought, with the necessity of European science and literature. I still remember the days when in respectable families the study of English, with the object of obtaining a post in Government service or of securing any other lucrative employment, was considered highly discreditable. The prejudice has now, however, much slackened.

The religious aspect of the question I have already described. The poverty of the Muhammadan community is only too obvious to require any comment. I am, however, of opinion that the above-mentioned socio-political causes, though still extant, have been mitigated to a considerable extent, and the Muhammadans are gradually freeing themselves of old prejudices, and taking to the study of English literature and science.

Q. 2.—What has been the result of the attitude of Muhammadans towards English education?

A. 2.—The importance of a knowledge of English in this country cannot be questioned. The Government has justly rendered the possession of that knowledge indispensable to Natives who are placed in charge of high and responsible offices in executive and judicial administration; and the blessings of the British rule will no doubt be increased when Native subordinate officials who are to assist the English officers in the work of administration are acquainted with the English language. In the same manner, a knowledge of the English language is essential to those who engage in trade, or who adopt the legal or medical profession. The want of attention shown by the Muhammadans towards the study of English has unfortunately debarred them from these lucrative professions, and has consequently increased their poverty, depriving them at the same time of the benefit of other sorts of learning also.

Q. 3.—Have any special measures been taken by the people or the Government for spreading English education among the Mussalmans?

A. 3.—As far as I know, the Muhammadans have, during the last few years, established a few small schools in various places, but the course of study in such schools has been confined to instruction in Arabic and Persian literature and theology. I know of no school established by the people for the diffusion of English learning among the Muhammadans except the Muhammadan Anglo-Oriental College at Aligarh. But I hear that a school has recently been established by Nákhuda Muhammad Alí Rogay at Bombay for the same object.

The "Calcutta Madrasa," established by the Government of Bengal long ago, does not meet the object satisfactorily. It neither imparts English education to an adequate standard, nor makes that education compulsory, and the result has been that some three hundred of the Muhammadan scholars reading in it have remained destitute of English education.

In 1871 the Government of India passed a Resolution in which the attention of the Local Governments was invited to the subject of Muhammadan education. The Government of Bengal, too, established several schools for the benefit of the Muhammadans from the income of the Muhsin Endowment and Calcutta Madrasa Funds; but I hear that a considerable number of the students of these schools have not received the benefit of English education. Similar specific measures for the intellectual advancement of the Mussalman community were adopted by the Government of Madras during the administration of Lord Hobart. Small schools were also established in the North-Western Provinces for the same purpose; but I am not aware of the effect which these schools had upon primary and secondary education. I can only say that the measure has produced no material effect upon high education among Muhammadans, or upon their social and moral condition.

Q. 4.—Please state whether, in your opinion, Government should take any further special measures for the advancement of English education among Muhammadans.

A. 4.—I am decidedly of opinion that the Mussalman community has no *right* to expect Government to adopt any denominational measure for them. The system of education established by Government is equally open to all sections of the population, and it cannot, and should not, show any partiality for a particular class or section. The failure of the Muhammadans to derive an adequate share of benefit from it is their own fault. They should now abide by the consequences of that failure, and must thank themselves for their backwardness in the race of progress. In

consideration, however, of the exceptionally unfortunate condition of the Muhammadans and of their deplorable ignorance and poverty, Government would only be according an indulgence to them if it should be pleased to consider the subject of Muhammadan education as a special case; and in doing so the best plan for the Government would, in my opinion, be to use every endeavour to induce the influential and well-to-do classes of the Muhammadans to establish schools and colleges for the intellectual and moral advancement of their co-religionists, to encourage and support the endeavours of such men by a more liberal and extended system of grant-in-aid, and to cause such European officials as have hitherto viewed such affairs with discouraging coldness to take a more indulgent interest in them. The Muhammadans have undoubtedly a just and natural claim to all endowments which have been made by men of their own race expressly for the education of the Muhammadan community, and the disposal of some of which at present rests with Government. But I regret to say that I am unable to regard the uses to which those endowments are at present applied as calculated to do any substantial good.

Q. 5.—With reference to a statement in your 31st answer, quoting the views of a friend as to the absence of sympathy among European officers towards native endeavours for establishing educational institutions, please state your own opinion on the subject, and also to what causes you attribute the circumstance.

A. 5.—I agree in the views of my friend which I have quoted, and have therefore given in my 31st answer an example of what personally happened to me. At the same time, it is my opinion and belief that the Government and its high statesmen cordially desire our welfare and feel sympathy with us. But the majority of those subordinate European officers who have the administration in the mofussil in their hands, are careless of, and indifferent to, our education and enlightenment. There are, no doubt, some of them who go out of their way to show sympathy to us, and take a share in our endeavours by helping us in our work with both by money and by other means. Towards such English officers we naturally feel gratitude from the bottom of our hearts. But there are also some European officers, though they are few, who strongly feel that the spread of education and enlightenment among Natives, and especially among the Mussalmans, is contrary to political expediency for the British rule. This class of men dislike Natives educated in English, and regard them with anger and jealousy. Similarly, some officers of the Educational Department used to view the establishment of independent educational institutions with a jealous eye. But I am thankful to say that, at least in my part of the country, such is not the case at present. I have not made these remarks with reference to my experience in any particular part of my life, but generally; and I have based them on my experience ever since I first began to take an interest in the subject of education among my countrymen. The causes of the circumstances I have described are numerous, and some of them neither pleasant nor obvious. But I may briefly state that the great majority of English officers believe that their duty is to do only their official work, and that they are not called upon to take any trouble about other matters connected with the needs of the country. They do not come into social relations with Natives, and therefore they are seldom able to know the real and inner wants and needs of the Native population. Consequently, neither have they any occasion to become acquainted with the requirements of Natives, nor to feel sympathy with them. Thus, speaking generally, no real sympathy exists between European officers and the Natives—I mean such sympathy as exists between two friends. I think this very unfortunate, at least for my countrymen, but I wish to say plainly that the blame does not rest entirely with either the English officers or the Natives. I firmly believe that as soon as sincere friendly sympathy is established between Englishmen and Natives, schools and even colleges will begin to be established all over the country, and will cost Government no more than the grant-in-aid rules could easily allow. But I am sorry to confess that I do not think that much improvement in this respect can be expected for some years to come.

Q. 6.—How far, in your opinion, can Government take any steps towards the education of Muhammadan girls, and with what chances of success?

A. 6.—Before proceeding to answer the question, I beg leave to say that the general idea that Muhammadan ladies of respectable families are quite ignorant, is an entire mistake. A sort of indigenous education of a moderate degree prevails among them, and they study religious and moral books in Urdu and Persian, and in some instances in Arabic. Among my own relations there are ladies who can speak and understand Arabic very fairly, can read and teach Persian books on morality, and can write letters in Persian, and compose verses in their own language. But this is not a new or a rare thing. I myself read elementary Persian books with my mother, and received from her other moral and instructive lessons in my early youth, which are still fresh in my memory. In families of the better classes there have been ladies in comparatively recent times who possessed a high degree of ability. I remember a lady who belonged to the family of the famous Shah Abdul Aziz of Delhi, and who possessed a considerable amount of learning in Arabic books of religion, and used to preach religious and moral doctrines among her sex like a qualified and competent preacher. The poverty of the Muhammadans has been the chief cause of the decline of female education among them. It is still a custom among the well-to-do and respectable families of Muhammadans to employ tutoresses (*Ustánis* or *Mullánis*) to get their girls instructed in the Holy Kurán, and in elementary theological books in the Urdu language. Sometimes a father or a brother or some other near kinsman teaches them to write letters in Urdu, and occasionally imparts to them instruction in Persian books. To qualify them to read and write telegraphic messages, some boys have taught English to their sisters sufficient for the purpose; and I know of two girls who can even write letters in English. I admit, however, that the general state of female education among Muhammadans is at present far from satisfactory; but at the same time, I am of opinion that Government cannot adopt any practical measure by which the respectable Muhammadans may be induced to send their daughters to Government

schools for education. Nor can Government bring into existence a school on which the parents and guardians of girls may place perfect reliance. I cannot blame the Muhammadans for this disinclination towards Government girls' schools, and I believe that even the greatest admirer of female education among European gentlemen will not impute blame to the Muhammadans if he is only acquainted with the state of those schools in this country. I have also seen a few of the girls' schools in England. Were these institutions for a moment supposed to be just like those in India in every respect, would any English gentleman like to send his daughters for education to them? Certainly not. I am therefore decidedly of opinion that the efforts hitherto made by Government to provide education to Muhammadan girls have all been in vain, and have completely failed to produce any effect whatever upon the respectable families of the Muhammadans. Nor have the lower classes derived any benefit from them. The question of female education much resembles the question of the oriental philosopher who asked whether the egg or the hen was first created. Those who hold that women should be educated and civilised prior to men are greatly mistaken. The fact is that no satisfactory education can be provided for Muhammadan females until a large number of Muhammadan males receive a sound education. The present state of education among Muhammadan females is, in my opinion, enough for domestic happiness, considering the present social and economical condition of the life of the Muhammadans in India. What the Government at present ought to do is to concentrate its efforts in adopting measures for the education and enlightenment of Muhammadan boys. When the present generation of Muhammadan men is well educated and enlightened, the circumstance will necessarily have a powerful, though indirect, effect on the enlightenment of Muhammadan women, for enlightened fathers, brothers, and husbands will naturally be most anxious to educate their female relations. There are even at this time many significant indications of this desire on the part of educated men, a few instances of which I have already given. Any endeavours on the part of Government to introduce female education among Muhammadans will, under the present social circumstances, prove a complete failure, so far as respectable families are concerned, and, in my humble opinion, will probably produce mischievous results, and be a waste of money and energy.

By Mr. Pearson.

Q. 1.—Have you ever heard that school-fees are sometimes paid by the teachers when Government officers use pressure to increase the collections beyond the rates to which the people are accustomed?

A. 1.—Yes. I have heard so.

Q. 2.—In your opinion, can the indigenous schools of Northern India, in which young children learn the elements of book-keeping and arithmetic only, be improved by adding a course of general instruction?

A. 2.—I think not.

Q. 3.—Do you think that schools in which young children learn to read only a few pages of the Kurán, together with a little religious teaching, can be improved by adding a course of general instruction?

A. 3.—I think not. You can neither introduce a general course, nor is it practicable to improve such schools in any way.

Q. 4.—Please state if there is any system of indigenous schools for girls of the poorer classes in Northern India?

A. 4.—There is no public system of instruction for girls of any kind in the North-West Provinces. Girls are taught privately to read religious books and books on morals.

Q. 5.—Where there is no desire for any kind of schools which might be established by the Department, is it worth while for Government to make efforts to induce the people to accept education?

A. 5.—The Panjáb and North-Western Provinces in this matter are on a par. Where there is no desire no schools *can* be established. But if you can remove the causes which prevent the existence of a desire for education, you should try to do so, and then the schools will be beneficial.

Q. 6.—Where Government schools have been maintained for many years without results adequate to the expenditure incurred, should the attempt be abandoned, or is it better to persevere in hopes of a change in the popular sentiment?

A. 6.—There is no use in continuing to maintain schools in such places. But you should not cease to endeavour to remove the causes which hinder the success of the schools.

Q. 7.—Do you think that the working classes in India are competent to judge for themselves whether the education offered in departmental schools is suitable for their children?

A. 7.—They have no time even to consider such a question.

Q. 8.—What is your opinion of educational durbars, and similar agencies, for stimulating a desire for education?

A. 8.—They are nothing but shows.

By Mr. Lee-Warner.

Q.—With reference to the remark of the able Native gentleman quoted in your answer to question 31 and your own comments on it, can you, from your own experience, mention any European station in India in which contributions are not made by Europeans towards the cost of some mission or other private school for Natives?

A.—The question is complex, and as its form is negative, it implies that in every European station in India Europeans give contributions towards native education. I do not admit the fact implied in the question. The rest of the question relates to two separate matters:—*first*, Missionary schools; *second*, private schools established by Natives. I will answer each part of the question separately, as they cannot both be answered together. To the first part my answer is that I know of no European station in which a Missionary school has been established by contribution and is not supported by Europeans. To the *second* part of the question my answer is that I am not, from personal knowledge, aware of any station where a Native school has been established and is supported by contribution from Europeans, except our own Muhammadan Anglo-Oriental College at Aligarh, which receives only one European contribution now, as I will presently mention. There may, however, be a few places where individual Europeans have made donations or given small contributions

towards the establishment of a school or college for Natives. To our Muhammadan Anglo-Oriental College at Aligarh a few European noblemen and gentlemen,—prominent among them the Hon'ble Mr. Justice Spankie (late of the Allahabad High Court), the Earl of Northbrook, the Hon'ble Sir William Muir, the Hon'ble Sir John Strachey, Mr. Charles Elliott, C.S., His Excellency the Marquis of Ripon, and also Lord Stanley of Alderley, and two other English gentlemen of high position, who have no connection with this country at all,—have made liberal *donations*. The Earl of Lytton was the first who most generously gave to our college a handsome annual contribution which continued till His Lordship left this country. His Excellency the Marquis of Ripon likewise allows a munificent annual contribution to that college besides the liberal donation already mentioned. These, and a few others, are the European noblemen and gentlemen to whom I have alluded in my answer to a previous question as possessing the heartfelt feelings of gratitude of the Muhammadan community. But of the European officers of the station, although there have been many changes among them since the college has been established, no one ever gave a monthly or annual contribution to that college, nor has any of them, with one exception only, made any donation to it. The present local authorities, however, owing to their great personal kindness to me, are showing much sympathy towards that institution and are exerting themselves for its welfare; and this is gratefully and deeply appreciated by us. So that His Excellency the Marquis of Ripon is the only one among Europeans in India who gives to the Aligarh College an annual contribution. In other stations, like Sahâranpur, Deoband, Agra, &c., where Natives have established small schools, European officers of the station, *so far as I know*, do not contribute towards the expenses of those schools.

By Mr. Ward.

Q. 1.—With reference to the self-supporting schools mentioned in answer 3, can you state what the usual rate of fee is?

A. 1.—There is no fixed rate; it varies from 4 pice to 1 rupee according to the means of the pupil.

Q. 2.—Is it the fact that Mussalman men of learning have scruples against making any profit from teaching?

A. 2.—Those men who teach in the name of God think it unlawful to take money for teaching; but, besides that class, there are other learned men who take employ and receive salaries for teaching.

Q. 3.—Can you assign any cause for the decrease in the number of indigenous schools mentioned in answer 4?

A. 3.—When Government schools were established, people thought that greater worldly good would accrue to them by going to Government schools.

Q. 4.—Then this cause dates back to Mr. Thomason's time?

A. 4.—In Mr. Thomason's time the work of vernacular education was extended only to a few districts.

Q. 5.—With reference to answer 7, do you think that the scheme of entrusting the direction of education to district committees is likely to further the utilisation of indigenous schools in the North-Western Provinces?

A. 5.—Certainly.

Q. 6.—Do you think it is likely to improve the character of the inspection and the trustworthiness of reports?

A. 6.—Certainly, if the committees interest themselves in the matter.

Q. 7.—Can you state what was the reply of the Government to the petition of the Aligarh zamindars quoted in answers 16, 17, 18?

A. 7.—So far as I remember, the answer was that the local funds were not to be regarded as the property of the people of the district, but were to be spent at the discretion of the Local Government.

Q. 8.—With reference to the incident mentioned in answer 31, is it the fact that in the prospectus which was issued regarding the Anglo-Vernacular College, stress was laid on the propriety of subscriptions being chiefly confined to the Mussalman community.

A. 8.—When the prospectus of the college was originally published, the committee resolved by a large majority that it was essential that Englishmen should join with Muhammadans in the cause of education, and the committee also resolved that the English nation, who are our rulers, should be asked to share in the work. The third point which the committee had in their mind was that it would be contrary to political expediency to establish a college avowedly alienated from English sympathy. At the same time it was resolved that Muhammadans should ask Englishmen to contribute, but not Hindus, because it was regarded as a matter of shame that Hindus should be asked to subscribe to a separate college for Muhammadans.

Q. 9.—Is it a fact that in establishing the Scientific Society of Aligarh you received considerable assistance, both in money and sympathy, from European gentlemen?

A. 9.—I received none except from Mr. Bramly, who gave me Rs. 1,000, but said he had previously paid no attention to education.

By P. Ranganada Mudaliyar, M.A.

Q. 1.—You say in answer 7 that "the schools of classes (1) and (2) may easily be assimilated with the Government educational system." Would the private individuals to whom schools of class (1) belong allow any Government interference? would these schools possess any degree of permanence?

A. 1.—In my opinion they would allow interference, provided the course I have suggested is adopted. I have described how they can be made to possess permanence.

Q. 2.—While I entirely concur with you as to the necessity of a fair knowledge of English for a thorough study of any particular branch of science, I should like to have an explanation from you as to how a knowledge of elementary principles of science is to be imparted to the masses except through the medium of the vernacular?

A. 2.—Those who do not intend to study English afterwards must be taught through the medium of the vernacular.

By the Rev. W. Miller.

Q. 1.—What public do you refer to when you

say in your answer to question 31 that the public feeling is opposed to your own?

A. 1.—I refer to the Native public.

By Mr. Croft.

Q. 1.—Efforts have from time to time been made to introduce the elements of Western science into the Arabic department of the Calcutta Madrasa, and, except as regards elementary arithmetic, these efforts have uniformly failed owing to the indifference or hostility of the pupils. Would you, therefore, having regard to the true interests of the Muhammadans, make the study of English and of Western science compulsory in the Arabic department of the Madrasa, or would you think it sufficient to encourage the study of English by appointing an English teacher, attendance at whose classes should be optional?

A. 1.—In my opinion the Arabic department should be abolished. The system of English education should be continued, and Arabic made compulsory as a second language. The Madrasa then should be raised to the status of a college for Muhammadans only.

Q. 2.—In the Madrasas of Hughli, Dacca, Rajshahye, and Chittagong, which are supported from the Mohsin Endowment, it was decided from the beginning that English teaching should be introduced whenever any considerable number of the pupils manifested a desire for it, and it has accordingly been now introduced into all those Madrasas—in Dacca up to the Entrance standard of the University, in other Madrasas to a lower standard. Do you think that provision sufficient, or would you make English a compulsory part of the course in all those Madrasas?

A. 2.—My opinion is that, whenever in any Madrasa Arabic is taught, coupled with a little English, harm is done to both studies, and consequently to the pupils. Where there is no great desire for instruction in English, I would only establish a school teaching a little English, coupled with the study of Arabic or of the vernacular to a moderate standard.

By Dr. Jean.

Q. 1.—Are you of opinion that the practical rules and formulæ known by the name of "Gur" should, under such circumstances and for such purposes as stated in the answer to question 5, be taught in schools exclusive of, or rather together with, European methods of calculation?

A. 1.—In the indigenous schools alluded to, the instruction imparted by means of "Gur" is sufficient for pupils educated in those schools, and therefore the introduction of European methods would be superfluous.

By the Hon. Babu Bhudeb Mukerji.

Q. 1.—Do you know the difference between the *Nagri* and *Kaithi* characters?

A. 1.—I do not know.

Q. 2.—Are you aware of any Government order under which *Kaithi* writing was abolished from the Patwari papers of the North-Western Provinces and *Nagri* substituted for it?

A. 2.—I am not aware.

Q. 3.—Do Natives of the North-Western Provinces who have received high education in English find it easy to get remunerative employment out of the Department of Public Instruction?

A. 3.—It is impossible to answer that question briefly.

Explanatory Question by the President.

Q. 1.—You have said that the withdrawal of the Government from the direct management of high education would, in the first place, reduce those institutions nearly to the point of death. Is it a matter of fact that many such schools and colleges giving high education are at this moment flourishing in the hands of Missionaries and under private Native management as at Aligarh and elsewhere, without direct Government management?

A. 1.—Yes. The withdrawal of Government from direct management as used in my answer was intended to include the withdrawal of all pecuniary aid. In that case high education would reach the point of death. But if aid is given, then we can establish many schools.

Evidence of Maulvi Samiullah Khan, *Subordinate Judge, Aligarh.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have long taken an interest in the cause of education, and have always evinced great attention towards it. I have studied the various branches of Arabic learning with the celebrated oriental scholars of that time, and after that have myself given instruction to other persons in those sciences. I founded an Arabic school at Delhi by means of subscriptions which continued for several years, and imparted a thorough instruction in Oriental sciences on the Oriental system of learning. I was also a member of the educational committee in the Aligarh district. I was also a member of the Scientific Society which was founded at Aligarh in 1864, and the object of which was to translate and publish in the vernacular languages of India works on European sciences. When in 1871 a special committee was instituted at Benares, called "Committee for the better diffusion and advancement of learning among Muhammadans of India," I was a member of it, and the enquiries of the said committee resulted in the establishment of a college at Aligarh called the Muhammadan Anglo-Oriental College, which is now flourishing with great success, and has been affiliated to the Calcutta University up to the B.A. standard. I am a member and secretary of the various committees of the said college. In 1880, when I was in England, I bestowed due attention on matters connected with education, and these are the means by which I am enabled to express my views about the system of education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The primary schools in this country are based on three principles—

1st, fund; 2nd, inspection by Europeans and Natives; and 3rd, instruction, *viz.*, the procuring of qualified teachers and books.

The manner of providing the fund and its amount are satisfactory, but I am not satisfied with the state of the last two. The efficiency of European inspection must be admitted, but I cannot advocate the efficiency of the present system of European inspection. European inspection is divided into two kinds—First, by the European officers of the district. As a fixed scheme of education is followed in this country, the district officers in reality do not hold themselves responsible for the care or improvement of the educational system. Secondly, by the European officers of the Education Department. Now, the Director of the Department of Public Instruction, should be left out of the question, as he cannot be responsible for the details and supervision of education.

Of course there are European Inspectors, and in the North-Western Provinces and Oudh their total strength is as follows:—

Inspectors . . .	8
Assistant Inspector .	1

It will be observed, from a perusal of the Education Report for 1881, that the average daily attendance of boys in the North-Western Provinces and Oudh was 171,742. The period of the tour made by Inspectors, if counted without the possibility of any stoppage, generally extends from 1st October to 31st March. The number of the days of these six months is 182, and the holidays of all kinds occurring in them amount to 49, thus leaving 133 days for the tour. If we suppose the interval of the daily examination at a time to be five hours successively (and it cannot be more than this), then it makes up 665 hours of 39,900 minutes. This is the working time of a single Inspector, and at this calculation the working period of the nine Inspectors comes to 359,100 minutes. Divided by 171,742, this gives a result of 2·08, and therefore a little more than two minutes is spent on the examination of each boy, and, as the examination is held at least in three subjects, each student is examined for about three-fourths of a minute. This can easily show the nature of the tour of an Inspector and the manner in which he supervises the system of education.

Native inspection is also divided into two kinds,—1st, by the tahsildars and other Government officials and the raises; and 2nd, by the Deputy Inspectors and Sub-Deputy Inspectors. As to the tahsildars and native raises, they do not take any interest in the matter. The tahsildars do not regard the supervision of the educational system as a part of their official duties and responsibilities, and the degree of confidence which people place on the Sub-Deputy Inspectors is well known to one who generally studies the reports of the educational committees. As to the Deputy Inspectors, the people do not place any reliance on their tour and the truthfulness of their reports. Some of the schools are merely gathered by way of show for inspection on the dates fixed for the tour of the Deputy Inspectors, of which the teachers, as a matter of fact, get previous knowledge, and the classes are made to present themselves on the date fixed for examination. Hence the general feeling of the people in respect of inspection is that it is not conducted in a satisfactory manner. A respectable European friend of mine who had connection with the administration of a district once told me, as the result of his own personal observation, that one of the educational officers caused a class of boys which belonged to a certain school and had already been inspected there, to be again inspected after some time by a high Government officer in another school. Another respectable friend of mine informed me that he inspected a girls' school at the request of the teacher, and on an enquiry being made it was found that out of the eight girls that were presented there, six were the daughters of the teacher himself. Therefore I can say that inspection, the second principle of the primary schools, is not conducted in a satisfactory manner.

As far as I am acquainted with the state of instruction, I am of opinion that with regard to the amount of pay and the status of the schools, their teachers do not deserve criticism, either favourable or unfavourable, and the state of education is also one of mediocrity, but the social state of the teachers is not satisfactory. (See Reports of the Educational Committees for 1881, specially those of the Bareilly and Muzaffarnagar districts.)

As regards the system of instruction and its improvement, I have only to say that the mode of teaching arithmetic should be altered and mental arithmetic should be taught to the boys, by which, without having recourse to slate and pencil, they can orally calculate the ordinary accounts as it is taught in most of the Hindi indigenous schools. Literature should only be taught to such a standard as would enable the students to express their own thoughts and purposes in writing, to read and understand the writings of others, and know the rules of orthography and penmanship. Some mensuration should also be taught to them, and the patwaris' papers should be included in the course of instruction. As to historical events, their knowledge should be conveyed to them in the shape of historical stories.

The selection of teachers should be carried out in the following way:—That training teachers selected from those villages in whose vicinity a school is held should be appointed, and they ought to be persons of such a character as may be held in respect by the villagers, and on whose method of instruction they may so far rely as to entrust their children to their care.

As to the management and control of education, I have to say that it may be entrusted to the Collector of the district, and should be considered as portion of his duties. A sadr committee should be appointed, with sub-committees in each pargana. The raises of the district should be enrolled as members of these committees, and the power of appointing and dismissing the teachers, as well as in respect of all other matters, should rest with them.

The selection of the teachers should be made with discretion, and their salaries should be fixed at such a rate as would induce them to discharge their duties with zeal and assiduity. The members of the sub-committees should themselves visit the schools, and if the sub-committees will perform their respective functions with ability, then it is probable that in the end the necessity of retaining the Deputy Inspectors will no longer exist. With regard to the circumstances of our

province, personal and official influence has a great effect on the advancement of education, and therefore, when the Collector and the raises of the district shall become supporters of the Educational Department, there will, I think, be a sure prospect of progress. The district authorities when on tour will find an opportunity of inspecting the schools, and the benefit resulting therefrom will be much greater than that which may be expected from the visit of a Deputy Inspector.

In the same manner the influence of the Collector of the district will produce a greater effect than that of the Inspector. It will not be improper if, instead of the sub-committees, this management be entrusted to the Local Boards recently constituted on the principle of self-government.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Generally speaking, there does not exist any desire for primary education in this country. The people of the lower classes do not want or appreciate it to any great extent. The great body of the people of the lower class consists of village cultivators or labourers, or other persons of the same lower rank. Their children are seldom educated in the schools, although in my opinion the aim of the village schools was in a great measure the imparting of instruction to these classes. They are involved in poverty to such a degree that if all the members of a family do not conjointly labour to do the same work, they can neither support their own lives, nor take care of their children. When a child reaches the age of about 8 or 10 years, he begins to help his parent in the lighter portions of his work, watches the field, grazes the cattle, &c., &c. This trifling help which these men receive from their children is esteemed by them as far more valuable than the benefits of education, which they never think as capable of being realised in future life, and this is the case also with the other villagers of the lower class, the labourers. The same thing nearly might be said of those petty landholders who are not possessed of better means than the cultivators. Of course the trading classes and those whose profession is service, and who nearly approach to the middle class, or some particular wealthy cultivators, have profited by the village schools. The Banias, Kaiths, and other persons of the same class, including the patwaris, read in them, and although they also used to do so formerly, they are now in a better position than before. The respectable zamindars, even those who are worthy of being ranked in the middle class, whether they be Hindus or Muhammadans, seldom send their children to be educated in these schools. Although in the Education Department reports the cultivators are also represented as being educated in these schools, but the people do not believe this. And even if it be admitted that the villagers acquire this amount of instruction, and that they are the sons of wealthy cultivators, it does not bear a fair proportion to the population of this class.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—I cannot give any reliable estimate of the number of indigenous schools, as there exists no actual means of ascertaining their accurate number. In the very rules promulgated by the Educational Department, it has been provided in regard to the annual returns that no notice should be taken in them of the schools which are not under regular inspection and supervision, so that when the number of schools is not accurately known, it is impossible to form any exact estimate of students in them. Before I proceed to mention what branches of learning are taught in the indigenous schools, and on what method, I must give some account of the indigenous schools which formerly existed, and to some extent still exist, in our country, and I hope that this account will also comprise an answer to some portions of the question.

First.—This class comprises those schools in which some private individuals offer gratuitous instruction to the people simply for public benefit. These persons are mostly reputed scholars, and the fame of their learning and the modes of their teaching attract a large number of pupils from distant parts of the country. The students themselves make arrangements for their residence in the town where these schools are kept, and read in them, sometimes individually and sometimes in classes, but no regard is paid to the age of such students.

Second.—This class consists of those schools which are established by means of some charitable endowment. A number of teachers are entertained in them, the students are occasionally allowed some allowance, and a provision is also made for their maintenance, and they are not required to pay any fees; for example, the school at Jaunpur, established by Haji Imam Baksh, and the school in the Fetehpuri mosque at Delhi, are maintained from charitable endowments, and so on.

Third.—This class comprises the schools which are maintained by subscription or by the annual or monthly grants made by any person or persons. The Arabic schools which exist at Deoband, Saháranpur, Moradabad, in the grand mosques at Aligarh and Gulaoti, fall in this category.

Fourth.—This class comprises those schools which some persons keep in a house or shop or a mosque, and in which they give instruction. They charge a trifling tuition fee, varying in amount, from every pupil, and support themselves by their proceeds.

Fifth.—This class consists of those schools which some respectable persons establish at their houses when they employ a teacher for the instruction of their own children, and pay him from their own

pockets. The teachers of these schools are sometimes authorised to allow the children of the mohulla or of the chief relations and friends of the owner of the house to come to his school for instruction and charge some tuitional fees from them. In the first and second classes of schools which belong to the Muhammadans, the instruction is mostly imparted in Arabic learning, in which theology forms the chief part, while Persian occupies a minor place in them, and Sanskrit is taught in those which belong to the Hindus. Persons who have got a complete education in schools of the first, second, and third classes, are generally possessed of such high proficiency as in those branches of learning is not to be found in the highest classes of Government schools. There is no fixed annual or half-yearly examination in the schools of the first and second classes, nor are their students allowed any sort of reward or scholarships according to any standard of success. In schools of the third class an examination is held with a greater or less degree of certainty, and some prizes are also awarded to students. Sometimes scholarships are also allowed to students, though very rarely.

The teachers of the first, second, and third classes of schools are generally those who have been brought up in the Oriental learning, while those of the schools of the fourth class do not possess great literary abilities, and the status of the teachers of the fifth class depends, for the most part, on the circumstances of the person who selects them.

Excepting the fourth class, the teachers selected for the remaining classes are generally those who are held to be holy or worthy of reverence by the people, and whose method of instruction is viewed with confidence.

Of these five classes of schools, the first two are held to be places for instruction in Arabic, Sanskrit, or Persian knowledge. Literature, philosophy, logic, mathematics, and theology are thoroughly taught in them; and it is owing chiefly to persons who have been educated in them that the Oriental learning is still surviving. Their teachers cannot accept Government support, nor can the submission to Government grant-in-aid rules be agreeable to them; and as the religious education constitutes a real part of their instruction, the Government would also be perhaps unwilling to assist them.

Likewise, the schools of the fifth class could not have any connection with Government help. Of course the schools of the third and fourth classes are such on which Government help can be bestowed, and I am of opinion that if an attempt will be made in that direction, it will be welcomed by them.

In the last three classes of schools, Persian language is also taught, as well as the rules of the ordinary letter-writing and penmanship. A few rules of arithmetic are also taught, and greater care is bestowed in the improvement of composition and orthography, and the boys are made to translate from Persian into the vernacular, which produces in them greater capacity for Urdu composition. Both Hindus and Muhammadans receive education in them, most of whom belong to the middle class of society, while those of higher classes always give preference to schools of the fifth class. Most of the officials and employés serving at present in public offices are those who have received education at these various kinds of schools.

There also exist schools in which instruction is imparted only in the Hindi language, but the persons who learn that language alone are those who are engaged in some trade or shop-keeping, or aim at securing some particular service for which they regard its acquaintance of essential importance, or, in other words, their thoughts are limited on account of their following the ancestral profession. Under these circumstances the schools of the third and fourth classes can constitute a part of the national scheme of education; but it is a pity that the Education Department has always looked upon these schools with contempt. If any indigenous school has been abolished owing to the competition of the Government school, the officers of the Education Department have looked upon it as a proof of their success. If these schools were encouraged and countenanced by the Education Department, and while retaining the scheme of study pursued in them, some proper additions were made in it, then they can possibly be made an integral part of the scheme of national education. In my opinion the scheme of study now followed in these schools should be improved by the addition of arithmetic, mensuration, and something of history, and some arrangement be made for their supervision and examination by the Education Department.

Up to the year 1880 there were 212 aided schools, out of 238 schools in the North-Western Provinces. If the number of aided schools be augmented, and the terms of the grant-in-aid be made milder, then there is a probability of an improvement on the present state of affairs.

The village system from ancient time was of a kind in which some corn was fixed by the village for the teachers, or some land was assigned to them in which they made their own management; but this practice has now greatly diminished in this country. The situation and rights of such teachers were regarded as hereditary ones in the village, and the men of every future generation tried to qualify themselves, in point of education, for the post and rights in question.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The literary attainments of those persons who have received private education, with regard to Oriental literature and the requirements of Government offices (which have no great connection with Western literature), are proved to be superior in comparison with those who have been educated in Government schools; but where an acquaintance with the Western literature or a fair knowledge of the English language is generally thought to be necessary, private instruction can never compete with Government education.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—In my opinion all the vernacular schools ought to be placed under the management and care of the Municipal committees or local

boards, and if they be entrusted to the management of the former bodies, the income to be assigned for the educational expenses should be of such a kind as may be in the least precarious state. If this arrangement were to be carried out with due care and attention, the probability of the Municipal committees ever failing to meet the educational expenses will perhaps be reduced to the smallest amount.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—With regard to the circumstances of our province, there cannot be any prospect of the promotion of education through such teachers to whom payments be made merely by the results of examination. Such wages are doubtful with regard to the condition of the teachers of this country. But if a proper sum be fixed by way of additional payment, it is to be hoped that the teachers will display increased zeal in their labours, and the students also will meet with greater success by this means.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—That will be a very happy and fortunate day for ourselves and one of great satisfaction for the Government when our country will have reached that advanced state of civilisation which will enable us to take the management of the Education Department into our own hands, and there is not the least doubt that as long as the management of the Education Department of a country remains out of the hands of its people, all their hopes cannot be fully realised through the Government Education Department. The Government could not be acquainted with our own interests and wants in the same degree as we ourselves can be, nor is it incumbent on the Government to make every provision to meet our wants. Whatever Government has hitherto done deserves our sincere gratitude. The country has not as yet produced a sufficient number of persons who can make adequate arrangements for providing the necessary educational materials at the required places. But it is beyond doubt that a keen interest in this direction is already being awakened in some quarters; yet, as far as we can see at present, there is only a single body of persons who have displayed any interest of the kind, and the outcome of whose labours is the Muhammadan Anglo-Oriental College at Aligarh. Hence, if at this time the Government were to withdraw itself altogether from the Education Department, and abolish all its colleges, it will leave the education of the people in a state of ruin. What is required at present is that Government should maintain its colleges and schools in proper places, and whenever the promoters of national education establish any college or school on a sound basis, it ought to receive adequate support from Government. And when the college or school is found to be in a prosperous condition, and flourishing steadily, then Government can abolish its own college or school from that place or its neighbourhood and consider it as its duty to support those institutions alone. In short, as long as this state of things is not fully established, the Government colleges and schools should continue to exist as models and guides of the system of education.

If in the present state of things the Government institutions be entrusted to the care of private persons, the people of this country will be found not to possess the administrative capacity, and with regard to money which is most essential for such undertakings, unable to undergo the burthen of their management. Of course, the state of the Missionaries is such that they can be entrusted with the charge of the existing Government institutions, but the bad feelings which will be created by this proceeding in the minds of the public against the Government and from which to protect itself should be the best policy of an impartial Government, will never allow a wise Government like the British to adopt such a measure. If such a transfer were to be carried out, then with regard to the rules which with some mixture of religion are now prevalent in a compulsory manner in the mission schools and colleges, it would be tantamount to ordering an exclusion of those classes who respect their religion from the benefits of education.

In order that permanent feelings of love and mutual good wish may be established between the Government and its subjects, it is necessary to adopt the policy above alluded to, though a man of liberal ideas and whose religion is not a religion of externals, may not care for it. Therefore, with regard to those sentiments which I have fully explained above, the time has not yet arrived when Government should declare an intention of the nature described in question 18, and holding this opinion, I do not wish to say anything about the measures contemplated in that question.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The lower and middle classes of the Hindus have derived greater benefit from the education offered in Government colleges and schools, though the Hindus of the higher and wealthier grade have profited by it to a less extent than the former class. All the classes of the Muhammadan community are shut out from its benefits to such a degree that it will not perhaps be an exaggeration to say that they have not profited by it at all. We cannot find the names of any Muhammadans in the higher classes, if we were even to make a search for them. The children of the respectable and wealthy portion of the Muhammadan community (leaving out Government servants) are not even to be seen in any Government college or school, and the Muhammadans (if any) that are to be found there are generally of the lower grade or of that immediately below it. If there are some boys of the respectable class of Muhammadans among them, they are very poor. When the wealthier classes do not avail themselves of the education offered by Government colleges and schools, then the complaint that they do not pay sufficiently for education is quite true. In the first and second year classes the rate of fee is Rs. 3, and in the third and fourth years Rs. 5 per student: this fee is small compared with the value of the education offered in them; but taking into

consideration the circumstances of those who attend them and the general ideas of the people who always expect a reduction in the fees, I think the above rate of fees as quite sufficient for Government colleges.

The fees charged in the Canning College are smaller than those in the other colleges, and it is owing to this alone that boys from distant countries, such as Bengal and Central Provinces, are reading in it. The principle on which fees are levied in the Muhammadan Anglo-Oriental College, Aligarh, entirely differs from that observed in all the other colleges. In this college the fees are charged according to the means of the parents or guardians of the boys, and in my opinion this method of levying fees is very desirable. If the management of the colleges as regards education be of superior description, then the people are quite willing to pay such fees, and of this the Muhammadan Anglo-Oriental College is an example.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—As far as my knowledge goes, there does not exist any known college or school in our province which may be supported entirely by fees.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—If the agency be efficient, funds permanent, management of supervision effective, and the teaching staff competent, a non-Government institution will be more influential and stable when in direct competition with a similar Government institution; for instance, the St. John's College of Agra and London Mission Society College, Benares.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives often get employment within three or four years after leaving school, but they seldom succeed in getting such employment as may be considered an adequate return for their education. It appears from the North-Western Provinces Education Report for 1881, that, out of the students educated in Government colleges, 700 succeeded in securing various employments, their salaries ranging from Rs. 8 to Rs. 150. But it is to be regretted that the report does not show the various grades of the educated persons and the comparative amount of the salaries of the posts to which they were appointed, as well as the number of each grade.

It will be observed, from a perusal of the report of the Inspector for Oudh, that the prospect in life of these persons is not encouraging. There are very few English and vernacular-knowing persons who in the beginning might have obtained posts of higher salaries than Rs. 15 and Rs. 6 respectively.

The educated persons have not derived so much benefit from education as the Government, since the Government can now secure the services of educated persons of every class on such small salaries at which it was impossible to get them before.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 26 & 27.—Regarding the secondary education it will not be improper to say that it affords useful information, but it cannot be said that it also offers a practical one. The method of instruction that has been adopted does not in itself comprise the means by which a knowledge of the latter kind may be obtained, and this is the reason that people of this education, when they get employment in any office, seem to be in an anomalous position. Their condition is not only wondered at by other persons, but sometimes they themselves look upon it with regret.

The instruction given them for the Entrance Examination of the Calcutta University does not provide them with such practical information as is requisite for the affairs of daily life. They are generally in what is termed a state of cramming, and not of thinking, about which there is so much cry. The object of education cannot be gained by means of cramming, but by thinking. In my opinion very little regard is paid to this point in this class of education; and it is due to this fact that the students are required to try to obtain the passing marks in the various subjects.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—If it be regarded as the chief object of education to enable one to get employment in the public service, then perhaps it will not be out of place to say that the number of students as shown in the University Examination returns is only sufficient to fill up the posts of inferior grade. Even it will be proper to say that it exceeds the actual requirements because when any post of Rs. 10 or Rs. 15 falls vacant, numerous applications are received from persons of this class, and matters have now reached such a point that the Entrance class students are appointed to the post of copyists, and therefore it will not be useless to devise some measures for the future as contemplated in the question.

But my ideas on the subject are quite different. In my opinion education is a great requisite in the affairs of life. In countries where education is promulgated in the most thorough manner, it has not even entered the thought of any man that the wants of a country as regards public service can represent the true measure of education. If this thought were to gain ground, that education should only supply the staff for the public service, then education will become only an instrument of acquiring that much which is wanted, and it will be quite vain to make any efforts for its own sake, as the number of Government appointments is limited by all means. We stand in need of education chiefly to enable us to improve our social status and maintain it, to conduct the affairs of our

daily life and commercial dealings satisfactorily, correspond with each other, to achieve all other objects which relate to our well-being, and to cultivate feelings of love between ourselves and the Government; and therefore I am of opinion that if there be any possibility of such a limited thought ever coming into existence, steps should be taken as far as possible to check it.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The subjects laid down in the University course of instruction do not create in the students a good ability for the work of teaching, and therefore when the University graduates are made teachers of the secondary schools, they cannot give instruction in a suitable manner. Their method of teaching is generally uncertain. At first they adopt one method and when they find themselves unsuccessful in it, they betake themselves to another, and until they do not find any right and direct way, the education of the students remains in a miserable plight; and Government money is squandered for nothing. The Normal school student is never found to be in such a confused state; from the very beginning he leads his pupils into the direct path, and the results of his labours begin to show themselves at an early date. Hence I am of opinion that special Normal schools are required for the purpose, and that the University course of instruction is not sufficient to teach that method of teaching.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No regard is paid to the principles of duty and moral conduct in the scheme of education pursued in Government colleges and schools. Whatever effect such an education produces on the students is limited to that produced by the study of a book. But this is not quite sufficient. The attention of the teachers must be directed to the fact that they ought to attend to the improvement of the moral conduct of the boys almost to the same extent as they do towards their education. The manager of the boarding-house that may be provided for the boys should act as an instructor in regard to their moral conduct.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—The general mode of bodily exercise at present in use in Government colleges and schools is, for the most part, that of cricket and lawn tennis. I admit that these are good exercises, but I think that of all the bodily exercises that made on the native fashion is more suitable for the development of bodily faculties. That bodily strength which is acquired by this sort of exercise can never be produced by playing at cricket and lawn tennis, as every one can judge by experience. In my opinion, if the native mode of bodily exercise be fixed for the morning, and cricket, &c., for the evening, then they will considerably add to bodily strength, and prove a great help to the student in the progress of education.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary.

Ans. 48.—The annual cost to Government of high class education is Rs. 1,10,949, and the proceeds of its interest at 4 per cent. would amount to Rs. 366 per mensem, but at the same time if consideration were paid to the effect that owing to high education Government can now secure the services of educated men on a limited salary, and that if such persons were to be searched out in former times Government might have to pay them larger salaries than at present, also that a large amount of money is saved to the public exchequer, the benefits of high education become prominently clear. I cannot, therefore, say that any portion of the money which Government spends on high education is unnecessary, but, on the contrary, there is not perhaps any other head of expenditure which, in point of usefulness, can claim preference over it. Of course, it is possible that no great amount of benefit may be expected to follow from such expenditure in particular places, while at others it may prove to be more beneficial, but in any case it is not desirable to stop that expenditure.

At the same time it ought to be borne in mind that the degree of advancement and prosperity to which the country has hitherto reached is mainly due to high education, the other kinds of education being comparatively of very little benefit to the country. The value of the sound ideas and politics of a wise Government can be fully appreciated by those who might have received the benefits of education, and a man of highly cultivated ideas cannot be expected to view the subtle questions of administration and policy of Government with the same suspicion as an unintelligent and poorly educated man often does. Hence this sort of education does not merely contribute to the honour and wealth of the country, but also creates a feeling of loyalty to Government in the minds of the people at large. And as it is a general rule that the influence of highly educated persons always penetrates to those below them, and that the people of the lower orders usually follow the opinions of those of the higher classes, the effect of high education is, therefore, very considerable in respect of the stability of the empire. A highly educated man is like a sun which shines from above, and with its bright rays illuminates all things beneath it. Such being the case, the Government ought, as far as possible, to impart high education to the people, and to evince greater interest in its promotion.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—With regard to the peculiar circumstances of this country, the tuitional fees should be levied by monthly payments, and not on the term system. But the best way of collecting the fees would be that they may not be collected at the end of every month, but by the 5th of that month for which they may be due.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—In colleges in which instruction is imparted up to the B.A. standard there should be at least two European professors, one for English literature and the other for physical sciences. The other subjects can be taught by Native professors also.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—In the Muhammadan Anglo-Oriental College, Aligarh, the principal and the head master are Europeans, and, as far as I know, it is the intention of the College committee, as soon as the funds at its disposal would permit, to appoint another European professor to give lectures in physical science.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Briefly stated, my opinion about the causes which led the Muhammadans to stand aloof from the Government educational system is, that the respectable and wealthier classes of the Mussalmans, even those of the middle class, consider it a degradation of themselves to send their children for education to Government schools and colleges. People of every rank were admitted, as a rule, into the Government schools and educated there, and therefore they never liked to see their children educated in the company of those of the vulgar people, which they feared would certainly produce a very demoralising effect on their own children. They thought it better to educate their sons on the same principles which I have mentioned in my answer to question 4. Of course some respectable, but not wealthy, Muhammadans used to admit their sons into the Government schools, partly through the encouragement of their friends and relatives who were serving as teachers or professors in Government institutions, and partly from the thought that school education would invest them with a right to Government employment, but such instances were very rare. The Government appointments which in those days were thought to be obtainable through the medium of the Education Department were regarded by the respectable Mussalmans as unbecoming to their position, and at the same time their sons, by means of their private instruction, were generally able to get such handsome employment as was often denied to those brought up in the Government Educational Department. The privileges attached to school education were not considered so important as they now are, nor was it necessarily thought to be very essential.

The Muhammadans also cherished the idea that English education would also have an unwholesome effect on their religious feelings. The literature of every religion invariably involved the expression of religious thoughts in one shape or other, and so the English literature was not also without them. The educational authorities had rather introduced those books in the curriculum of study whose authors were the Missionaries or persons of a religious bias. And as the English Government itself was also of the same religion, their thought (with some prepossession) about the English education producing an unwholesome effect on their religious feelings, became still stronger.

As it is a general rule that persons of lower classes follow the doings of those in higher classes of society and respect their opinions, so the Muhammadans of all classes were one and all of the same opinion.

Along with this the Muhammadans always made some arrangements for the improvement of the moral conduct of their children side by side with their general instruction; and the supervision of the moral instruction of the children which would make their manners refined and polite was thought to be of the greatest importance. But there was no provision for this in Government schools. The respectable Muhammadans did not approve of that peculiar kind of freedom generally found in the students of Government schools. There was no regular arrangement about the boarding of Muhammadan students which could induce the Muhammadans to entrust their children to the care of Government schools. These are the reasons which led the Muhammadans not to avail themselves of the Government educational system. But now some change has occurred, and is taking place, in respect of all these points. Moreover, the Muhammadans have lost all that wealth and affluence which led them to claim special distinction.

Their thoughts were bent on an institution of the kind where instruction might be given to their sons, their moral conduct improved, and their children saved from mixing up with those of the vulgar public, which they considered as degrading in their behalf, and along with all these things their religious feelings may not be touched.

This is the very reason that, as soon as the Muhammadan Anglo-Oriental College was started, in which full regard was paid to everything, the intelligent and respectable Muhammadans (whose minds were free from ill-founded prejudices, and who did not consider the mere study of the English as equal to being Christian) began to send in their children from distant places to the said college. Any one who would come and see these boys, enquire about their families, ponder over their numbers, and at the same time examine the state and number of the students of all the Government colleges and schools, would be able fully to decide the matter.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—I do not know of any college other than the Muhammadan Anglo-Oriental College, Aligarh, in the North-Western Provinces, which under Native management can successfully compete with those under European management.

Cross-examination of Moulvi Samiullah Khan.

By Mr. Deighton.

Q. 1.—In the 5th paragraph of your answer to question No. 2, the average daily attendance of boys in the North-Western Provinces and Oudh in 1880-81 is given as 171,742; your estimate apparently includes girls, for the number of boys, according to the Director's report, is 163,753, exclusive of those at special schools: are you aware that of this total 145,917 are in the halkabandi schools, and that by a Government order issued in 1874, European Inspectors are instructed to leave these schools to the inspection of the Deputy Inspectors, and to confine their

own attention chiefly to the zilla, tahsili, and pargana schools? These schools together number 17,879 scholars, and, adding one-tenth of the number in the halkabandi schools, we get a total of 32,370. From this total again we must deduct 2,963, the number of boys examined at the Entrance, M. C. A.-V., and M. C. V. examinations, with which the Inspectors have nothing to do. Now, taking your own calculation of the number of minutes which an Inspector on his tour can give to his schools, we find that each boy is under examination for twelve minutes; and, supposing each class to be made up of 15 boys, we get three hours as the time that an Inspector can devote to each class: do you think this altogether inadequate?

A. 1.—If three hours were given to each class, it would probably be sufficient.

Q. 2.—In the 6th paragraph of the same answer you say that the "Native raises do not take any interest in the matter," while later on in the same answer you advise that "the raises of the district should be enrolled as members of" the Local Education Committees: do you consider that, being so enrolled, they would take more interest in education than they do at present?

A. 2.—I do.

Q. 3.—With reference to the same paragraph of your answer to question 2, what are the chief reasons which prevent the people from placing any reliance on the reports of the Deputy Inspectors?

A. 3.—Their reports of their work do not agree with the facts of that work as observed by eye-witnesses.

Q. 4.—Have you any objection to give the name of the educational officer who, in the same paragraph, is mentioned as having "caused a class of boys which belonged to a certain school, and had already been inspected there, to be again inspected after some time by a high Government officer in another school?"

A. 4.—I would rather not mention names.

Q. 5.—With reference to the same paragraph of the same answer, can you suggest any means of improving "the social state" of teachers?

A. 5.—The condition of the present teachers could not be improved without great difficulty, but improvement might be possible if teachers were appointed in whom the people had confidence and whom they respected.

Q. 6.—With reference to the 8th paragraph of the same answer, is the literature now taught of too high a standard?

A. 6.—No; I did not mean that.

Q. 7.—In the 10th paragraph of the same answer you say that a sadr committee should be appointed in each district and sub-committees in each pargana: are there not already such committees and sub-committees, and is not the management of the tahsili, pargana, and halkabandi schools in their hands?

A. 7.—In Aligarh the committee is the secretary.

Q. 8.—In the 11th paragraph of the same answer you say that "the selection of teachers should be made with discretion:" do you consider that their selection is not now made with discretion?

A. 8.—It is frequently made without discretion, in my opinion.

Q. 9.—In the same paragraph you say, "The district authorities, when on tour, will find an opportunity of inspecting these schools:" do they not do so now?

A. 9.—They sometimes look at them, but do not examine them.

Q. 10.—In your 3rd answer you say that, "generally speaking, there does not exist any desire for primary education. The people of the lower classes do not want or appreciate it;" you go on to show how great their poverty is: do you then think that it is possible to create the desire while they continue in such poor circumstances?

A. 10.—The desire cannot be created.

Q. 11.—In the 10th paragraph of your answer to the 4th question you say that the classes of schools mentioned in the 4th and 5th paragraphs are of a kind "on which Government help can be bestowed, and I am of opinion that if an attempt be made in that direction, it will be welcomed by them." Is it not a fact that help has frequently been proferred them under certain conditions, and that when it has been accepted, no improvement has been made in the schools?

A. 11.—I have never heard that an offer of a reasonable kind has been made.

Q. 12.—In the 12th paragraph of the same answer you say, "it is a pity that the Education Department has always looked upon these schools with contempt. If any indigenous school has been abolished owing to the competition of the Government school, the officers of the Education Department have looked upon it as a proof of their success:" will you kindly mention any facts on which this statement is based?

A. 12.—Educational officers have often told me with glee that they have succeeded in getting indigenous schools closed.

Q. 13.—In your answer to question 16 you say, "Whenever the promoters of natural education establish any college or school on a sound basis, it ought to receive adequate support from Government:" can you mention any instances in which Government has refused such support under such circumstances?

A. 13.—My meaning is that the Government did not refuse help, but did not give it.

Q. 14.—In your answer to question 31 you say that "the subjects laid down in the University course of instruction do not create in the students a good ability for the work of teaching, and therefore when the University graduates are made teachers of the secondary schools, they cannot give instruction in a suitable manner:" do you think that University students, having for many years been under the most highly educated of the teachers in colleges, and having received a much higher education than is given to boys in Normal schools, do not with practice make good teachers in secondary schools?

A. 14.—It is necessary, in my opinion, that students intending to become teachers should be trained not only by books, but orally in the art and practice of giving instruction.

Q. 15.—With reference to your answer to question 65, do you not think that Natives who have taken honours in physical science are quite capable of teaching those subjects up to the B.A. standard?

A. 15.—In my opinion they do not generally possess those special qualities which are found in a European professor.

Q. 16.—In your answer to question 67 you say that, as "people of every rank were admitted as a rule into the Government schools and educated there, the Mussalmans never liked to see their children in company of those of the vulgar people, which they feared would certainly produce very demoralising effect on their own children:" do you consider that Government would have been justified in excluding the lower classes in order to attract the attendance of Mussalmans.

A. 16.—No. I do not think that Government should have excluded those lower classes, but it might have made special arrangements for the education of Mussalmáns. An Indian Eton might have been founded by Government for the upper classes of Mussalmans.

By Mr. Blackett.

Q. 1.—Do you think that Municipal committees or local boards can be safely entrusted with the management of vernacular schools? Are the members of them themselves sufficiently well educated to be likely to realise their responsibilities and carry out their duties efficiently?

A. 1.—Not in general, but there are many members who are quite equal to the task.

Q. 2.—If religious instruction in aided schools were not compulsory, would it, in your opinion, diminish the popular objection to them?

A. 2.—This would not obviate the difficulty, as such schools would still be regarded as religious and under Missionary influence.

Q. 3.—Would you approve of a mixed system of payment, by which, in addition to a small fixed grant obtainable on very easy conditions, there should be further payments or rewards depending on the results of examination?

A. 3.—Yes; but unqualified payment by results is bad.

Q. 4.—You state that schools are sometimes merely gathered for the visit of the Deputy Inspector, and on the date fixed for examination. In the case of the visits of the European Inspector does the same sort of thing ever happen?

A. 4.—I know that this has happened in the case of Deputy Inspectors. I have no personal knowledge as to the case of European Inspectors' visits.

By Mr. Ward.

Q. 1.—Would you recommend the adoption by Muhammadans of the Hindu system of mental arithmetic?

A. 1.—Yes; the teaching of mental arithmetic is now conducted on the Hindu system in Hindi indigenous schools, and it is this system which I would transfer to schools of all sorts, including Muhammadan schools.

Q. 2.—With reference to the salaries of teachers, do you think that there is any ultimate rule for fixing salaries, except the amount of money at the disposal of committees?

A. 2.—I admit that salaries must be regulated by the amount of money available, but I would save more funds by abolishing the posts of Inspectors and Deputy Inspectors, and making the local committees and residents responsible for inspection.

Q. 3.—Will you explain more in detail the method you recommend for the selection of teachers?

A. 3.—I mean that in the first place the teachers should be selected from among the residents in the vicinity of the schools. Secondly, that they should be selected on account of their capacity for teaching, whether that has been acquired at a Normal school, or by previous practice and experience.

Q. 4.—In your answer to question 25 you say there are very few English and vernacular-knowing persons who, at the beginning of their career, could obtain posts of higher salaries than Rs. 5 or Rs. 6 respectively. Now, Rs. 15 per mensem represents the interest at 1 per cent. per mensem of Rs. 1,500: do you think that many of the English-speaking lads who commence life with a salary of Rs. 15 per mensem, have spent Rs. 1,500 on their education?

A. 4.—He may not have spent the money, but he has spent nine years of his life.

Statement by Raja Sheoraj Singh, C.S.I., *of Kashipur.*

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—As far as my experience goes, I think that the mass of population of the villages in these provinces are not in a position to avail themselves of the benefits of public instruction. They are generally too poor, and cannot conveniently send their children to school for education. Their circumstances are so narrow that they cannot afford to employ *paid servants* to help them in their works of agriculture, on which depend their livelihood; and are therefore obliged to work their children in the fields instead of being able to send them to school for education. The children of the *patwaris* and padháns only are capable of devoting themselves to scholastic studies; but they do not require any high standard of education. The subjects of their study ought therefore to be very limited, such as might be of advantage to them in the daily concerns of their after-life. The study of geometry and algebra, or learning historical facts, or geographical names by heart, such as are ordinarily taught in the schools, do them no good, because they are of no use to them. Consequently, in order to make them useful members of their profession, it is simply necessary to teach them to read and write their mother-tongue tolerably well, and to cast simple accounts which come to their ordinary use.

Another fact that has struck me, and which in a great measure impedes the progress of primary education, is the employment of inefficient teachers in the village schools. The influence of the *tahsil amláh* is, in most cases, brought to bear upon the

appointment of these teachers. His relative, whether competent or not, has ninety-nine chances out of a hundred for getting the appointment. Almost all the educating staff of every village school are therefore the relatives of the *amláh* of the *tahsil* to which that village belongs. They care very little to pay adequate attention to, and to take sufficient pains in, the improvement of the children whose education is put under their charge. The result is that the students make little or no progress; and their parents, when they find that, after having attended the school for a considerable length of time, their children have learned nothing, lose heart and stop their attendance at the school. Hence the number of students in almost all the village schools is far below the average. But when any Inspector comes to the village on his annual or six-monthly tour of inspection, the teacher generally collects a number of village boys for the occasion and presents them to the Inspector for his satisfaction.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools?

Ans. 5.—In my judgment, home education cannot compare favourably with that which is imparted in the public schools, where boys receive systematic training under the tuition of qualified teachers. Hence home-educated boys cannot compete on equal terms at examinations with the boys educated at school.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—If the Government wishes to put the management of schools in the hands of the local bodies in large towns, such as Delhi, Agra, Bareilly, or Benares, it is not improbable that many well-to-do men, perfectly qualified and experienced and ready to undertake the task, may be found: but such is not the case with minor stations, and I have great doubts as to the result that the withdrawal of the Government management from educational institutions will produce. I am inclined to think that it will prove greatly injurious to the spread of education. Government has laid out vast sums of money in establishing schools and colleges with a view of disseminating the blessings of education among the people of this country; should it at once withdraw its aid from the management of these institutions, the effect would be nothing less than fatal to the cause of education.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—There is no girls' school in the District of Tarai, but in other districts, such as Moradabad, Bareilly, &c., there are such institutions. People at first hesitated to send the young female members of their family for education to such schools. The prevalence of the *zenana* system among the Natives opposed a formidable barrier for some time to their doing so. But such obstacles have now been greatly removed; and since the establishment of the European lady tutoresses for the education of the female members of the Native families, the cause of female education is making rapid and steady advance.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—As a general rule, educational institutions, in my opinion, cannot be so successfully managed by the Natives of these provinces as by Europeans. But there are certain honourable exceptions. Men like the Honourable Syud Ahmed Khan Bahadur, who has always energetically devoted himself to the cause of education, might take up the task and carry it on successfully. Such able men there are, but very few.

Evidence of Raja the Hon. Siva Prashad, C.S.I.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—When Mir Munshi of the Simla Agency under Mr. W. Edwards, in the time of Lord Dalhousie, I tried at the desire of my master, Mr. Edwards, an educational system in the protected Hill States. I opened an Anglo-vernacular school at Simla with a boarding-house attached to it. I established several vernacular schools for boys and girls in different States, such as Kyonthal, Baghals, &c. There is a place called Punar in Kyonthal, very wild and much cut off from the civilised world; when I visited the place with Mr. Edwards, I saw the people there living in caves or in double-storied houses without any gate or other access except hanging staircases which they had drawn up at our approach. They did not know how to count, but were very honest. When they went to Junaga to pay rent or revenue to their Raja, they took with them small parcels of pieces of stones and pebbles, the representatives of so many rupees, which they had paid from time to time during the year to the Raja's men, to settle the accounts. When I persuaded them to educate their children and gave them a teacher, everybody except Mr. Edwards laughed at me. Strange to say, I received a letter some months ago from a man who was then one of the first students of that little school, describing his prosperity in life and his anxiety to see me once again. It was there (in Simla) that I commenced writing books for such schools. To show how far I succeeded in my scheme, I quote below[1] an order

[1] *Extract from a despatch from the Hon'ble the Court of Directors, No. 73, dated 9th November, 1853, in the Public Department.*

India Foreign Letter, dated 7th February (No. 6), 1852.

School books for district schools in Simla.

19th.—Great credit is due to Mr. Edwards for the judicious principles on which he has compiled, with the assistance of his Serishtadar, the series of elementary books here described.

Foreign Letter, dated 6th November (No. 65), 1852.

Grant for the maintenance of Native schools in Simla.

20th.—This establishment of the schools for education of the people of the Hills upon the judicious plan and under the active superintendence of Mr. Edwards is calculated, in our opinion, to be of essential use in promoting the civilisation and improvement of the people, and we approve

of the Hon. the Court of Directors. Mr. Thomason, the then Lieutenant-Governor of the North-Western Provinces, when he visited Simla, was so much pleased with what he saw there, that he sent up Mr. H. S. Reid from Moradabad simply to see my system and introduce my books into the village schools which he was going to open in some of the experimental districts. It was his appreciation of the interest I took in the cause of education which led Mr. Reid to obtain from Mr. Colvin an Inspectorship for me when the educational scheme was introduced, just before the mutiny, in the Benares division. I have worked some twenty-two years as an Inspector in the Department of Public Instruction, first, having charge of the Benares and Allahabad divisions, 3rd circle, and afterwards of those of Agra and Jhansi (2nd circle). Mr. Edwards had submitted a scheme of popular education somewhat similar to that introduced in Simla under his auspices, which formed to a certain extent the basis of the famous despatch of Sir Charles Wood. Mr. Edwards has mentioned this in his evidence before the Parliamentary Committee. I have also seen much of education in other parts of India from Kashmir and Ajmir down to Ganga Sagar and Puna.

The above, I hope, will satisfy the Commission that I have had ample opportunities to form some opinion on the subject of education in India, to which I may be allowed to say, if I have not devoted my whole life, I have certainly devoted the best and the main part of it.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—Yes; I think the system of primary education has been placed on a sound basis, and as a system, has already almost fully developed and reached a point which is perhaps above the requirements of the community. The numbers under instruction may increase, but about the instruction I have often heard it said that our boys are over-taught. The administration commenced with the appointment of a separate department. There was an individual credit, individual responsibility, individual activity and energy, and individual zeal or rather enthusiasm. I must give here an example for illustration:—I have inspected my schools, when I was Inspector, during all the months of the year, riding with camp, by palki dak, by camel carriage, by a carriage drawn by coolies, or by any means available. Just after the mutiny I went to Devaria tahsildari in Gorakhpur in a buggy drawn by coolies when I changed from village to village, carrying my cook and khidmatgar in an ekka: when I was examining the boys, news arrived to the tahsildar that a strong body of mutineers were lying in the neighbourhood, and a night attack was expected. There was great excitement; but the mutineers did not come. In Cawnpore one night, when I was sleeping in my palki, the bearers with the burning torch took me through the camp of a European regiment. The guard thought the mutineers were coming, there was a great stir; and when I opened the doors of my palki I found it placed on the ground and surrounded by the soldiers with bayonets fixed; but when I commenced talking English, there was a great laugh, and I was allowed to depart in safety. One dark night when it was raining hard I was passing by palki dak through the Chaura Chauri jangal in Gorakhpur followed by my Deputy on horse-back having a blanket on his head. A nala had overflowed and the planks of the bridge were swept away; but the posts supporting them were concealed in the water, in which the leg of my Deputy's horse being entangled, the horse and the rider both fell down. My bearers gave the alarm—I came out from the palki to help and had the horse disentangled from the wooden posts in the water. I shall never forget a night when I was travelling by pálki dák in Fatehpur, followed by my Deputy, Pundit Hetram, who is now a great man in Rewa, on horseback. The rain came, he was very thinly covered and shivering. I might multiply instances to no end; I have examined boys for instance in Mau (Azamgarh) at midnight by torchlight. I quote from my Annual Report[1] on the inspection of village school boys by Lord Northbrook. Lord Lawrence inspected some 5,000 boys collected for him from the five nearest districts of the Benares Division in the College compound. He exclaimed, "Good gracious!" when he saw the boys all quietly squatting on the ground with open books and maps spread. He asked a boy, "*Angrazi bút ke mafik koun mulk hai?*" and was much pleased when the boy answered "Italy." I again quote from my Annual Report[1] about His Royal Highness the Duke of

therefore of your having given them encouragement and assistance. This is the first notice we have had of the institution.

I have just received this extract from Calcutta of the Court's orders, and hope it will prove as satisfactory to you as it has been to me.

(Sd.) W. EDWARDS.

[1] "The greatest event in the history of the year is the inspection of two thousand and a half of the neighbouring tahsili and halkabandi boys of the district in the Khusra Garden at Allahabad by the highest head of the Government, His Excellency the Viceroy and Governor-General of India, accompanied by Sir W. Muir. His Excellency, when walking along the rows of boys, passed over quietly the upper classes, and commenced his scrutiny down from the 4th class. Lord Northbrook did not leave even the registers of the teachers unnoticed. Questions "where was Aurangzeb buried?" and the like, are not ordinarily easy; but fortunately, their books containing the information, the boys readily answered. It is not a small compliment to the department that His Lordship had to remark "This is just what we have at home." And the pleasure His Lordship derived from what he saw may be guessed by the quantity of sweetmeats (ten maunds packa) which he gave from his own pocket to be distributed to the boys present.

[1] "The most important event in the history of the inspection of the year under review is the inspection and examination of 1,079 boys from the neighbouring halkabandi schools in Chakiá, the hunting place of the Mahárájah of Benares, by His Excellency the Viceroy and His Royal Highness the Duke of Edinburgh. It was a noble sight worth seeing. By the side of a most beautiful tank under the deep shade of fine-looking trees the boys squatted on cloth spread on the ground, arranged in classes, line by line, as mute and quiet as stone-cut figures; and when the elephants were waiting to take the Viceroy and the Prince to shoot tigers, the first and second class boys were demonstrating problems in geometry. They answered all the questions, and pointed out all the places asked in the map of Europe most admirably, the Viceroy and the Prince seemed to be much pleased and amused to hear and see the boys write from dictation. The following is the piece dictated on the occasion:—

देखो आज हिन्दुस्तान की महारानी के बेटे शाहज़ादे प्रिन्स आलफ्रेड और गवर्नर जेनरल बहादुर तुम्हारे देखने को आये हैं देखो कैसे बड़े और तराक्रमी हैं परंतु कैसे सीधे सादे दिखलाई देते हैं तुम क्या सोचते हो और कहते हो? ॥

The answers to this by 161 boys, each writing in his own way, are more curious and amusing than anything. All of them

Edinburgh. The Honourable Mr. Drummond and Sir William Muir have examined thousands and thousands of village school boys daily for months and months. I may be allowed to quote[1] what Mr. Colvin said in his speech when the educational scheme established in Benares division was not even a year old. Now I have retired from service and am placed on the Educational Committees, Municipal and local; but I never go to any school, nor do I see that any member goes. The poor Deputy and Inspector are both perhaps broken-hearted, though they may never give vent to their feelings. No one takes the least interest except the overburdened Collector and his Assistant. The individual zeal is all gone, the enthusiasm is evaporated. Everybody's business is nobody's business; however, we cannot retrace our steps and go back to the good old times; we must manage to do our best with these committees. I would make the committees the Collector's Councils, as the Viceroy has his Legislative Council.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—To answer this question I will divide the classes of the people by the degree of their poverty. It is true that the country is far more rich than ever it was. There is accumulation of wealth and growth of prosperity; but we must fix first our starting point, say before the battle of Plassey: and what was the state of India then? Just exactly what one may find in the interior of some Native States at this day. Generally the peasantry there have not even a lotá or brass pot, they use *tunbas* (gourds) instead, or earthen pots; they have only rags on their bodies; and subsist on the coarsest food possible. They do not even get that in a sufficient quantity. It will take ages to remove this poverty, though much has been done. I shall not forget how one day I unexpectedly arrived at Rasin in Bánda and asked the teacher for the boys; he told me that they all had gone to the jangal to pick up berries to appease their hunger, and, running towards the hills, calling the boys by their names, brought some ten or twelve having rags round their waist to be examined. In the trans-Jumna parganas of Khairagarh, &c., I called on Mr. Court, the then Collector, who was encamped there, to help me in raising money to establish village schools. He said, "Siva Prasad, don't you see every third man is lame here, *i.e.*, one-third of the population has lost the use of the lower parts of the body, and the Doctor says that it is on account of their using khesari and other inferior pulses as their food-grain." Mr. Court added that he was going to request the Government to order a revision of settlement and reduce the jama (Government demand). Men must be fed first and then instructed. It is poverty which keeps back the people from many things which are good and desirable. Little boys keep off birds from the fields, pick up cow-dung for fuel, take out cattle for grazing and watering, bring grass for fodder, and in fact help their parents in many ways in their rural life. They cannot spare the services of their children; those who can afford it are very willing, or rather anxious, to send their boys to any school which may be accessible. There is another point to be taken into consideration. In Europe, there being no prejudice of caste or want of mutual confidence, children are sent as boarders thousands of miles away; here, unless the school is brought to the very doors of the people, they are not disposed to allow their children to attend. I gave, generally speaking, a radius of three or four miles to my halkabandi schools, and when I asked the neighbouring villages to send their children, they pleaded the risk of their being carried away by wolves, as the darkness followed so quickly the closing of the school in the winter season. We have a saying, *nau purabiá das chulhá*," that is, "for nine men of North-Western Provinces and Oudh ten cooking-places are required." Boys cannot cook and parents cannot afford to supply them with cooks. Bad food brings sickness. These are the difficulties I had to contend with in filling my boarding-houses. Those who are well off have no faith in Native superintendents of boarding-houses, and native servants can be trusted only as much as mercenary troops. They won't send their children to live with Christians. They will prefer to keep their sons uneducated rather than to send them out of their sight. We must wait till the caste prejudice is worn out, or India produces men like Dr. Arnold of Rugby. So, the search for instruction depends upon the degree of poverty, and poverty depends upon professions, which again mainly depend upon the divisions of caste. The lower castes, like Ahírs, Kahárs, Kunbís, Káchhís, Koerís, Náis, Kumhárs, Telís, Dhobís, Gonds, Barhais, Dhuniás, Juláhás, &c., &c., generally live by labour and are poor, whereas Bráhmans, Rajputs, Banias and Káyasths, &c., are often above poverty; their professions generally demand some kind of knowledge of letters, and they most thankfully take advantage of any school which is placed in their way and send their children when they can conveniently spare their services. Muhammadans generally hold aloof, and, as far as I have enquired, this springs from a kind of national pride or a kind of national prejudice. They, when they can afford it, place the Kurán in the hands of their children to be repeated by them parrot-like; they call Hindí "gandí" (dirty); they think it most degrading to learn it; they of course are willing to teach their children Persian and Arabic; but these languages are very difficult. Even the knowledge of the Persian letters or the ability to write them requires so much time that very few can afford to gain their object. To learn to write correctly in Persian letters costs the same amount of labour and time as to write in English. For instance, I may write सलाह (advice) in Hindí and no one will doubt it; but if I write in Persian letters and write it with س (سلاح) instead of with ص (صلاح), the meaning will be "arms," and not "advice." The correctness of the Urdú spelling

praise the British Government and pray for the welfare of the Prince; one of them says, 'I never enjoyed such pleasure in hearing, seeing, or thinking in my whole life.'

The Prince has most graciously given two hundred rupees as prizes for the boys, and out of it, good vernacular books nicely bound, having a suitable label, bearing the Royal Arms, have been ordered to be distributed to the best boys of each school present in Chakiá."

[1] "The number of village schools established in the course of the past year is perfectly marvellous. They appear literally to have sprung out of the earth. My friend, Siva Parshad, would not let me drive in the morning without stopping my carriage three or four times to examine some halkabandi schools; the road in fact seemed lined with boys. His zeal and energy cannot be too highly appreciated."

Districts.	Middle Class A.								Middle Class B.																Lower Class.																		Grand Total.																	
	No. of Schools.	No. of Boys on roll.		No. of Boys studying					No. of Schools.	No. of Boys on roll.		No. of Boys studying												No. of Schools.	No. of Boys on roll.		No. of Boys studying																No. of Schools.	No. of Boys on roll.		No. of Boys studying															
		Hindus.	Mahomedans.	Total.	English.	Persian.	Urdu.	Hindi.		Hindus.	Mahomedans.	Total.	English.	Arabic.	Kaithi.	Persian.	Urdu.	Sanskrit.	Hindi.	Mahajani.	Kaithi.	Bengali.		Hindus.	Mahomedans.	Total.	Telugu.	Arabic.	Kaithi.	Persian.	Urdu.	Sanskrit.	Hindi.	Mahajani.	Kaithi.	Bengali.	Mahratti.		Hindus.	Mahomedans.	Total.	English.	Arabic.	Kaithi.	Persian.	Urdu.	Sanskrit.	Hindi.	Mahajani.	Kaithi.	Bengali.	Mahratti.	Telugu.
1 Allahabad	2	81	14	95	95	...	21	...	129	574	496	1,070	...	64	...	775	86	155	...	13	45	25*	56	595	76	671	...	...	...	119	...	...	...	110	456	...	...	...	187	1,250	586	1,836	95	64	118	775	107	155	...	123	501	25	...	...
2 Azamgarh	...	...	...	...	...	...	...	...	107	618	547	1,165	...	56	...	380	...	296	...	...	...	...	33	208	213	421	...	...	...	139	...	...	...	124	120	297	...	...	140	826	760	1,586	...	56	139	880	...	296	124	120	297	...	...	...
3 Banda	...	...	...	...	...	...	...	...	1	40	...	40	...	...	...	...	...	40	...	...	...	...	10	70	103	173	...	...	...	33	...	...	...	54	143	...	...	...	11	110	103	213	...	...	33	...	...	40	...	54	143	...	...	...
4 Benares	2	172	19	191	191	25	35	125	163	2,146	371	2,517	...	35	...	471	387	1,950	...	...	...	112	132	2,112	554	2,666	517	...	...	404	...	...	...	2,029	531	403	28	157	297	4,430	944	5,374	191	35	404	406	422	1,950	754	531	403	150	157	517
5 Basti	...	...	...	...	...	...	...	...	18	814	548	1,362	...	25	...	1,190	...	279	...	...	...	...	25	333	206	548	...	...	...	175	...	92	...	261	107	...	...	...	43	1,152	754	1,906	...	25	175	129	92	279	...	261	107	...	...	...
6 Fatehpur	...	...	...	...	...	...	...	...	97	179	480	659	...	93	...	615	...	44	...	...	...	...	53	654	134	788	...	...	...	61	...	81	...	342	305	...	...	...	150	833	594	1,427	...	93	61	615	81	44	342	305	...	...	...	...
7 Ghazipur	...	...	...	...	...	...	...	...	35	315	100	415	...	98	...	317	52	125	...	...	...	...	81	747	457	1,204	...	...	...	89	...	91	...	287	496	278	15	...	716	962	557	1,519	...	98	89	317	143	123	287	496	278	15	...	...
8 Gorakhpur	...	...	...	...	...	...	...	...	22	526	112	638	...	94	...	66	67	491	46	...	...	...	174	1,356	485	1,841	...	...	...	121	...	315	...	694	454	367	...	...	196	1,882	597	2,479	...	94	121	66	372	491	740	454	367	...	...	...
9 Jaunpur	...	...	...	...	...	...	...	...	58	221	172	393	...	16	...	175	...	118	...	...	...	...	8	169	67	176	...	...	...	63	...	...	...	...	...	113	...	...	67	339	279	618	19	16	63	275	...	118	...	...	113	...	...	20
10 Mirzapur	1	9	...	9	9	...	...	...	11	111	68	179	...	...	...	150	30	29	...	...	...	...	76	1,016	224	1,240	20	...	...	...	...	...	...	839	119	271	...	...	88	1,136	292	1,428	9	...	...	150	30	29	839	119	271	...	...	...
Total	5	262	33	295	295	25	56	125	631	5,444	2,894	8,338	...	481	...	4,739	622	3,405	46	13	45	137	648	7,205	2,409	9,704	537	...	...	1,193	...	529	...	4,915	2,401	2,550	53	157	1,285	2,920	5,466	18,386	314	481	1,193	5,603	1,197	3,405	3,086	2,091	1,304	190	157	537

	Districts.	Middle Class A.								Middle Cla							
		No. of Schools.	No. of Boys on roll.			No. of Boys studying				No. of Schools.	No. of Boys on roll.						
			Hindus.	Muhammadans.	Total.	English.	Persian.	Urdu.	Hindi.		Hindus.	Muhammadans.	Total.	English.	Arabic.	Koran.	Vedas.
1	Allahabad .	2	81	14	95	95	...	21	...	129	574	496	1,070	...	64	...	...
2	Azamgarh .	...	...	...	...	...	...	...	...	107	618	547	1,165	...	56	...	...
3	Banda . .	...	...	...	...	...	...	...	...	1	40	...	40	...	...	...	...
4	Benares . .	2	172	19	191	191	25	35	125	163	2,146	371	2,517	...	35	...	517
5	Basti . .	...	...	...	...	...	...	...	...	18	814	548	1,362	...	25	...	...
6	Fatehpur . .	...	...	...	...	...	...	...	...	87	179	480	659	...	93	...	...
7	Ghazipur . .	...	...	...	...	...	...	...	...	35	215	100	315	...	98	...	...
8	Gorakpur . .	...	...	...	...	...	...	...	...	22	526	112	638	...	94	...	...
9	Jaunpur . .	...	...	...	...	...	...	...	...	58	221	172	393	...	16	...	20
10	Mirzapur . .	1	9	...	9	9	...	...	...	11	111	68	179	...	...	...	...
	Total .	5	262	33	295	295	25	56	125	631	5,444	2,894	8,338	...	481	...	537

will thus depend on the knowledge of all the Arabic roots. It is easier to learn English, because there are such good books and such a good system. Ollendorf professes to teach any European language you like in six months: but Maulvís will laugh at you if you ask them to teach Persian and Arabic in less than ten years, and such is the case with Sanskrit. We may learn these languages in a much shorter period through the medium of English, but not with the system and course of study of these Maulvís and Pandits. They teach Persian literature without grammar and they teach Arabic grammar without literature. Thus, the Muhammadans, hating English, send their children to learn Persian, which they leave after a few months or a year or two, feeling themselves tired. What I mean is simply this, that it is a mistake to call Persian or Urdu primary; it will be better to give them places as classics in our middle and higher schools. The lowest of the low, like mehtars, dóms, and Chamars, are practically excluded, because the Hindús don't touch them, otherwise they have to bathe and wash their clothes. It was perhaps this mistake of St. John's College which gave birth to the Victoria School at Agra. The influential classes are well disposed towards the extension of elementary knowledge to every class of society. When I was appointed an Inspector and ordered to introduce the educational scheme in the Benares Division in 1856, I asked the Government for instructions; they said they had none to give. I asked for money to open halkabandi schools; they said they had none to give. I made up my mind to take half per cent. on their jama from the landholders, and asked the Mahárája to set a good example and lead the way. His Highness cheerfully responded to my call and led the way. All the landholders, without a single exception, in the then six districts of the Benares division, four of which are permanently settled, followed in his train. Thus, I had command over some fifty thousand rupees per annum, out of which I established some thousand halkabandi schools, giving instruction to more than thirty thousand boys, which were kept up with that money till the Cess Act came into existence. His Highness the Mahárája, who is exempted from the Cess Act, still pays his quota, out of which some fifty schools are kept up in his family domains. No stronger proof can be adduced to show the disposition of the well-to-do and the influential classes towards the primary and the popular education of the masses.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are plenty of indigenous schools in these provinces. Their number in the ten districts of the 3rd Circle, Department Public Instruction, North-Western Provinces, of which I had charge for some twenty years, is appended in the form of a statement with further particulars. I had almost each of them inspected personally from time to time, and left no means untried to improve them; but I am sorry to say I utterly and hopelessly failed. I cannot understand what is meant by asking "How far are they a relic of an ancient village system?" Was there any village system in the ancient time? I have failed to trace it out. Indigenous schools are of as many kinds as there are fish in the sea. I will describe some of them as samples—first, religious Sanskrit schools. I do not know any secular Sanskrit school—Brahmans, priests, and recluses think it meritorious to give instruction in religious books out of charity. Though they themselves beg, they often feed their pupils. I have seldom found any other caste reading Sanskrit than Brahmans. It is a great sin to teach Sanskrit to a Sudra and for him to learn. Manu says, "Pour scalding oil in his mouth;" and be it remembered that Sudras, or the servile class, are more than double of the other three upper classes taken together. Often pupils bring presents, when they can, such as food, cloth, &c., to their teachers. Svámí Bishudhánand is just now the great teacher of Vedánt philosophy in Benares. He is a Sanyásí, that is, has left all worldly connections and occupations. He leads a monkish life and is much respected. We prostrate ourselves before him. Pandit Bálsástrí, the best Sanskrit teacher in the Government college, resigned his post only to pay his undivided attention to religious pursuits and teaching, and has more pupils than he ever had in the college. The Raja of Mandi sends him a hundred or two hundred rupees per mensem.[1] There is a pandit in Gorakhpur who enjoys a revenue-free village given to his ancestors by the Nawáb Vazir of Oudh for imparting instruction. He had some pupils when I saw him. In this country instruction and medicine are generally given gratis in charity. It is true rich men support the teachers by giving them land and cash, but the idea of fixed fees and payment by subscription is quite new and a western importation. Lately the Mahárája of Kashmír allotted twelve thousand rupees per annum, the interest of three *lakhs* of rupees, to maintain a Sanskrit school in Benares; but the scheme totally failed, as many private schemes fail in India. The Benares Sanskrit College was established by the Mahárája Mahip Naráyan Singh of Benares at the instance of Sir Jonathan Duncan, and is perhaps the best college in India and the most flourishing; because its management rested and rests with the Government. Pandits or Gurújis teach in cities and towns arithmetic generally to the bania caste (bankers and shop-keepers); they commence with multiplication tables and end with them. The boys after learning the tables are placed in some *kothí* (firm), or shop to learn writing, book-keeping, and practice. The bankers send their children with some ceremony and procession to these teachers, to whom they pay something in the beginning, little periodically, and whatever more they have to pay, in the end. These teachers are often hereditary. In the villages *Latas* or Kayasths do this; they are not infrequently in the habit of migrating like gypsies; they go from

[1] Died lately.

village to village teaching in the rainy season, or pass one rainy season in one village and another in the other. The Hindi system of writing is so easy—each letter standing exactly for the pronunciation of the word, and not like the English spelling, where you have to write s, h, o, u, l, d and read *shud;* or the Arabic word *saváb*, which if written with ث will mean "reward" and if with ص will mean "right"—that a few months only are quite sufficient to make a boy of moderate intelligence learn it together with multiplication tables. When I reported at the end of the year the number of boys in my schools, I also reported the number of boys who had left the schools during the year, having learnt more or less the subjects of their studies; for instance, in the end of 1872-73 there were 54,703 boys in the halkabandí schools of the ten districts of the 3rd circle, and 11,202 had left them during the year. Persian and Arabic are often taught by the learned to a few selected out of a sense of duty; for instance, when the late Maulvi Ghulám Yahyá was Subordinate Judge in Benares, and I a boy every morning going to him to take my lessons in Arabic, he left all his work, copied a page or two of the Kurán, and gave me and one or two other boys, with undivided attention, our lessons; after which he attended to his visitors and office work. Some Maulvis (poor) live in Masjids, or go to Masjids, and teach boys who come there; others teach at home and receive whatever the boys pay willingly. Those who can afford it engage a teacher to teach their children. Generally the children of the neighbourhood flock there (some of whom may pay something to the teacher). Many teachers go from house to house teaching boys and receiving fixed pay from each; but in no case have I found any teacher making more than six or seven rupees per mensem. Often the appointment, or rather the profession, is hereditary; merit is not sought after; patronage goes too far. It was in Jaunpur that I entered a house to see some boys who were reading; there was nobody except half a dozen boys and their blind teacher; the boys were loudly reading some of the verses of their books, and at the same time, as their teacher could not see, were fighting with each other. I left word to send the proprietor of the house to my camp when he returned from his shop. He came. I advised him to have a better teacher. He said it was impossible; the teacher's father had served his father. I asked him, what was the use of employing a blind teacher? He said the blind man was better than no man; he kept the boys together, and after all a good man could not be procured on that small salary which the blind man was quite content to receive. Some wealthy Muhammadans have established schools as religious benefactions. Munshi Imámbakhsh's school in Jaunpur was of this nature. He spent about Rs. 200 per mensem, out of which Maulvi Abdul Halim, the head master, received Rs. 50. Many of the boys, especially those who had come from different parts of the country to read there, received food and clothing. A Maulvi who was teaching in the Victoria School at Gházipur having quarrelled with the head master, established his own school, collected some subscriptions, and received a grant-in-aid from the Government. They have no classification or fixed course of study. Each boy has his own book and lesson. Whatever book the boy brings the teacher teaches him the same. The parents of the boys are very averse to purchase new books. Once I was inspecting a halkabandi school, when the teacher complained that a certain boy refused to pay the price of his class book. I sent for his father; he said he had already a book in his possession; and when I wanted to see it, he produced from his bag a missionary tract which a Pádri Sahib had given him at Balliá Fair, and which he had kept with the greatest care possible, doubly covered, for his son when he was of school-going age. Bráhmans in villages generally read astrology in Sanskrit to earn their livelihood by pointing out auspicious days for marriage, ploughing, filing a suit, &c. In Persian schools the books generally read, like Mámukimán Mahmúdnámah, Bahárdánish, &c., are worse than anything—most amorous—spoil the character of the boys for their whole life, and lead them to the grossest sensuality. Even the 5th chapter of Sádí's Gulistán and the 3rd chapter of his Bostan are very objectionable. Pandits and Maulvis do not know arithmetic. I tried my best to improve the indigenous schools. Sir Donald McLeod's wish, when Collector of Benares, was to make the teachers hereditary and assign them lands in jágír. I, starting from that point, but seeing the result of the free-holds which were given for teaching, and there being no teaching, tried to pay by results, or partly by results or grant-in-aid; but my endeavour was quite fruitless in inducing the teachers to form classes and have better books—not to commence Persian till the boy could read and write his own vernacular—not to teach like parrots without explaining the meaning, and so on. The teachers are most deficient and do not like to expose their deficiency. Bráhmans for Sanskrit, Káyasths for Hindí, and Muhammadans for Persian and Arabic, are generally selected, but only those who are very poor and have no qualifications for any business. In this country a man not fit for any business undertakes one of the three professions—Teaching, medicine, or editing some newspaper. A very good Normal school was established in Benares, but now it has been gradually reduced to a skeleton. We cannot provide masters for indigenous schools. If we send our masters the boys will not attend. In fact, these schools are for teachers, and not teachers for schools. Under no circumstances, I consider, can the indigenous schools be turned to any good account as part of a system of national education. They are rather keeping away many good boys from better education. The masters are very willing to accept State aid, and agree to conform to any rules you propose; but it is altogether out of their power; they cannot, and will not, act according to the rules. I had given grant-in-aid to many indigenous schools, but I was obliged to withdraw many of them. Government wishes to pay and make the people manage; but the people are willing to pay, provided the Government undertake the management. They cannot manage, and will not. I had no lack of money; the people were very willing to pay; but the cry was for management; they paid and placed their schools under my management. So I converted, though very reluctantly, many indigenous schools into halkabandi, I paying a couple of rupees per mensem and the zemindar supplying food-grain. I had some forty Anglo-vernacular schools supported by subscription and aided by the Government under my management.

Ques. 5.—What opinion does your experience

lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete, on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—In my opinion home instruction is carried to a great extent. My suggestion to note down how many can read and write in the preceding census was not acted upon; but as in the last census it has been noted down, very soon it will be known how far home instruction goes. Hindí is very easily taught, and the people seldom go to teachers or employ them for that. Men and women both learn generally among themselves to read and write. I well remember when a boy I learnt the Hindí letters from a relative of mine in three days. My grandmother, her two sisters, my mother, my two aunts, and my three sisters all could read and write Hindí. I have seldom met a home-made Pandit or Maulví, though often Pandits teach their sons and relatives at home, and so the Maulvís. As regards qualifications for the public service, I must first know the nature of the public service, for those posts which require Hindí or Persian (without arithmetic and surveying) writing and reading no end of persons educated at home will always be available; but English education at home is *nil*. None can compete with the Government school boys.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The Government cannot depend in the least on any private effort. Had the people supplied elementary instruction in rural districts, the Government of the day would have been foolish to do what it has done. The Missionaries will undertake to do anything; but any extension of their operation, howsoever good it may be, will be most dangerous, if the Government attempts to retrace its steps and withdraws from the undertaking. I will give you an instance of some private effort. I had read of a good Hindí school at Khajua, with some sixty or seventy boys, in Sir W. Muir's Report when he was a Settlement Officer in Fatehpur district. I, as Inspector, when I went for the first time to Khajua, enquired about the school. Gone. The teacher? Dead. The house? Fallen!

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Generally speaking, the committees and boards in this country, in the present state of society and under the present circumstances, can be expected to do good only if they are used as the District Officer's council for such purposes as education, sanitation, communication, &c., &c. Without a Government Officer the committees are just as bodies without souls. As far as education is concerned, leave the administration of the schools entirely in the hands of the department, and let the committees confine their labours to the payment of salaries, checking the accounts, building the schoolhouses, raising subscriptions or voluntary contributions, and helping the department by bringing to its notice any shortcomings or faults of its subordinates, and such like matters. To me the committees were of the greatest possible help and use.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—The Municipalities ought to support all classes of schools except the high, such as colleges, collegiate schools, and high schools; but committees cannot manage; the management must be left with the Department. I am a Municipal Commissioner; I will pay any amount which I can conveniently afford, but I should not like to have to do anything with any management. If Municipal committees fail to make sufficient provision for anything they are trusted with, they will show they are not fit for self-government, and then the sooner they are knocked on the head the better.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Everything depends on the eyes of the head of the Department. If he closes his eyes, woe to the schools: if he keeps them open, good teachers are not unprocurable. When I was Inspector I made it my chief duty to look after the teachers, and always had an eye upon them. I never found the adage "when the cat is away the mice play" so truly applied as in this case when the Inspectors leave matters to their deputies. The deputies generally employ those who pay them most. I employed, as far as I could, men of the same locality, of better caste, if possible; those who had worked in indigenous schools are those in whom the zamindars or the chief men of the village had some confidence. If the teachers were deficient in any of the branches of their studies, I gave them time to learn or sent them to our Normal schools. The teacher, being perhaps the only one, or one of those few who are fit for the purpose, generally helps the zamindars in writing his letters and settling his accounts, for which the latter pays him in many ways, in food, in grain, in cloth, in accommodation, and sends his own children to the school. This makes the post of rupees four worth eight. I was always averse to paying halkabandi teachers more than rupees five per mensem, and I could obtain for that sum as good teachers as any there may be now. Respectable men in a village will deem it a boon if they can secure a fixed income of rupees sixty per annum. My teachers, generally speaking, exerted certainly a beneficial influence among the villagers. Many of them kept their schools open during the mutiny and supplied the authorities with useful news. Many of them established night classes and cheap libraries.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any

special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The course of study fixed for our schools is such that a student may carry on his studies from halkabandi schools (primary) to tahsili, from tahsili to zilla schools (inferior), from inferior to superior and high, and from superior and high to colleges. So, from Hindi to Urdu and from Urdu to Persian and Arabic or English. The subjects taught are the rudiments of knowledge and introduction to sciences adapted from Chambers' Course into Vidyankur and Hakaikulmaujudat (it will be better first to go through this little book and then see if any more is required for the little rustic boys of our primary village schools). History of India, geography, grammar, selections from prose and poetry, (ethics) mensuration, surveying by plain table, arithmetic, Euclid, and algebra. These latter two books are very much detested, and in my opinion utterly useless. They are forgotten as soon as the school is left, except in very rare cases when the boys have to go to Roorkee. A copy of the course of study is given in the form of an Appendix (E). To give books on special subjects will result in mere waste of time. My principle was to give only that to the classes which the boys would not take up themselves, or which requires explanations from the teacher. Those books which boys could themselves read I gave them as prizes. The course of study was fixed after long experience and mature deliberation. I had at one time given books on political economy, agriculture, vaccination, conservancy, electroplating, &c., but found myself mistaken and gave up the idea. Often I found it had become a practice for the teachers and even the boys to write some kind of book of no worth and have it recommended for classes, thereby making some money at the expense of the boys. It is very easy to talk of agricultural education, agricultural schools, agricultural improvements, and agricultural experiments; but I am laughed at when I commence talking on such subjects with the cultivators, and I myself, being a cultivator, am forced to acknowledge that they are right. They simply say, who is such a fool as not to know that the earth's power of production depends upon the rotation of crops, deep ploughing, good manuring, and copious watering? Good seeds and good bullocks are most desirable; there is no question about this. It does not require any teaching. I have seen many English planters learning many things from our Indian agriculturists, and English gardeners from our Indian *bághbáns*. The whole depends solely on means and money; not every cultivator has such means available as the Directors of Agriculture or Managers of Wards' Estates have. A man whose very life depends on a few rupees cannot afford to spend tens and twenties in purchasing better bullocks, in giving them better fodder, in feeding them well, and in procuring more manure and better seed. Even I myself, I am sorry to say, fail to do justice to land and agriculture. It does not always yield, and frequent losses are very discouraging. If you can find some way or other to make money reach the hands of the cultivators, I can bind myself to prove that they are one of the finest sets of agriculturists in the world. Just the other day when I was driving to my country-house with an M. P., he looking at the green fields, covered as far as his eyes could reach with luxuriant crops, asked me why the people did not use steam ploughs and steam pumps as in England: and when I explained to him that not more than one-half of an acre at an average belonged to one tenant in one place, and that the rent law and revenue law had turned the tenants and their landlords into cats and dogs, both fighting together till they both are ruined, he seemed much crestfallen. The great object of the founder of the system, the late Mr. Thomason, was, by opening village schools, to enable the tenants to understand their village records, such as receipts, leases, &c.; for there have been instances of patwaris obtaining a tenant's signature on a paper which the tenant was told was the counterpart of a lease and which actually was an *istifá*, or relinquishment of the land. The masses are agriculturists. About three-fourths of my halkabandi boys were of that class.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Dialects are not to be taught in the schools. In the first instance they differ almost in each district; the dialect of Bánda is quite different from that of Allahabad. A boy who is called in Allahabad *larká* will be called *godela* in Bánda. The villagers do not come to the school to learn their own dialect, but the language of the court, in order that when they go to the *kacharí* they may not be taken as *ganwars* or clowns. The Queen's English is the English, so the language of the Court is the vernacular. I have not met a single man, from Kashmír down to Gangá Ságar and the banks of the Narbadá, who found any difficulty in understanding my vernacular, which is talked in our Courts and the bazárs of the cities and towns. The dialects differed when there was so much difficulty of communication that each province was cut off from the other, as China is from India. Now, with the daily extending railways, we cannot widen the gulf or perpetuate it between the dialects, but must bridge it over and encourage their merging into one common language tolerated by the educated few and understood by the ignorant masses. It is a great mistake to think of Hindí and Urdu as two distinct languages. No nation's colloquial can possibly be two. I give here in the form of an Appendix (A.) some extracts from my own former writings and those of others.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The plan of payment by results cannot be introduced in the Government schools; but it can gradually be introduced in all the aided schools (except girls') to great advantage. I tried the plan to a certain extent with my indigenous schools, and I had not to regret the experiment.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—It will be the greatest mistake possible to take any fee from the boys in primary schools. We should be then defeating our own purpose. We should be then deepening the tank, but closing the inlets for water. Even in England Mr. Foster, in his Bill, allowed free admission to a certain number per cent.; and conceive the difference between the wealth and advancement of Great Britain and of India.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The Government took 10 per cent. from the landholders on the revenue, professedly for education, communication, and sanitation, &c. As far as I know, the Government gives only one per cent. out of that 10 for primary education. The Government may perhaps be able to double the amount by giving 2 per cent.; but when I was Inspector, I did not want money. Plenty was available. I wanted boys. I had, in fact, unlimited resources at my disposal. I will give here one instance of the manner in which I managed the business: suppose I gave an area of sixty miles to a school and paid the teacher rupees five per mensem. A. said, "Have the school in my village;" B. said, "Have it in mine." I told them both, "If you are in earnest meet me half-way; that is, give me half the pay of the teachers." They generally agreed to the payment, so I had two schools instead of one, paying each teacher two and a half rupees per mensem from the fund, and allowing them to receive grain worth two and a half from each of the landholders. I was obliged to close many schools for the want of boys. I had many schools peripatetic. I have already said how easy it is to learn Hindi. Often I found all the available boys in the village had learned more or less up to the fifth or the fourth class and left the school; I immediately removed the school to some other village in the circuit till there was the same result. I have already said my primary schools were thought by Sir William Muir rather over-efficient (305 boys out of 652 passed the middle class vernacular examination in the North-Western Provinces in 1880), and I had as many primary schools as I wanted. My schools were open to everybody's inspection—of the Missionaries as well as of others. I give here in the form of an Appendix marked (B) some remarks of some officers from some of the Inspection Books of 1869-70, simply as samples; otherwise, there are hundreds of such books full of such remarks.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know instances where local bodies have transferred the management with funds to the Government. Take the instance of Mirzapur zilla school. The people raised the money, some twenty or thirty thousand rupees, built a good house on the banks of the Ganges, and made over the whole to the Government for better management. Where the Government has closed colleges like those of Delhi and Bareilly, they remain closed and will remain closed for a long, long time, or perhaps for ever. Many of the contemplations of the despatch of 1854 seem to refer to geological periods, and not to periods whose length can be estimated by the duration of men's lives. You ask the reasons. They are simply the same which have brought the country under a foreign rule—the same which prevent a baby from walking—the same which make the water freeze in England and ice melt in India—the same which make ferns flourish in Scotland and palms grow luxuriantly here. Be it remembered that I do not include the Missionaries in the local bodies. The people generally take them as a part and parcel of the Government. The Government is national and no one can deny that the Missionaries are members of that great nation. It is almost impossible to convince the ignorant people that a covenanted Collector has nothing to do with his Reverend Father.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of the Government to protect?

Ans. 16.—Closing any Government institution, except those which die a natural death or have been a mistake from the first, will be death to education there. The Government has already closed two colleges in Upper India, namely, Delhi and Bareilly. Now, let us see how many Mohanlals (Munshi of Sir Alexander Burnes), how many Ramchandras, who wrote on Maxima and Minima, how many Lachhmi Narayans, of whom the "Pioneer" took so much notice, and many others like them, the same Delhi and Bareilly produce. Such men, like big pearls, are not produced by scores and hundreds. In fact, the time has not yet come and may not come for some generations, for closing Government institutions of the higher order or transferring them to private bodies without injury to education. Missionaries will be glad to have them, but Indians will not send their children to them. I do not mean that no Indian will send. The field is very wide. The mission schools are as full of boys as any Government school can be; but it is a fact that those the education of whose sons would benefit the country most will not send except in very rare cases. I never opened a Government school where I found a mission school supplied the wants of the people, unless I was forced to do so. For instance, I had no Government zilla school at Azamgarh where I found a good mission school in existence popular with the people. I did not intend to have Government schools in Ghazipur, Mirzapur, Allahabad, and Gorakhpur, in which places good mission schools existed; but my friend, Honourable Sayyid Ahmad Khan, C.S.I., when Subordinate Judge at Ghazipur, asked the people and they subscribed. The Government, as bound, gave a grant-in-aid, and so the Victoria School goes on there. Maulvi Habibullah, the then rival Subordinate Judge of Mirzapur, followed the example; but when he left the place, the people made the school over to me with the fund, and I converted it into a zilla school. In Allahabad a small subscription Anglo-vernacular school was started in the city by me; but it grew so rapidly, paying a thousand and a half in the shape of fees in one year, that Sir W. Muir, after inspection, at the request of the boys and the raises, assembled there, made it a Government zilla school. In Gorakhpur also the people subscribed, established a school, and subsequently had it made a Government zilla school.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There are many gentlemen able and ready to come forward and aid in the establishment

of schools and colleges on the Government management system, but not on the grant-in-aid system. The people, I believe, raised some money and offered it to the Government for the resuscitation of the Delhi College.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The example of Delhi and Bareilly is before you. A similar question would be, if the Government announces its intention to leave the country, who are the Natives to whom the administration can be entrusted, and from whom its maintenance may be expected? We have seen how Birijis Kadar administered Oudh during the mutinies. I do not talk of Presidency Towns or their neighbourhood, I do not talk of men like my esteemed and Hon'ble friend Sayyid Ahmad, who may be taken as a phenomenon in the nature of this country. He can perhaps undertake the education of all India; but I would not trust him with anything unless he proves to me that he is immortal or will be succeeded by equally energetic and enlightened Natives. I leave the Missionaries out of my calculations; because nothing will make the Government so unpopular as transferring education from the State to the Missionaries. State education is one of those few things like the abolition of the pilgrims' tax and transit duty, construction of railways and telegraphs, and improvement of roads and post offices, which have brought the blessings of the people on Her Majesty's Government. Natives are not blind; shrewdness is their characteristic. Already the talk has gone far and wide that at the bottom of all this movement (Education Commission) is the anxiety of the Government to prevent Natives from fitting themselves for high appointments and taking a part in the politics, and to help Missionaries in their efforts for proselytism. The religious neutrality of the British Government has been a tower of strength for it; religious partiality in Aurangzeb brought ruin to the Muhammadan Empire. The vrey notion—nay, the least suspicion—that the Government is siding with the Missionaries and helping them, though most indirectly, in their work, will be fraught, in my opinion, with direful consequences. Giving a few judgeships in the High Courts to the Natives is nothing compared to the blow that will be thus struck at high education, which will prevent the Natives rising further. Good Hindus and Muhammadans will rather remain without any education than go to Missionaries. I do not remember any man of position brought up in a Missionary institution rising or gaining name. They open the classes with the Lord's prayer. Conceive the position of a Hindu poor boy, who entered the school as a Hindu, but not knowing what he may be called when he leaves it. He certainly is not a Christian. In truth, if the Government withdraws, no private effort can be stimulated except that of the Missionaries, and no such institution can be maintained except to a certain extent by Sayyid Ahmad, as long as he lives. The measure will be a death-blow to the hopes of the Natives, and so to the growing popularity of the Government.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I prefer grants-in-aid according to results.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—Hitherto the system has been administered on the principle of perfect and practical neutrality. The Commission has, for the first time, started the question of the withdrawal of the Government from high education, which, to tell you the truth, has created great excitement amongst educated and high-positioned Natives. The only party which rejoices is that of my friend Sayyid Ahmad. His plan of closing the Agra College, in the hope of obtaining a morsel of the spoil for his Aligarh institution is just as we say, "*Int ke liye Masjid dhahná*" "To break down the Masjid for the sake of a brick." I do not yet understand how the question of closing the Agra College has arisen. It is said that it is expensive, but whose fault is this? Why has the Government given it such an expensive staff? Try the college with a reduced staff, and see if the results are not commensurate with the expenses. I think Pandit Sivadin was brought up in the Agra College, who formed the character of the late Mahárája of Jeypur, and even if you take only that into account, you will find him cheap for all the money spent hitherto on the college.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—All the classes which want education for their children avail themselves of the Government schools and colleges, and only the poor go to the aided, or, I may say, to the Missionary institutions. Institutions like the Victoria School and Munshi Shivanarayan's School in Agra or the Victoria School in Ghazipur or Bengálitoláh Preparatory School in Benares are exceptions. However generally those boys go to them to whom they are nearer or more convenient than the Government institutions, they can never equal the latter, nor can there be any guarantee for their continuance. Everything there is personal. Change of proprietor, manager, superintendent, or teacher brings change in the whole constitution of the school, which is often ruinous and disastrous. I do not mean in any way to depreciate the motives and services of the Missionaries; I have very good friends among them. They can give as good education as any Government can, but they cannot overcome the national prejudice. Men will not send their children to them, and what can they do? I cannot understand why complaints are loud that the wealthy classes do not pay. But our ways of payment are quite different from those of Europe; here is the Benares College, which Mahárája Mahípnaráyan founded

at the instance of Sir Jonathan Duncan, and to which he allotted a revenue of twenty thousand rupees per annum in perpetuity for its maintenance. The late Mahárája of Vizianagram gave large amounts to the Allahabad College. The Talukdárs of Oudh have founded the Canning College in Lucknow. Gangádhar Sástri's Estate supports the Agra College. The Punjab Chiefs have given several lakhs of rupees for Lahore. Scholarships, subscriptions for prizes and buildings, &c., are daily given. But the fee system is a novelty or rather a British importation in this country. However, I paid rupees ten per mensem for my sons, and so did many others in the Benares Collegiate School. In the good old times it was left to the discretion of the principals and head masters, and they took as much from each boy as they thought they could easily pay; but an order came that a uniform fee was to be taken according to the number of the classes; so those who were paying ten rupees, without any grumble or murmur, were let off with one rupee, and those who were paying one rupee, when they heard that they should have to pay more, left the college. I suggest the restoration of the old system. I would have paid willingly twenty or thirty rupees per mensem, whereas on my neighbour even two rupees will come very hard.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—Many primary and small schools are supported entirely by fees (remember, I only speak for my provinces). They are those of Gurájis and Lálaji's Chatsháláš, or Míyánjí's Maktabs. Some schools, like Chakhamba in Benares, Chasmai Rahmat in Gházipur, and Mufid i-Am in Agra are perhaps mainly supported by fees, though they receive grants-in-aid also.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In my opinion it is very possible for a non-Government institution of the higher order to become influential and stable, as far as they can, in direct competition with Government institutions. Look at Jaynarayan's College and the London Mission School in Benares, the Mission School in Mirzapur, St. John's College in Agra, Sayyid Ahmad's School in Aligarh, and several other mission schools in different districts. The success of non-Government "institutions" chiefly depends on individual character and personal energy, which suffer with the removal and absence of that person or individual. In short, in my opinion, there is ample room for both private and Government schools; and one does not stand in the way of the other. There is a mission school in Mirzapur, and I do not think the opening of a Government zilla school there has done any harm to it. In the same way the late Mr. Sherring's School in Benares has done no mischief to the Government collegiate school.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and, if so, what remedy, if any, would you apply?

Ans. 24.—In my opinion competition can never be unhealthy and can never do any injury; the more competition there is, the better for education.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Yes; as far as I know, educated Natives in these provinces find remunerative employment more readily than educated men in Europe. You will not find perhaps in Europe Indian loafers or educated Indians emigrating to distant islands.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—To speak the truth, I am not satisfied with the subjects of study, but they rest with the Senate of the Calcutta University. All institutions, from the lowest of the low to the highest, must be linked to that pinnacle or summit of the educational pyramid, and the way must be kept open to go up, step by step, though the steps become narrower and narrower. The boys from the very primary schools can now go to halkabandi schools, enter the fifth class, study up to the fourth or third, and then go to a tahsili, pass in the first class, and then join an inferior zilla school, study English as a language up to the 3rd, then joining a superior zilla school and, passing the Entrance Examination, attend a college for degrees. I can illustrate what I mean by a few examples. When examining the Karchana Tahsili School, a Khattri boy, Chhajjumal, attracted my attention by his intelligent answers. I enquired about him and advised his father (Siahanavis in the tahsili), who was present there, to send him to the zilla school at Allahabad. He pleaded his poverty; I managed to give him a scholarship, and in due time he passed the M.A. Examination of the Calcutta University from the Central Muir College there, officiated as a professor in the Benares College, and is now employed as a Translator in the High Court, North-Western Provinces. In a similar way I had brought Kali Prasad from Sighra Halkabandi School (Jaunpur district) to Benares, who is now one of the leading pleaders in Lucknow, and has given ten thousand rupees in one lump for the Kayasth Patsala (School for Kayasths) at Allahabad. As for storing the mind with useful and practical information, my notion is, that real education commences after leaving school. In Europe all the members of the family being more or less educated and so the community, and every occupation in life requiring some kind of knowledge and information, are dragged into a studious habit. Here the case is quite different; educated men, after leaving their school, often have no opportunity for months and months even to talk with an educated man. Not only the members of the family are uneducated, but very frequently the whole village or town is. An educated man seldom finds a business in which he can turn to some practical use the little knowledge he has acquired in school. In agriculture, in farming, in shop-keeping, in manufacturing, or any other business, he finds himself rather placed on somewhat disadvantageous ground in competing with the uneducated, except in the Government officers. The evil will be removed when many more are educated and form their own parties even in villages. It will be a great mistake, I think, to break this link or to create a wide and and unfordable gulf between any two classes of schools.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; the Entrance Examination is regarded as the *summum bonum* of life; but there is no help for it. The remedy is in the hands of the Senate; they may, perhaps, select the subjects for the Entrance as well as the other University examinations in such a way that the proper object may be gained, if possible.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the cause of this state of things, and what remedies would you suggest?

Ans. 28.—This is the strangest question of all. All the time I was Inspector I was bullied for not sending a larger number to the Entrance Examination, and I myself regretted that it was not larger. I would like to know the percentage of those who go up to the Entrance Examination in England or Prussia to the population, before I can say that the number of pupils here is duly or unduly large; it is quite useless to talk of primary, middle, secondary, or high schools; the boys go to that which they find the nearest.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—As far as my knowledge goes, I rather blamed Mr. Kempson, the then Director, for siding a little too much with the aided mission schools; but the system is fairly and impartially administered. There is no doubt I would rather increase scholarships in number and reduce them in amount. Instead of giving twenty rupees to one boy, I would give five each to four, and make them tenable for five years at least instead of one. There are many boys who leave school with the stoppage of their scholarship.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Yes: Municipal support extends to all. The Benares Municipality gives perhaps seven hundred rupees to the Rev. Mr. Etherington for the education of the Eurasians, and so to several other schools. The grant is permanent as long as the schools deserve it.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I do not think Normal schools are needed for the purpose.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—There is plenty of school inspection in my province, Native and European. Natives move about in all seasons. Europeans go out only in the cold weather. The former can pay visits unexpectedly, but the latter can move only with their camps. The system is as good as any can be, and requires only to be carried out and acted upon. I have already said somewhere that under the committees the zeal of Inspectors has somewhat slackened.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I laboured twenty years and could not secure even inefficient voluntary agency. Whatever I did, all the credit is due to district officers; without them I could do nothing; I should have been a mere cipher.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—In my opinion the text-books in use in our halkabandi and tahsili schools are as suitable as any books can be; though the bookmakers have been all along trying their utmost to have their books, even worthless ones, introduced into classes for their own profit. Our class-books are printed in the Government Press and sold at cost price.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I do not think the present arrangement interferes with the free development of private institutions. Look at Munshi Navalkishor's Press and Depôt at Lucknow and Cawnpore. However, the Government Press and Curator's establishment at Allahabad are necessities to keep down the price of class-books and facilitate their supply. The Government may abolish their press and the Curator's establishment when private presses and establishments are so numerous that a healthy competition may be a guarantee against any attempt at monopoly and the mischiefs attendant thereon.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The part which the State has hitherto taken cannot be given up yet in these provinces. No other agency is fit to undertake it.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes.

Ans. 37.—The only effect the withdrawal would have is, I am sure, the unnatural death of education; there would be no permanent combination nor substantial exertion.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—If the Government withdraws, I not only apprehend, but I am convinced, the standard

will deteriorate. To prevent this, let not the Government withdraw.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In my opinion there is no good book in which I have not found some instruction on duty and the principles of moral conduct. Even in Burnamálá, Vidyánkur, Hakáikulmaujudát, Gutká, Mazámín, &c., which form class-books, you will find definite instructions. Books like the Code of Manu (Hindí), Sandford and Merton (Urdu), &c., are given as prizes. We give only those books in classes which the boys will not read or understand otherwise; the others are given as prizes. My experience has shown that indigenous moral principles find ready access to the hearts of the Natives and are more firmly set there than any of recent importation. A verse from Manu or the Mahábhárat to a Hindu and from the Kurán to a Muhammadan does more good than the perusal of the whole Bible. (Please read Dr. J. Muir's Sanskrit Text-books and Sir William Muir's Extracts from the Kurán.) I speak this from experience, though I have the greatest respect for the Bible. When the Code of Manu (extracts with Hindí translation) was submitted to the Government for publication for prizes, a high Christian officer was much startled, and asked me if the Government was to spend money in teaching heathen religious books? I supplied him with Sir William Jones' English translation. He was more startled and said: "Why, this is our Bible."[1] The Government colleges and schools bring up men, I know, who will be respected and honoured for their sense of duty and principles of action throughout the world. My best suggestion is to leave the matter as it is. There is another point which I had better mention. In my opinion a sense of duty and moral principles cannot be inculcated by merely teaching in books, they are inculcated only by the examples shown by constant associates and companions. A thief's son must be a thief, and if an honest man falls into the company of thieves he must take to theft. Beautifully Sádi has said in Gulistán:—

پسر نوح بابدان به نشست * خاندان نبوتش گم شد
سگ اصحاب کهف روز چند * پے نیکان گرفت مردم شد

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In boarding houses plenty of care is taken for promoting all kinds of manly exercises; but in day schools, where the boys come at ten o'clock, often with half-prepared lessons and full of anxiety to escape degradation, and after five hours' hard work when they get rid of their teachers, run home to escape rain or darkness, or appease their hunger and thirst, nothing can be done. It is the business of the parents, and not of the teachers, to provide for the physical well-being of the day scholars. However, in places like Benares College, even the day scholars have the advantage of the play-ground, and some of the professors and masters take a great interest in the matter.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—I have already said that Hindi reading and writing is so easy that women learn among themselves. Often Panditanis and Purohitanis (family priestesses or caste priestesses) also teach when going round occasionally to pay visits. I know innumerable instances of women being well versed in reading and writing and keeping accounts in high and well-to-do families. The women read religious books, such as Rámayan, Brijbilás, Surságar, Dánlila, &c., &c. Some of the women take up also amorous and vicious books, such as Mír Hasan kí Masnavi, Indarsabhá, &c., to the very great disgust of their parents and husbands, who find a good excuse thereby for discouraging female education. I know cases where women have gone astray by knowing how to read and write. However, I think Indian women are more useful and economical and less troublesome than the Europeans; though not so pleasant as associates and companions. Indian women are more educated, more intelligent, more free, and more beloved, and have more power and influence over their sons, brothers, and husbands than the Europeans have any idea of.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Department had hundreds of girls' schools scattered throughout the provinces with Inspectresses and Normal schools for women; but Sir John Strachey wiped them off the face of the earth with one stroke of his pen. However, I am not in favour of sowing them broadcast indiscriminately. My motto is, first educate men and then leave them to provide for the education of their women. In those parts of India in which there is no *pardah* system or the privacy of women, such as Bombay and Madras Presi-

[1] Hear what Sir William Jones says about this Manu:—System of duties . . comprehensive and minutely exact . . . which the Hindus firmly believe to have been promulgated in the beginning of time by Manu . . . the first of created beings, and not the oldest only, but the holiest legislators; . . . in the Veda itself . . it is declared, that 'whatever Manu pronounced was a medicine for the soul.' . . . A spirit of sublime devotion of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; . . . "the style of it has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions even to kings are truly noble." I challenge if any one can point out any book in the world which can more strongly and effectively teach the Hindus the honour of keeping a promise even at the loss of one's life; obedience to parents even resulting in banishment for years; brotherly love and a wife's duty forcing to accompany in banishment; loyalty to the rightful sovereign in refusing the crown; fighting for rescuing a helpless woman; in fact everything that is good, noble, virtuous, and sublime, than the Rámáyan; or point out any man as a better model for living than Rám. The Missionaries may abhor the deification even of such a being; but that is nothing to us. It does not do any harm; it does rather good. In a state of society where ignorance prevails, wise legistators have always tried to throw a divine shadow, and I see the success. I know many more escape crime and pursue the right path through the instrumentality of such books as Rámáyan and Mahábhárat than the Penal Codes or rattans and chains. But what can I say when I am told that the Bishop of Lahore has been asked to prepare a book on ethics for the Hindus and Muhammadans as if we were Sandwichians or Madagascarians. Such books can have only one effect, *i.e.*, advancement of hypocrisy, *i.e.*, to profess to believe that which one does not believe. I remember the passage of Kurán which says that when Muhammad interpreted the meanings of the Bible to the Jews, they loudly said "We hear," and in their minds they whispered "We do not."

dencies, there is not the least difficulty in filling a school with girls; but in the Bengal Presidency the *pardah* system, for which we are indebted to the Muhammadans, greatly obstructs female education. Early marriage and caste prejudice also hinder its progress; we cannot allow a girl to grow and receive education without giving her liberty to select her husband, and to allow a girl to marry out of her caste is to blacken one's face, as the saying goes, before the public. The Hindús have no word for marriage; we give away our daughters. According to our religious notion a woman is never free or independent; she is the property of her father, or her husband, or her son, but never her own. Her father gives her away to her husband, and if the husband dies, her son may have control over her.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I will not vote for mixed schools; they will lead to much mischief?

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I had no difficulty in procuring female teachers. Generally I selected them from the Bráhman or other high castes, and those who were known to the villagers and townspeople and enjoyed their confidence.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—I was always in favour of larger grants and on less onerous terms; but this requires a great deal of discretion. Any indiscreet waste of money will be injurious even to the very cause of female education.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Missionary ladies take sufficient interest in the cause of female education, but the Missionaries are paid, not for education, but for conversion. If they educate without attempting proselytism they fail to discharge their duty to those who pay them, and if they educate having that in view, though indirectly, it is not fair for the Government to support them with public money. In my opinion the zanána system carried on by Missionary ladies is doing good and ought to be encouraged and supported; though it is somewhat dangerous. I introduced some Missionary ladies to some high families. The first question asked me was, why the Collectors and Commissioners' wives do not take an interest in the cause, and why they send us only Missionary ladies? I answered this plausible question by taking Lady Muir to the zanána and girls' schools, but every Inspector has not a Lady Muir at his disposal and every lady is not a Lady Muir. A Missionary lady objected to a parrot calling out "*Rám Rám;*" another objected to earthen toys (images) which were kept in the room, a third distributed Missionary tracts to the Native ladies.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The defects may be many, but framing a set of rules, however elaborate they may be, will not do much good.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—In my humble opinion more is required, but not such expenditure as building Towers of Babel for the Central Muir College at Allahabád. You spend some ten lakhs of rupees for that which would have yielded forty thousand in the shape of interest, enough to maintain perhaps two Agra Colleges. Here the Government complains of the expenses on high education, there the Government lavishes money on stone and mortar, and for whom? For those who often have not decent cottages to put their heads in. Our best philosophers have been brought up under the shade of pipal and banian trees.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Ans. 49.—The Government has set up institutions only in those localities where there was no hope of supplying adequately the wants of the people in any other way. I have closed many Government schools when the Missionaries informed me that they were prepared to open theirs. I did not recommend to the Government any zillá school for Azamgarh and Gházipur where good Missionary schools existed. I did not establish any tahsili school in Chunár. I closed my halkabandi schools in Dulhi, Bahuárá, &c.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—The Inspectors have nothing to do with colleges. The colleges are older than the department. I wish the department had taken a little more interest in higher education. The department has closed already two colleges in Upper India, namely, Bareilly and Delhi. The better teachers and better school managers you give us the more thankful we must be; but the importation of Europeans will be very expensive and will be a suicidal act. Already Native professors are doing the same work which the Europeans did, and at half the cost. As for practical training in the art of either school management or departmental administration, can you supply us with better men than Mr. Thomason, Sir William Muir, Dr. Ballantyne, Dr. Anderson, Mr. Cann, Mr. Kempson, and our beloved and respected Mr. Griffith? England may, but I doubt it.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—When I was Inspector I tried it in some places experimentally, and it worked very well, but now I do not think any one troubles his head about it. It is a most excellent and economical system.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There has been here and there an unnecessary and premature tendency to raise, as well as an unnecessary and premature check to such a tendency. No measure can be proposed to prevent such mistakes unless you give a fit man to a fit place.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Yes; this is the system which was working so well in the Benares College. I paid ten rupees per mensem for my son when he was attending a low class in the school department, and so did many others. It is the greatest mistake possible to raise fees according to classes. It often compels poor boys, though most promising, to leave the schools and colleges when they are promoted to higher classes; whereas the rich boys, who seldom come up to the highest class, escape withtrifling fees of a rupee or eight annas per mensem.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education has reached even a higher stage; but the want of confidence in private Native teachers has also increased. Schools have been opened but, boys not coming, have been closed again. I will not send my children to any private Native teacher even if he offers to teach *gratis*, and will willingly pay even fifty rupees per mensem, if I be forced to do so, for the admission of my children into some Government institution presided over by some European scholar of high repute and merit. I may give half my fortune for learning from an Oxonian like Mr. Griffith; but will not take the trouble of attending the lectures of a Native LL.D. Here I mean only English, and not the Sanskrit, Persian, and Arabic.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—I should apply the system to all the classes of private institutions except girls' schools.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—I have not much faith in certificates.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—It is very difficult to fix the proportion; it may be left to the discretion of the department. I would take each case individually and decide it on its merits. If a highly paid Director of Public Instruction cannot be trusted with this, he is not worth keeping. Let the Government give the money in a lump and let the Director distribute, as has been done hitherto.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I think twenty-five and fifty.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I think otherwise. If the Government withdraws, we (Indians) certainly shall think the promise of neutrality broken.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I leave this question to the Oxonians to decide.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Yes; and in no case left to the school authorities after the present fourth class in the Anglo-vernacular district and collegiate schools.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Yes; six months must the boy be out of a school before he is admitted in any other institution. I think I have had no complaint of this sort during my Inspectorship, and I am led to believe that the present rule is quite sufficient.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—That one college will be held by the fortunate boys of that city or town only where it may be situated. I have already said that very few parents will send away their children out of their sight. So, if you close the Agra College, it will be very unjust to deprive the people of Agra of the advantages of a Government college and allow the Allahabadis to retain them. The Benares College or Allahabad College has not done any good to our Jay Narayan's College in the way of acting as a model, but be sure, if the Benares College be abolished I will not send my children to Allahabad on any account, nor to Jay Narayan's.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—One European head is necessary (as Principal) in a college, and under him as many Native professors may be employed as may be found fit for the posts.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—Yes; I saw Europeans employed in the Victoria School or College, whatever it is called, in Agra.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I do not understand why any class of the population is to require an exceptional treatment in the matter of English education; whatever is sauce for the goose is sauce for the gander. The theory of exceptional treatment has been started by my Hon'ble friend Sayyid Ahmad Khan, which gave birth to the Aligarh Institute. I appreciate his services; but that institution gives education to Hindús as well as to Muhammadans. I do not see any speciality. My friend's son, the Hon'ble Sayyid Mahmúd, was brought up in the Benares College before going to England, side by side with the Hindús. My friend the late Sayyid Abdullah, who was, if my memory does not fail, teacher of Oriental languages in London and afterwards Deputy-Inspector of Schools in Behar, was brought up in the same. Maulví Muhammad Razá, Munsarim of the Oudh Judicial Commissioner, son of a Subordinate Judge of Benares, was brought up in the college here. I can give numerous instances of good Muhammadans having been brought up in Government institutions. Here is Raja Amir Hasan Khan, the leading Talukdár of Oudh; there is Nawáb Abdul Latif Khan, the leading Muhammadan of Calcutta. Those who wanted English education have received it. There are many Muhammadan B.A.s' and M.A.s' and many Muhammadan Barristers. If many more Muhammadan scholars are not forthcoming, it is on account of their natural hatred towards everything which savours of Christianity. It is Christianity which was attacked by Muhammadanism, but, surviving the struggle, has now overpowered it and is now driving it within its proper limits. The Hindus were going to be annihilated as a nation like the fire-worshipping Pársis in Persia by the hands of the Muhammadans when the Christians came to save them. Will there not be a difference? Can that difference be in any way removed? I will give you one instance. There, at Machhlishahar in the Jaunpur district, lived three brothers, Maulvi Abdul Shukur, Maulvi Abdul-Zuhur, and Maulvi Abdul-Latif. They all three served the Government as Subordinate Judges and they all three earned pensions. When I went to see them, I advised them to teach their children, besides Persian and Arabic, in which they had made good progress at home, some English too. They laughed at me. They said the children would be spoilt. They said they did not like "*tar tar ki jaban*," and when I asked them what was "*tar tar*," they said "Look at the words Collector, Inspector, Director, Postmaster, Barrister, do they not end with *tar?*" Besides that, they said there was no earthly use in learning English. Marshman's Urdu Guide had gained for them all three Subordinate Judgeships. They pitied my condition in that, after learning English all my life, I was obliged to go about from village to village to see my schools, whereas they, sitting on cushions with big pillows, decided cases leisurely and smoked the *hukka* at intervals. Now, the High Court has made a knowledge of English compulsory for its Pleadership examination, without which no one can obtain a Munsifship or a Subordinate Judgeship. This has confused, rather exasperated, the Muhammadans (Sayyid Ahmad's party). Now, like the sour grapes of Æsop's Fables, they blame the Government education. They say in Government colleges the Kurán is not taught; in Aligarh the Kurán is taught. But they forget that Government schools and colleges teach only five hours; nineteen hours of the day are left to the boys to study the Kurán at home or at any place they like. If the absence of the Kurán is the cause of their not going to Government institutions, why do they go to England to become barristers? They have immense advantages over the Hindus, at least orthodox Hindus of high caste, and if any consideration is to be shown, it is to be shown towards the poor Hindu. My friend's theory has done another harm. The Eurasians have taken the theme for their special education. In Benares the Municipality pays Rs. 700 for the education of a few Eurasian boys, who would have received far better education by attending the college as hitherto.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I have already said that the withdrawal of the Government from any school or college for any reason except its utter failure would be most unpopular—let the reasons be whatever they may.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—If ever, only to a certain extent and for a limited period. In fact, Natives cannot equal Europeans. If they ever can, it may be taken as an exceptional and extraordinary case.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I do not think they are more onerous or complicated than necessary.

Ques. 71.—What are your conclusions and suggestions?

Ans. 71.—It is my firm belief that the time has not come for the Government to withdraw from high education; it is far distant yet.

No fear of expense; plenty of money will be coming if the Government wants it. In Lahore the two colleges, *viz.*, the Government and the University, may be amalgamated and made one. The Delhi College may be re-opened and so may the Bareilly one. For Meerut Division the Aligarh Institute will do. The Agra College must be kept up. There is no use in spending so much money on buildings like that of the Muir Central College at Allahabad. Gradation in the service may be done away with. Appoint the principals on Rs. 500 per mensem with an increment of Rs. 20 per annum up to Rs. 700 per mensem, which will take ten years. A European professor may be employed whose pay may rise

from Rs. 400 to Rs. 500 in ten years by an increment of ten rupees per annum. Native professors may rise from Rs. 250 to Rs. 300 in ten years by an increment of rupees five per annum. All the colleges ought to have their schools like those of Benares and Agra, even if the schools are held under separate roofs; the principal ought to be responsible for the supervision. The head master, if a Native, should not receive more than Native professors; if a European, not more than European professors.

About the course of studies, which must depend on the choice of the University Senate, I have simply to suggest that English Literature is more to be encouraged and a store of scientific and general knowledge is more to be sought after than to waste time on so much of mathematics and different kinds of philosophies. They may be made optional or alternative. Great reductions can be made in the direction. The Director of Public Instruction may be appointed on one thousand rupees per mensem to rise to fifteen hundred in ten years by an increment of rupees fifty per annum. Colleges, collegiate schools, and all the high and superior zilla schools, whether Government or aided, should remain directly under the Director. The other schools should remain under the Inspectors. The Inspectors should receive from rupees three hundred to rupees five hundred per mensem with an annual increment of rupees twenty. The Deputy Inspectors should receive from rupees sixty to rupees one hundred with an annual increment of rupees four per annum, and Sub-Deputies from rupees thirty to rupees forty with an annual increment of one rupee. I would give two Sub-Deputies to each district as it had before Sir John Strachey's reductions. The Directors, Inspectors, Deputies, and Sub-Deputies should all receive travelling allowances. All educational officers may receive some additional or extra pay as a *bonus* for extraordinary merit, success, and results; but that must be personal and liable to reduction when there are failures. One per cent. on the Government Land Revenue from the cesses, which is now given to the primary education of the rural masses, is, in my opinion, quite sufficient. Do not pay the halkabandi teachers more than from rupees four to six per mensem. Pay ten per cent. of them at rupees six, twenty per cent. at rupees five, and the remaining seventy at rupees four. If the zamindars want better teachers, as they generally do, make them pay the additional salary in the shape of food-grain, &c., which they give with pleasure up to two or three rupees per mensem. Allow the teachers to receive from the boys what they willingly pay. Do not have any Government zilla school where a good Missionary Anglo-vernacular school, aided or unaided, exists, unless the people subscribe and raise funds to bear permanently half the expenses. I am led to believe that the people will gladly come forward to provide something, whether one-fourth or one-tenth of the expenses, when the Government agrees to open or re-open the colleges mentioned above. I think, after all, we are getting on very well in our united provinces, and very little is wanted here except one thing, which is the root of much mischief, great hindrance, and endless complaints. I mean the court character, which is Persian. The true secret of the success in Bengal is that the same character (Bengali) is used in the courts as in the shops and villages. Sir Ashley Eden has done a great thing in making the Hindi character take the place of Persian in Behar. I do not think Oudh and the North-Western Provinces are more Muhammadan than the province of Behar. It was in Patna that the Vahabbi movements were so active. Here in the North-Western Provinces primary education, which must be in Hindi, is all which we expect the masses can aspire to, and so Hindi must be taken now for a national and popular education; but the villagers, having finished their education in halkabandi and tahsili schools, and having received prizes, scholarships, and certificates, when they are asked to read a notice, a summons, a warrant, or an order received from the court in the village, plead their ignorance. The people, who are then obliged to walk several miles to find out a man who can read Persian characters, curse and condemn the boys, the teachers, the schools, the education, and the Government. I think the North-Western Provinces and Oudh can follow the example of Behar to great advantage. Now, our popular education does not lead to any aspiration beyond the post of a patwari; make it known that a man having no knowledge of Persian characters, but otherwise well-educated, can be a *peshkar*, a *tahsildar*, a *nazir*, or *kanungo*, &c., and the Government will not have to complain that the people are so slow to take advantage of our schools and education. I was the man who was first struck with this anomaly or took any notice of it. It was in 1868 that I wrote a memorandum on court characters in the Upper Provinces, which I submit herewith for information in the shape of Appendix marked C. My object was to speak only about characters. I would have won the battle, though I had all the Muhammadan official world arrayed against me; but I have now to cry out "Save me from my friends! My friends, my countrymen, the foolish Hindus, made a question of Hindi and Urdu language, and left the question of characters quite aside. They proclaimed a crusade against all the Persian words which have become our household words and which are now used by all our women, children, and the rustic population, as well as the urban. They wanted to use unintelligible and difficult Sanskrit words which often even I myself do not understand, and if you do not believe me, take up a copy of Babu Harishchandra's *Kavivachansudha* newspaper and judge for yourself. Languages cannot be formed by mandates. They are formed under natural laws, though they may be improved and refined under certain circumstances. However, it is not the business of the Government to form a language. The Government must take it as it is found. Let the people talk and write in whatever they think their colloquial. Pedantry must be kept down, and simple, correct, idiomatic, refined, and elegant Hindustani (Hindustan's vernacular) must be encouraged. I beg to draw your attention to the supplement of my Hindi and Urdu Grammars annexed herewith in the shape of Appendix marked D. Primary schools did not flourish much in the Panjáb because Muhammadans there had Persian characters and Persian books introduced in them. The secret of the success of Bengal lies in that nutshel. There they have the same national characters for the courts, the mansions, the firms, the farms, the shops, the cities, and the villages use Hindi characters in the courts of North-Western Provinces and Oudh, and I am ready to undertake again, even in this my old age, the duties of an Inspector till I beat Bengal in the number of boys under instruction or else lose my pension.

Cross-examination of RAJA SIVA PROSAD.

By the REV. W. B. BLACKETT.

Q. 1.—In your *A*nswer 21 you advocate a rate of fees differing according to the parent's ability to pay. Is it the fact that many who are paying only one or two rupees in school or college fees for their sons are at the same time paying considerable sums for the private tuition of the same boys?

A. 1.—Yes; that is so. When my son was attending a low class in a Hindu college, I engaged the services of a Missionary friend to assist him in learning his lessons. I also employed a Maulvi and other masters, at a total expense of Rs. 57, besides the Rs. 10 as college fee. The Missionary credited all the money to mission funds.

Q. 2.—In the same answer you assert that only the poor go to the aided institutions. Are you aware that the Jumna Missionary School at Allahabad has among its pupils members of the best and richest families of the city?

A. 2.—I am not aware of this.

Q. 3.—In your answer 18 you state that you "do not remember any man of position brought up in a Missionary institution rising or gaining name." Not to speak of other institutions, are you aware that from among the pupils of the small mission school at Chunar, one has become a Deputy Commissioner, several Munsifs, and a considerable number pleaders of distinction? Also that one at least of the chief pleaders in this city was brought up at a mission school? Also that the names of several pupils of Dr. Duff and other Missionary educationalists are well known, not in India only, but also in England?

A. 3.—I have spoken only about my own provinces. As to Chunar, there was a Missionary school, but it was a very poor one. As to the persons referred to, if they have risen, I do not think they owe their rise to any education received from the mission school of Chunar.

Q. 4.—To what, then, did they owe their rise in life?

A. 4.—As many other gentlemen have risen, without going to any mission school.

Q. 5.—Do you know the history of the school at Chunar?

A. 5.—I do not remember.

Q. 6.—Are you aware that that school at Chunar had been for a time given up by the Missionary society to which it belonged, but has recently been re-established at the special and earnest request of the people of that place?

A. 6.—It was not in my time.

Q. 7.—In the same answer (answer 18) you remark that if Government withdraws from higher educational institutions, no such institution can be maintained except to a certain extent by Sayyid Ahmad, as long as he lives. Have you really formed such an opinion of your countrymen as to believe that no one man or body of men among them is able or willing or likely to devote himself to the promotion of education as earnestly and as successfully as Sayyid Ahmad?

A. 7.—There are and will be exceptions. But I regret to say that this is my settled opinion formed from the experience of my whole life.

Q. 8.—You apprehend (answer 18) that nothing will make the Government so unpopular as transferring education from the State to the Missionaries. Do you not think that the same measure would make the Missionaries extremely unpopular also?

A. 8.—No. The Missionaries would rather be popular, as having filled up the vacancy left by the withdrawal of the Government.

Q. 9.—If it were supposed that the Government had withdrawn at the request of, or in order to favour, the Missionaries, would not this tend to make the Missionaries unpopular?

A. 9.—The Missionaries would never be unpopular on that account. It would only increase the unpopularity of the Government.

Q. 10.—Do you yourself believe that the Government has any intention of withdrawing in favour of the Missionaries, or that Missionaries would accept such a transference as a general measure?

A. 10.—The Government cannot possibly have such an intention. But if the Missionaries do not desire the transfer, then they are not Missionaries; that is, they ought as Missionaries to seek to have the direction of all the education of the country as far as they can.

Q. 11.—Are you aware that some Missionary societies think their Missionaries have already gone almost too far in their devotion to higher education?

A. 11.—I have already said, they are expected to preach and not to teach, unless their teaching leads to the same object as preaching. I am aware of the fact.

By MR. DEIGHTON.

Q. 1.—You say in your answer to question 9 that you were always "averse to pay halkabandi teachers more than rupees five per mensem." Do you mean that that salary is sufficient, or only that it is all that ought to be paid by Government?

A. 1.—I think Rs. 5 is sufficient.

Q. 2.—In your answer to question 11 you say: "It is a great mistake to think of Hindi and Urdu as two distinct languages." Would the ordinary Urdu when spoken by a Native be generally understood by villagers?

A. 2.—Yes.

Q. 3.—In your answer to question 18 you say: "Already the talk * * * proselytism." Do you think that this notion largely prevails among educated Natives?

A. 3.—I do.

Q. 4.—In your answer to question 20 you say: "The only party * * * brick." Are you aware that Sayyid Ahmad never directly or indirectly asked for any of "the spoil;" further, that he never directly or indirectly suggested the abolition of the Agra College?

A. 4.—That I do not know. In private conversation he said to me that he should be delighted to get some of the money, or the whole, if possible.

Q. 5.—In your answer to question 3 you say that if you spell مہ with س instead of with a ص the meaning will be misunderstood: is it not the case that if you misspell a word in any language there is a probability of its being misunderstood?

A. 5.—It is impossible to misspell in Hindi.

Q. 6.—In your answer to question 28 you say "All the time * * * examination." I think this

answer is liable to be misunderstood; would you, therefore, kindly explain it?

A. 6.—I mean that I was always expected to send more and more.

Q. 7.—Does your answer to question 31 refer to vernacular as well as English schools?

A. 7—Not to vernacular schools.

Q. 8.—With reference to your answer to question 32, if there was a European Inspector for each district on a salary, say, of Rs. 300 to Rs. 450 a month, would the inspection be thoroughly adequate?

A. 8.—No; thorough inspection requires a knowledge of the people and an association with them which is impossible to a European; I therefore think that inspection by Natives is absolutely necessary.

Q. 9.—In your answer to question 42 you say that "the department . . pen." Do you believe that any of the schools then "wiped off the face of the earth" were worth keeping?

A. 9.—That I cannot say; they were possibly as good as others in other provinces and in Upper India.

Q. 10.—Did not Mr. Kempson, the warmest and most constant advocate of girls' schools, confess that the experiment had failed in a great measure owing to the want of interest shown by the people themselves?

A. 10.—Quite true; the people took no interest in such schools, and are not likely to do so until the condition of society changes.

Q. 11.—In your answer to question 44 you say you had "no difficulty in procuring female teachers." Had you no difficulty in inducing teachers trained at the Normal schools to go to schools at a distance from their homes?

A. 11.—We had great difficulty.

Q. 12.—In answer to question 46 you say: "If they educate . . money." Do you mean that Government should give no help to Missionary bodies?

A. 12.—I mean that they should not be wholly supported, but should be helped in their work of secular education.

By THE HON. SAYYID MAHMUD.

Q. 1.—Do you regard high education as a necessity which the State is bound to provide for the people? On what grounds do you base your opinion?

A. 1.—Most certainly, beyond any doubt. For two reasons principally; *first*, if the Government does not give high education we shall remain without such education, the country not being yet advanced enough to provide means for education, of as high a standard as is now imparted by Government; *secondly*, the Government will become unpopular if the people lose high education. It is the popularity of Government which makes the administration efficient and the country prosperous.

Q. 2.—How far do you think high education should be self-supporting?

A. 2.—It is a question like asking how far a baby is to support himself. You cannot draw a line and cannot fix a proportion. Everywhere high education has received help from the people.

Q. 3.—Do you think it would be wise or desirable if Government encourages the principle of self-help among Natives by making the grant-in-aid rules more liberal for high education?

A. 3.—I think the grant-in-aid rules are already liberal, and even if they are made more liberal they cannot answer the purpose in view. It would be like giving a big stick to a baby to walk with. I would give aid to high educational institutions according to the individual merits of each and would impose no hard-and-fast limit.

Q. 4.—Do you think that Government is bound to maintain an educational institution even in places where an equally efficient non-government institution exists?

A. 4.—I have already said in my evidence that Government is not bound to maintain an educational institution where an equally good one exists.

Q. 5.—Do you think that, as a matter of fact, a good deal of high education is at present imparted at a corresponding financial sacrifice of primary or middle education?

A. 5.—No; by no means at the financial sacrifice of primary or middle education. It is my firm conviction that the expenditure on high education is less than it ought to be. As the country advances, the State must spend more and more on high education.

Q. 6.—Considering the limited funds at the disposal of the State for public education, do you think that the money now spent on female education might be spent on male education, with better and more successful results?

A. 6.—Yes. By this answer I mean that if funds are so limited that it becomes a matter of choice, then I say money must be spent on male education first and then on female education. The latter is important also.

By MR. WARD.

Q. 1.—In your answer to question 9 you say: 'The Deputies generally employ those who pay them most.' Have you instances of this?

A. 1.—Yes; I had a Deputy Inspector imprisoned for four years for doing this.

Q. 2.—In your answer to question 14, I think that among the objects of the 10 per cent. cess you have omitted to include watch and ward, which comes to about 7 per cent. of the whole?

A. 2.—I have excluded Police because in the Benares District, where the acreage cess is in force in lieu of the 10 per cent. cess, I pay a police tax in addition to the acreage cess.

Q. 3.—Was not the acreage cess computed to be equal to the 10 per cent. cess, when added to cesses already levied in the permanently-settled districts?

A. 3.—I do not think so.

Q. 4.—Can you state what the acreage cess amounts to in the Benares District, and how much of it is spent on village chaukidars?

A. 4.—I cannot say.

Q. 5.—With reference to your answer to question 46, you think that if the wives of Collectors and Commissioners were to take more interest in education than they do at present, they would do more good than Missionary ladies?

Ans. 5.—Most certainly.

Evidence of the REV. FATHER SYMPHORIEN, *Rector, St. Peter's College, Agra.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience in the educational line in India has now extended over a period of 22 years, during which I have had ample opportunities to form opinions regarding the education, not only of European and Eurasian children, but also of Native Christian boys and girls. The object of my appointment, as a witness, being to represent Roman Catholic interests in the education of Natives, I shall in the first place give a brief sketch of the indigenous Roman Catholic institutions connected with the Agra mission, leaving, however, the description of those at Sirdhana in the Meerut Division, to my co-witness Rev. Dr. Keegan, and then answer some of the questions of the Educational Commission.

(*a*) The foundation of an indigenous school for boys in Agra by Roman Catholic Missionaries can be traced to the reign of Akbar, since which it has existed, though not probably without interruptions. It seems that at the beginning this school was attended by Natives of rank, even by Princes of the Imperial Court; but for years it has confined itself to the education of Native Christian boys. There are now in it 36 boys, mostly orphans. It was for a time connected, under the name of St. Francis' school, with the Educational Department, by a small grant-in-aid, which was withdrawn years ago, when many other small elementary schools were likewise struck off the list of aided institutions. The boys in it pay no fee; it is entirely supported by the mission. This school is under the immediate superintendence of a Roman Catholic priest, aided by religious lay brothers, and Christian Munshis, who teach Hindustani, English, and arithmetic. The boys are made to do manual work according to their age, out of class hours; they are most carefully instructed in the knowledge and practice of the Christian religion, but there is no objection on the part of the mission to open this school to Hindu and Muhammadan lads, if any adequate grant-in-aid is allowed by Government.

(*b*) The indigenous Native female institution known as St. Joseph's School was founded about 40 years ago by the Vicar Apostolic of Agra, under the immediate management of the religious ladies of the convent. It is in receipt of a grant-in-aid of Rs. 100 a month from the Educational Department, a sum quite inadequate to the number of children in it. They are now 146 and have been at times more than 180. These girls are all Christian and mostly orphans; they are taught by nuns and assistant Christian mistresses. Like the boys, they learn Hindustani, English, and the elements of arithmetic. They are, besides, instructed in all sorts of needle-work, and one of their trades is the making of artificial flowers of exquisite beauty, the sale of which is part of the income of the institution. All ladies and gentlemen who have visited St. Joseph's School agree to say that it is a model of Native female institutions. The scanty grant-in-aid abovementioned leaves, of course, a large balance of expenditure to the charge of the mission and of the nuns; for, besides paying no fee for their education, the children are supported by the institution. The teaching of the Christian religion, both as to knowledge and practice, is, of course, the principal care of the managers of this school, which, however, could be made available to Hindu and Muhammadan girls if a more liberal grant-in-aid was allowed to it.

(*c*) The Agra mission has also an indigenous school at Gwalior attended by Native Christians and Hindu boys, and another at Jeypore; these institutions are also unaided. It is intended to open one at Mhow, where there are many Native Christians.

(*d*) I shall now, to the best of my knowledge, answer some of the questions of the Educational Commission.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The fact that the great majority of Natives have no education whatever shows that the Government system of education has not as yet penetrated the masses; a school in the centre of every group of villages, under the strict supervision of civil officers, might improve matters.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not think any private agency can be depended upon in a permanent way except that of Missionaries.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—No school, except such as they would establish themselves, should be left to the management and support of Municipal committees.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Education in village schools should, in my opinion, be limited to the teaching of the vernacular, of arithmetic, and other things useful to agriculturists and tradesmen. I do not think the teaching of English in such schools is of any use.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is not, in my opinion, suitable for the promotion of education amongst a poor and ignorant people.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Fees should not be exacted except from those who really can pay them.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in

the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The withdrawal of Government aid from higher educational institutions would, as a rule, be a death-blow to them.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In case of Roman Catholic schools for Natives, boys or girls, the principle of grant-in-aid is certainly not adequately applied.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—It is my decided opinion that the rule which makes success at the Entrance Examination of the University a necessity for the continuance of grants-in-aid in secondary schools, impairs the value of education for the requirements of ordinary life. This system obliges pupils to limit their efforts to the cramming of a few text books into their heads; memory is the chief agency, intellect is not sufficiently brought into action. A remedy to this would be to fix a standard embracing a larger number of useful subjects, but more limited in extent than those required by the University standard.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think the country derives any benefit from the thousands who present themselves for the University Entrance Examination, and it would not perhaps be preposterous to say that a great deal of harm may arise in the course of years from the pedantic knowledge of half-educated people.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Roman Catholic Missionary schools receive no Municipal aid whatsoever.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Put up a convent in each large locality with due patronage from Government, and the vexed question of education of Native girls will be partially solved.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In my knowledge the only ladies who help to the education of Native girls are nuns and Protestant zenana teachers.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About 20.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Not at all; but books containing doctrine contrary to the Roman Catholic faith should not be allowed, and professors should be strictly forbidden to make anti-religious insinuations in their teaching.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I think that promotion from class to class should be left to school authorities.

Cross-examination of THE REV. FATHER SYMPHORIEN.

By THE REV. W. R. BLACKETT.

Q. 1.—Do you know what reason is assigned for not giving grant-in-aid to your schools for Natives?

A. 1.—There was a general withdrawal or reduction of grants some years ago, and our schools fell within its range. We have not since applied for a restoration of the grant.

Q. 2.—You suggest the establishment of convents as a means for supplying teachers for girls. May I ask what the existing convent schools have already done towards supplying female teachers for girls' schools?

A. 2.—My meaning in that answer was that the nuns themselves would be the best teachers. Ultimately they might produce other female teachers also.

By MR. WARD.

Q. 1.—With reference to your answer 2, I would ask your reason for recommending the strict supervision of civil officers, while there is a Department of Public Instruction.

A. 1.—Because the area under the control of a civil officer is limited. The Educational Inspector cannot effectively supervise so large an area as he has under his control.

Q. 2.—Then, if there were an inspector of schools for each district, the supervision would be sufficient?

A. 2.—Yes; I think so; but the district officer should exercise a control over them.

Q. 3.—Your answer 44. I understand you to claim a superiority for the teaching of convents, because in them nuns, that is to say, European ladies of good education themselves, direct and conduct the instruction, and there is no male element in the direction?

A. 3.—Yes; and there is also the element of permanence.

Evidence of BABU TOTA RAM, *Pleader of the High Court, Aligarh.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My knowledge of educational matters is confined to North-Western Provinces only. I have been a student of almost every class of educational instruction in these provinces. In the earliest part of my student life I joined an indigenous village school in order to learn the Hindi language, and completed my Hindi study in a Government halkabandi school subsequently started. In order to learn Persian I attended more than one maktab.

I have had opportunities of being a student in a Sanskrit pathshala, imparting higher education in that language, and also of being under private tuition at home. I have received my English education in the Aligarh Government School and the Agra College.

Besides reading in private and Government institutions, I had served as a teacher in the Educational Department for a few years. I was appointed a head master of the Fatehgarh High School, an institution under the management of a committee consisting of Native and European gentlemen. At the end of the year 1872 I got an appointment as a junior teacher in the Queen's College, Benares. While there I succeeded to pass the High Court pleadership examination, and left the Educational Department in September, 1874.

I have always taken a warm interest in the educational question. I, with the assistance of my esteemed friend Lala Cheda Lal, successfully endeavoured to establish a Sanskrit pathshala at Aligarh. I also acted as a manager of a private Anglo-vernacular school here, of which I was also the Honorary Secretary. I was once a member of the educational committee of the tahsil of Koil.

I am one of the zealous supporters of the Hindi language. For the purpose of improving the Sanskrit and Hindi languages, I, in co-partnership with my friend Lala Madho Pershad, a rais of the Aligarh District, started an Anglo-Hindi newspaper called the Bharat Bandhu in 1877, and established a Press of the same name in that year at Aligarh. I also succeeded in establishing a "Bhasha Samvar dhini sabha" or Bhasha Improvement Society, at Aligarh in 1878. The object of the said society was to improve and enrich the Hindi literature, and encourage original works and translations of valuable books in Hindi. The society has succeeded to attract the notice of educated Natives, and has received cordial support from all parts of India. It has achieved a great deal of success already. I have also established a "Boarding-house" at Aligarh. The boys who want to prosecute their studies in the local high school or the Muhammadan Anglo-Oriental College, but are unable to meet the expenses incurred in the boarding establishments attached to those institutions, find board and lodging there. They receive everything they require in the establishment, and are taken care of, and accommodated at a cheaper rate. Private teachers are also employed to look after their studies at home. I am a member of the managing committee of the Muhammadan-Anglo-Oriental College at Aligarh.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—In my opinion the system of primary education in these provinces has not been placed on a sound basis, but it is capable of development up to the requirements of the community. It is not only defective with regard to administration, but also with regard to instruction. First of all, there are very few qualified teachers in the village schools. The qualification of a teacher consists of two things (*a*) acquisition of sound knowledge and general proficiency, and (*b*) his tuitional abilities—qualifications indispensably necessary for efficient tuition; but almost every village school is defective in this respect. Unless the services of competent and experienced teachers are secured, there can scarcely be any hope of further improvement in these schools. The schools imparting primary education also are not under proper and sufficient supervision. No proper steps have yet been taken by the Government or local committees to provide for the necessary inspection of these schools. Since the introduction of middle class vernacular examinations, the teachers and inspecting officers pay very little attention to primary education.

This remark of mine is confined to those schools only in which, in addition to primary education, boys are prepared for the middle class vernacular examination. Unless some provision be made for their efficient management and proper supervision, scarcely any hope of success can be entertained. The course of instruction is so defective that it totally ignores the requirements of the people.

The educational wants of the villagers are very limited. Being always busy with their rural pursuits and agriculture, they scarcely stand in need of sound education. Their aims and objects in life are quite different from those which result in the pursuit of literature or science.

Most of them can neither afford time nor money to study up to the standard at present fixed for primary education. Their proper wants only extend to simple reading and writing, and no further. Sons of petty landholders and cultivators do not care for education in higher subjects, such as history, dramas, grammar, and so forth. Their requirements are fully satisfied if they can read and write a lettter and keep simple accounts which they require in their every-day life. Their necessity simply extends to the checking of accounts kept by village patwaris. All these objects can easily be gained without having to go through the entire course of instruction now fixed.

There is a book in Hindi called *Bhasha Bhaskar*. It has found a place in the course of primary instruction in the village schools. In the first place, such a difficult subject as Hindi grammar, which is wholly an imitation of the Sanskrit system, should never be allowed a place in the course of primary instruction given to villagers or to the masses of the people. People in villages scarcely derive any benefit from some of the books introduced in village schools. The subjects of instruction imparted in them go far beyond their requirement. If, in the place of such books as

the above, village boys be taught to learn arithmetic with due attention, their time and labour will both be usefully employed. I would, therefore, suggest that arrangements be made for proper management and supervision and the course of study should be revised. In order to make the primary schools efficient in every respect, it is necessary that more qualified teachers be employed on higher salaries than at present, and inspecting agencies, whether paid or otherwise, be directed to pay particular attention towards supervision and examination of the primary schools in these provinces.

The above remarks regarding primary education apply to vernacular education only. In my opinion the primary education given through the medium of English is worse than ignorance.

Ques. 3.—In your province, is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction in these provinces is not sought for by the people in general, but by particular classes only. Cultivators of limited means and people belonging to the lower classes do not, as a rule, care for any instruction whatever. Their aims and objects in life do not extend beyond agricultural pursuits. Some of the cultivators who possess ample means of subsistence, and have got many children, send one or two boys to the school situated in their villages, but do not allow them to attend regularly throughout the year. Education, according to them, being a thing of secondary importance, they never give it a preference to their agricultural pursuits. It is only in the months of May and June, when there is nothing to do at the field, that the sons of cultivators make their regular appearance in schools. Most of the petty landholders in these provinces can also be classed with the regular cultivators, the only difference between them being, that the latter are proprietors of portions of land. They cultivate the lands of which they are the proprietors themselves, and are in no way better than ordinary cultivators. Such landholders labour under the same disadvantages in respect of primary instruction as their brethren the agriculturists. There are very few well-to-do landholders who, being proprietors of large estates, have nothing to do with the actual cultivation of land. These generally give primary education to their sons for the purpose of being able to keep or check accounts. Then the people belonging to the trading classes require education, and the banias and others who deal in goods, or have money-lending transactions, get their sons instructed in simple reading, writing, and arithmetical tables and formulæ. Most of them feel contented with the study of the "sarafi alphabets" and "paharas" (arithmetical tables) only. Even defective elementary instruction serves every purpose of their life. Most of the boys that attend schools for the sake of education belong to the Kayasth and Brahman classes, the Kayasths belong to the writer-class and receive instruction in order to be able to pursue their occupation successfully. In the villages, sons of village pandits, patwaris, and banias generally attend schools, but they do not continue there long, as they have to look out elsewhere for their technical and professional training.

As village schools are defective in this respect, it often happens that they do not attract the notice of the classes of people mentioned above. Artizans and labourers as a rule hold themselves aloof from education of any kind. They are generally destitute of means, and live upon their daily earnings, and boys of readable age render them great help in their calling. Their earnings form a part of their family income. Some classes deprive themselves of education by giving undue weight to traditional prejudices. There are people even now in these provinces who, at the happening of a chance calamity on the entrance of their sons to a school, attribute the calamity to such entrance, and give up the idea of ever educating their sons, saying "Parhna hamaren chajta nahen" (Reading does not agree with our family); and thereby prefer to remain in ignorance and darkness. Low-class people, such as sweepers, &c., a mere touch of whose body is considered a pollution, are totally excluded from instruction. Their exclusion is not due to their apathy for learning, but to the religious and social prejudices of the people belonging to the higher classes whom they serve. The result is that the primary instruction is sought for by particular classes only, such as traders, landholders, and people who depend on penmanship for their livelihood.

The agricultural classes, for the most part, consist of lodhas, chamars, and others who generally belong to the lower orders of society. They, as a rule, do not care for education, because they do not want to spend their time on anything not connected with agriculture. My remarks regarding the agricultural classes might be at variance with the printed educational reports prepared on the basis of school registers, but what I have said is the real state of things in these provinces.

The influential classes do not approve of the diffusion of learning amongst the masses of the people; on the contrary, they are positively against it. First of all, they do not like the idea that persons belonging to the lower classes should receive education. Most of them feel it an insult that dhobis and chamars residing in their villages should be educated. The lower classes living in villages owned by Thakurs enjoy little or no liberty in these respects; but their position in cities and towns are not so bad as in the villages, and they scarcely meet with any repulse or discouragement. The unfavourable attitude of the influential people towards the lower classes is also due to their groundless fear that education, extended to all without any distinction, will directly weaken and interfere with their rank and position in society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and

what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There were some 4,512 indigenous schools in these provinces in the year 1874, but I do not know the number of such schools existing at present throughout the North-Western Provinces. At Aligarh, however, there are 244 such schools existing at the present day, including maktabs and chatshals or pathshalas. I am sure that the number of these schools has considerably been decreased since the introduction of halkabandi and other Government schools. With regard to maktabs, whether in the town or in the adjoining villages, there has been no change at all in the course of study. My experience leads me to believe that the system of education in maktabs can scarcely be improved unless they are thoroughly remoulded. At present they are of the same mould as they were in the reign of the Muhammadan Emperors. They appear to have undergone no change whatever. On the other hand, Hindi indigenous schools are undergoing a radical change. They are not yet free from the defects which are the relics of earlier ages, but they have already commenced to imitate the Government schools. For example, there are two indigenous schools in the city of Aligarh, where there are separate classes now, and all those books that are taught in the Government schools have been introduced in them. In one of them there is a paid teacher, who was educated in the Normal school, and holds a certificate of his qualifications. They scarcely differ in any respect from the Government halkabandi schools. Formerly no book of any kind was taught in the Hindi indigenous schools; but now some of the books selected by the Educational Department have found a place in the course of instruction there. The *maktab* instruction consists of Persian literature only, and that too is in a very defective form. After finishing the alphabet, boys, as I have said above, are required to learn the "Pand Nama" of Sadi, which they cannot possibly understand, but are nevertheless forced to commit it to memory. They lose their valuable time without deriving any benefit whatever. The next book that they generally have to learn is "Khalikbari" or "Ganj Farsi." It also is of very little use to them at the time they are required to commence its reading. This book is followed by "Mamkima" or "Mahmud Nama," equally unsuited and useless to the beginners. After a few years some teach "Gulistan" followed by books on letter-writing, while others take up "Gulistan" after finishing books on letter-writing. But they generally end with "Bahar Danish" and "Zulekha," books full of indecent expressions. Some pedantic Maulvis at once commence to teach more difficult books on grammar, &c., which the boys cannot comprehend at all.

Thus a boy, after being a student in a maktab for a number of years, comes out at last with scarcely any knowledge of Persian, or any information useful in after life. Even arithmetic, the most useful branch of knowledge for wordly concerns, is entirely ignored in the course of instruction followed in the Persian maktabs. The pupils who come out of maktabs seldom acquire practical knowledge. Their undeserved success in finding lucrative employment in Government offices and elsewhere is entirely due to the excessive prevalence of the Urdu language in those offices. The discipline that prevails in *maktabs* is simply disorder in another form. The boys of every class, whether Hindus or Muhammadans, are treated as menial servants. They have not only to provide their Maulvi with the smoking articles, but also to wash his dishes after dinner!! All the service performed by a servant is taken from them.

The chatshals, or Hindi indigenous schools, are also defective in this respect. The boys in chatshals are taught Hindi or saráfi alphabets in the beginning, and that too in an irregular way. No attention is paid to make them understand the *matra* system at all. No boy brought up in a chatshal can write a single letter without making ridiculous and monstrous mistakes. After learning the alphabets, they begin to read "paháras" or arithmetical tables, commencing from "gintee" or numeration to great gyarha or squaring tables. They omit entirely to teach the four fundamental rules of arithmetic, unless they are specially requested to teach them. There was not a single book that was taught in these schools before the introduction of halkabandi schools. Boys were made to learn "paháras" and "Siddho" only, or were taught to write proper names. In the evening, after the teaching was over, boys were required to learn by heart, and repeat loudly at the dictation of some advanced fellow-student or the *guru* himself, certain moral but rudely composed verses; and this was the whole course of instruction given in these schools. Now, people, however ignorant they may be, attach no value to this kind of education, consequently the teachers of the indigenous schools have adopted, to a certain extent, the mode of instruction given in Government schools, and have introduced in them such books as "Akshar Deepika" and "mahajani sar," &c. There is no fixed rule to regulate and enforce the attendance of students, nor fixed hours for study. As a rule, no registers, showing daily attendance, are kept in these schools. Fees in maktabs vary from two annas to one rupee according to circumstances, but in chatshals the case is different. Boys are not required to pay any fixed amount of monthly fees in cash. They have to give two "seedhás" in a month, one on each dwadashi. This method of payment of fees is usually adopted in these provinces. The tuitional fee is also collected in another form, *viz.*, pupils have to pay ¼ of a pice each on every holiday, and one pice on commencing to learn a new table. This method is commonly known as the "chadam chuttee and paisá patti" system, but it is not often resorted to in indigenous schools of the present day. Independent of these two forms of payments of fees in cash and kind, there is a third method, coexistent with them, of collecting money in the shape of presents for tuitional labour. This happens in the month of Badon or Bhadhrava, usually on the 12th day, according to lunar calculation, called the Indra Dwadashi, when pupils, having dressed themselves in rich and showy costumes, form themselves into a procession and go round their respective houses, where they dance, and sing verses learnt in the chatshals. The teachers, on these occasions, get presents according to the means of the parents of the children. These consist of money, flour, and clothes. This annual collection in some cases amounts to Rs. 100 or upwards.

The masters of indigenous schools are not selected from any particular class of people. It is generally noticed that those who are least successful in any other pursuits of the world take to teaching. With the exception of some maktabs started by Native gentlemen for the purpose of their sons, teachers are not selected by anybody, but they of their own accord open schools for the sake of their maintenance. Such is the case with almost all the "chatsals," or "pathshalas." The teachers of these institutions are generally men of no education, their qualifications being very meagre and limited. No arrangements have yet been made for their proper training. Those teachers of indigenous schools who are not in the direct employment of any private person are, so far as I have been able to ascertain, willing to accept the State aid and subject themselves to the rules under which such aid is given. In my opinion, in this country, the indigenous schools can meet with the requirements of the nation at large. The system of Government halkabandi schools, being uniform in its nature, can scarcely supply the various wants of the nation. There are several other defects in the system which do not recommend them to the people in general. It sometimes happens that the conduct of a teacher is disliked by the community, and, as they exercise no control over his appointment and transfer, they manage simply to keep away their boys from these schools, and thus get rid of the teacher and the institution at one and the same time. This they would not do if the instruction imparted was more practical and of a useful nature, suited to their station in life, or if they knew that their wishes would be consulted in the selection of teachers. I am sure that much of the unpopularity of the Government schools is due to the uniformity of instruction being insisted upon, not only in one district but sometimes in a whole province. This in my opinion is not good. A uniform standard of teaching in all schools even of the same grade should not be allowed to exist. There may, however, be villages in a pargana where, owing to the difference of caste or classes of people, different courses of instruction would be necessary. One course of instruction might not suit all, and it often happens that the system adopted is not acceptable to any. There may be a village in which the school-going boys are Kayasths and Brahmans, and another in which the majority are agriculturists or tradesmen; each of these villages would probably have a room for a suitable school, but the halkabandi schools at present in vogue would prove an utter failure. The mode of living of the people, the means of their subsistence, the construction of their buildings, their dress, conveyance, and almost everything vary, more or less, in each local area. Why should then education be uniform everywhere? I would localise these primary schools in a way to make them useful and popular. I would give the people for whom they are intended a larger share in the management than at present. When they have been remodelled in accordance with my foregoing remarks, the indigenous schools can only then supply the different wants of the people in general. They can, and will when free from the aforesaid causes of unpopularity, certainly meet the requirements of the nation. The people of this country can derive every advantage from these institutions placed under their direct control. The giving of their free choice in the course of instruction to be adopted for their children, and the appointments of qualified teachers, will not only make the schools popular, but also useful in every respect. The halkabandi schools, even if remodelled, cannot possibly answer this purpose. For the reasons stated above, I would say that the indigenous schools, if properly worked out, would produce good educational results in this country. But at the same time I am of opinion also that they should be placed under the supervision of the educational officers or local boards, as suggested above in my early answers; and the course of instruction should, after consulting the wishes of the people inhabiting a certain locality, be revised, and some of the useful books taught in the primary halkabandi schools should be introduced in these schools, due regard being had for the various needs of the people.

The system of grant-in-aid has not, within my knowledge, been extended to indigenous schools. In my opinion such aid should be extended in future.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—It often happens that boys educated at home acquire deep and thorough knowledge of the subjects they take up, but sadly stand in need of a variety of useful information, beneficial to them in their after lives. As they find no occasion to exercise their faculties in competitive examinations, their minds remain undeveloped.

In my opinion home education is defective and partial, and its recipients cannot compete on equal terms with those educated in public institutions.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In the present state of things Government cannot entirely depend on private efforts, aided or unaided, for the supply of elementary instruction in the districts of these provinces.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Schools teaching up to the Entrance standard might be entrusted to Municipal committees for support and management, but no institution of any kind could be entirely entrusted to Municipal support, as a time might come when its resources might fail. Under no circumstances, however, ought the management of higher institutions, such as colleges, to be entrusted to the Municipal or district committees, the members composing these bodies being, as a rule, men of no education worth the name.

In case of failure of Municipal funds, the only means of support of such institutions is either private subscriptions or Government grants-in-aid.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status

of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Teachers for the primary schools, as a rule, are selected from holders of certificates from Normal schools, but the training in the Normal schools of these provinces is quite inadequate and insufficient. The teachers or students who go to prosecute their studies in the Normal schools learn nothing more than what they have already learnt before passing the middle class examination. The art of teaching is indispensably necessary for a teacher, but the system of training now in force in the Normal schools totally ignores this. Normal schools should be remodelled, and teachers ought to be trained up thoroughly, so that they might be able to take charge of schools after they have finished their studies there.

The village schoolmasters, in their capacity as such, have no better social status in the villages than ordinary men; but if they happen to be Brahmans, they command some respect in a religious sense, provided that they are men of good moral character. As the teachers are of no use to the villagers in their daily concerns of life, they are naturally indifferent towards them. Unless some provision be made to make them useful to the villagers, apart from imparting primary instruction, their social status can never be improved. So long as village people, in general, do not appreciate education, no effort of any kind can be usefully made in this direction. I would, however, like to suggest (1) that some provision be made for the examination of candidates for the post of "lambardars" and village patwaris, and the village schoolmasters or their superiors be entrusted to conduct them: (2) that Government posts not likely to interfere with the work of teaching might be entrusted to them, such as the duties of village postmasters or other similar duties beneficial to the village people.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Small and simple books on agriculture, accompanied by practical experiments, will most probably suit the tastes and requirements of both the landholders and agriculturists; books on sanitation may also be acceptable, provided that they are not inconsistent with the Native mode of living. European views of sanitation scarcely meet with the approval of villagers. The next thing which the villagers and friends of primary education desire is, that technical education or practical training be given in the primary schools. After the completion of primary education, the attention of the pupils should be drawn to the learning of those works which might be useful to them in future. As, for instance, boys belonging to the trading classes should be taught to keep accounts properly. The sons of zamindars and landholders should also receive similar practical instruction in their respective professions. Village people having no ambition for scientific pursuits or higher education, feel themselves contented with primary instruction, accompanied by practical training. They draw a line of distinction between instruction and practical training. They rightly call instruction the first stage of education, and practical training the second and the last. The former is called "parhna" or reading, and the latter "gunna" or practical development of it. They attach more value to the second than to the first; consequently, when they see their sons learn history and geography by heart, they make disparaging remarks on those subjects, and remind them of the old saying "parhiyai pootá soee jámen hanryá khud bud hoee" (boys, learn that only which will give you food).

They are not, however, averse to moral training, and simple books on universal morality are sure to meet with their entire approbation.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and, if not, are the schools on that account less useful and popular?

Ans. 11.—If by vernacular is meant the Hindi language, of course it is the dialect of the people; but Urdu is a foreign language, and is acquired with the same labour and difficulty as any other language with the exception of one's own.

Wherever Urdu is taught, the schools are less useful though not unpopular, as it is the language recognised by the Local Government in these provinces. As long as Urdu continues to be the language of the courts, the primary instruction, which is given for the most part in Hindi, cannot be useful in the least. It might supply the private wants of the people, but even private business is so closely connected with the workings of the courts that the knowledge of Hindi becomes of no avail; *e.g.*, no sooner a summons reaches a village than the people inhabiting it discover, to their utter confusion and chagrin, that instruction in Hindi given to them is of no practical utility.

Had Hindi not been the language of the people in these provinces, it would have been before now a dead language on account of the improper adoption of the Urdu language by the Government.

Notwithstanding the ignoring of the just claims of Hindi, and thereby the real wants of the people by the Local Government, most of the people learn Hindi, since it is the only language that is understood by the female members of their families, and may justly be designated their mother-tongue.

When the Hindi and Sanskrit scholars find that they do not get lucrative appointments without the aid of Urdu, the most confused language on the face of the earth, it cannot possibly be expected that institutions teaching Hindi will acquire any popularity whatever.

Is it not a disheartening thing to see that Sanskrit scholars, after devoting their whole life to the study of that language, are considered as unfit for the public service; while common men, after a desultory reading of a few years in the Urdu language, are thought competent to fill up almost any post in Government offices?

Attention has been drawn to the mischief accruing from this mode of learning by Mr. Hall, Secretary, Mainpuri District, in the following lines:—

"Little impression can be made upon old teachers, especially as long as a smattering of Persian is supposed to qualify for Government employ. It is much to be regretted that so many officials who have risen to high and important posts should have had no solid or useful education."—(North-Western Provinces Reports of the Local Educational Committee, 1874-75, p. 18).

Under these circumstances it is no wonder that people learn Hindi in a half-hearted way.

Ques. 12.—Is the system of payment by re-

sults suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I believe it is. Future prospects of pecuniary rewards will certainly promote the cause of education amongst a poor and ignorant people.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The *bonâ fide* cultivators and petty landholders should be exempted from paying any fees whatever; but people belonging to the trading classes and others ought to pay something for the education of their children.

The amount of a fee must vary according to the means of the parents; but to fix a high fee in the primary schools would be injurious, and decrease the number of pupils markedly.

In my opinion the minimum fee in the village schools ought to be 6 pies per month and maximum 1 anna; any higher scale would be unpopular and practically ineffectual. It generally happens that the village schoolmasters, in order to retain the post they hold, pay the whole or a portion of the fees from their own pockets.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased by giving aid to indigenous schools by taking them under State management. Whenever halkabandi schools are needed, and the wants of the people are not sufficiently met with by the existing indigenous schools, the latter might be remodelled and grants-in-aid be extended to them. The efficiency, however, will depend upon the usefulness of the instruction to be given in them. In order to make them efficient, it would be necessary to place them under an able teacher, and to make the changes already suggested in my answers to some of the foregoing questions.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know that a few Government institutions of the higher order have been closed, such as the Bareilly and Delhi Colleges; but no such institution has, within my knowledge, been yet transferred to the management of local bodies. The people of Upper India do not yet fully appreciate the benefits of high education, as sufficient encouragement has not been given to its recipients. Necessarily, therefore, the country is comparatively backward in educational development.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—No institution of the higher order can, in my opinion, be closed without detriment to the country's good. The only thing that can be done in cases of necessity, is to place such institutions under the management of private individuals with ample aid from the State.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There are but very few Native gentlemen, as far as my knowledge extends, able and ready to come forward and give their aid towards the establishment of schools and colleges on the grant-in-aid system, unless a movement of this kind be set on foot by the Government itself, and be countenanced by local authorities.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Such a step as is alluded to in this question, if taken by Government or other local authorities having control over the public money, will be fatal to the cause of education in this country. Now that the people of these provinces have only just begun to discover the advantages of high education, Government should not, in my opinion, even for a moment, think of withdrawing its aid to, and supervision of, the colleges and other institutions for the next 50 years at least. The well-being of a people in general, and of a country in particular, mainly depends on the diffusion of knowledge; and therefore it is the duty of every Government to provide for, above all, the education of its subjects, on whose enlightened and liberal views the entire success of the Government chiefly rests. The liberal educational policy of Government has already conferred a great boon upon this country, but as yet the educational wants of the people have not been fully satisfied. The friends of education and the well-wishers of the country would naturally like to see this policy of our generous Government continued for ever; but unfortunately, if it be absolutely impossible for the Government to continue its present educational policy, the Government would do well to direct the local authorities, before withdrawing its assistance, to provide permanently by raising subscriptions or otherwise for high education of the people.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The rules under which grants-in-aid are given by Government are unnecessarily hard. They ought to be a little relaxed. Unless the Government prepare itself to give aid more liberally, the efforts of private individuals, in most cases, cannot meet with any encouragement. So far as the rules relate to inspection and efficiency, they are not in the least objectionable; but the criterion now fixed for judging the fitness of a school entitling to this allowance is so unnecessarily difficult that it needs a thorough change.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education?

What is the rate of fees payable for high education in your province, and do you consider it adequate?

Ans. 21.—The middle-class people only. Wealthy people do not appreciate the benefits of high education, and therefore do not care to send their sons to schools. The sons of well-to-do people are generally hopelessly indifferent to education. I am also of this opinion that wealthy persons do not pay enough for the education for their children. The cost of tuition that would have been easily borne by them is unnecessarily borne by the State at present. There should not be a fixed standard of fees for all the classes, poor or rich, but the fees may be levied to advantage according to the means of the parents. This measure, if adopted, will enable the poor to derive the advantages of higher education, and lighten the burden unnecessarily placed at present on the Government. As far as I know, the students of the F.A. classes pay Rs. 3 per month and those of the B.A. Rs. 5; considering the present circumstances of the country, the rate of fee is not inadequate, and it should not be increased, as high education is sought for by the middle classes only. The reduction of, or total exemption from, fees, in special cases, is highly desirable.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I think it is not impossible, but the conditions are, 1st, efficient staff; 2nd, proper management; 3rd, uniform encouragement; 4th, inducement.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—They hardly find any remunerative employment. Their claims are, as a matter of necessity, only recognised by the Educational Department, but the judicial and executive branches of the public administration do not possess many educated Natives. They are, as a rule, full of those officials who possess a smattering knowledge of Persian. This statement of mine will be fully verified by referring to the Civil List and other official reports of these provinces.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No; very little practical and useful information is gained during the time the students go through the curriculum of secondary education. They do not acquire sufficient knowledge of any language, whether English or the vernacular, to enable them to gain such information, nor is it possible for them to acquire any solid ability within so short a period, notwithstanding a thorough revision of the course of instruction.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—As far as I am aware, the first 40 successful candidates throughout the North-Western Provinces get scholarships after passing the middle class examination. Formerly, these scholarships were tenable for two years only, and therefore were scarcely of any use to those who wanted to continue their studies up to the Entrance Examination of the Calcutta University (but were unable to do so without State aid). This defect has recently been removed by the extension of the period from two to four years. But still there is another defect in the distribution of scholarships. The number of scholarships sanctioned by the Government is very small compared with the large number of boys that annually go up for the middle class vernacular examinations. It often happens that boys of one educational circle find little or no encouragement, while those belonging to others reap exclusively the benefits of the scholarship system. By this I do not mean that real merit should go unrewarded and the competitive system discouraged. I would simply suggest that, instead of the whole North-Western Provinces being made a single circle for the distribution of scholarships, as at present, smaller circles be formed for the purpose, and boys of every place encouraged according to their respective merits. Several educational circles exist at present in these provinces, such as Meerut, Agra, &c. After increasing the scholarships in amount and number, let them be distributed according to the circles stated above. The boys then of every district in these provinces will find an equal advantage and encouragement, and the distribution being so regulated, will be more useful and popular. This course cannot deteriorate the standard of proficiency, but is rather calculated to introduce a healthy improvement with regard to both instruction and examination. The system of scholarship at present in force is, in my opinion, impartial. No invidious distinction is observed between the Government and aided schools.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Every district in the North-Western Provinces possesses one Deputy and a Sub-Deputy Inspector. The Deputy Inspector is bound to inspect every school in his district at least twice a year, and so is the Sub-Deputy Inspector. The Inspectors of Schools also make a tour in the winter season and inspect English and vernacular schools of the higher order; they have nothing to do with the inspection of the halkabandi or primary schools and the unaided schools (if any) started by private effort. The Director of Public Instruction visits once or twice a year the inferior and superior zilla schools of some districts only. Since the transfer of the management of tahsili and halkabandi schools to the district school committees, their secretaries inspect occasionally a few schools while they make their winter tours in the mofussil. The Native members of these committees take no interest whatever in the inspection of schools. In my opinion the system of inspection is very defective. One Deputy Inspector remains in charge of a whole district, and he has to inspect on an average 200 schools, scattered all over the district. It is evident that his inspection cannot be satisfactory. He must naturally depend a great deal on his subordinates for the work of supervision. But, then, he has got only one subordinate, *viz.*, his Sub-Deputy, and the defect necessarily cannot be remedied. Formerly there was one Sub-Deputy Inspector for every two tahsils, and they were in a position to inspect every school under their super-

vision at least once a month. The reduction of the number of Sub-Deputy Inspectors has done a great harm to the system of inspection. The teachers of halkabandi schools pay very little attention to their work and generally absent themselves from their schools. They do so as they are almost certain that their absence is not likely to be detected by anybody, the inspecting staff being quite inadequate for the purpose. They are well aware of the fact that the inspecting officers have not sufficient time at their disposal to visit their schools often. If a portion of the money now spent on education only be applied to inspection, and the present number of Sub-Deputy Inspectors be increased, there is every likelihood of the work of schoolmasters being done more properly and regularly. The Inspectors of Schools, as a rule, have five or six districts under their charge, and start on their tour in the beginning of October, and return to their headquarters at the end of March. During this time they visit all the zilla and tahsili schools, and also those that teach up to the middle-class standard. The primary schools are not inspected by them at all. Formerly the Inspectors of Schools used to examine the students of halkabandi schools in the North-Western Provinces. I know from my own experience that this system of examination by European Inspectors once a year tended to stimulate the efforts of the village schoolmasters and their pupils. Months before the arrival of such Inspectors preparations were being made, both by the teachers and their pupils, to excel in competition the other schools existing in their neighbourhood. The parents of schoolboys also took a great interest in such inspections, and derived a sort of pleasure when their sons came home loaded with success. Their fathers and relations often accompanied them to the place of examination and found a peculiar pleasure in doing so. But unfortunately the above system of examination is no more in existence now; and has, I hear, been done away with, on the report of an officer connected with the Educational Department. This was, in my opinion, a mistake on the part of the educational authorities. The revision of the former system of inspection and the introduction of a defective one in its place was likewise a mistake, though some Native gentlemen, who are not acquainted with the real state of things, hold a different view on the subject. This change in the inspection system was, perhaps, due to the transfer of the management of tahsili and halkabandi schools to the district school committees, and the introduction of the middle class vernacular examination system in these provinces.

The district educational committees in the North-Western Provinces have not yet been able to discharge the onerous duties entrusted to them. Their secretaries inspect only a limited number of schools in the winter season, but all the Native members composing them never dream of inspecting any. Their want of education does not permit them to take any interest in the cause of education. Although the co-operation of the influential Native gentlemen in the management and inspection of every class of schools is essentially necessary, yet ignorant but wealthy people should not be selected as members of the educational committees. The undue reliance now placed on the school committees should not have lightened the work and responsibility of the Inspectors of Schools in the North-Western Provinces. I must, however, do justice to the educational committees, and say that they have been of some use in those districts where the Deputy Inspectors were not in the habit of discharging faithfully the duties entrusted to them. The system of inspection may probably be improved by adopting the following measures.

1st.—There ought to be a Sub-Deputy Inspector for every 50 schools in one or two tahsils, so that he may be able to inspect every school under him at least once a month.

2nd.—The number of the Deputy Inspectors should not be increased; but as they are the district educational officers, their status should be improved. They are not men of official influence now; a petty tahsil or police official meets with more respectful and better treatment from the heads of villages than the educational officer of the district. The villagers scarcely pay any attention to his advice, and since the introduction of the district committee system, even teachers pay very little regard to his authority. They are fully aware that their appointment and dismissal rest with the district committees, and the unfavourable reports of Deputy Inspectors have no value in their eyes. In my opinion such powers must be given to them as will make their authority felt by the teachers. In order to make them men of official influence, they should also be entrusted with some other function in connection with villages, but not likely to interfere with their main duties of inspection and management of schools. At all events their status in the eyes of the public should not be inferior to that of a Deputy Collector.

3rd.—The educational committees must always admit educated Natives for their members. If a sufficient number of educated gentlemen be not procurable, steps must always be taken to secure as many men of education as possible.

4th.—The Collector of the district should be required to inspect the schools in his district himself when out on tour, and also to direct all his subordinates in charge of parganas to do the same. The results of inspection should invariably be submitted to the head of the department, and a regular record of them be kept for the purpose of judging the work of each inspecting officer.

5th.—The Inspectors of Schools should be required to inspect all the schools of every class, whether primary or secondary. The former system, above alluded to, should again be revived, and in consideration of the advantages that would arise from such revival, no regard should be paid to any inconvenience, pecuniary or otherwise.

6th.—The members of the school committees should be made to understand that they are bound to inspect the schools in their charge, and to submit regular returns of inspections.

7th.—The attention of Commissioners of Divisions and the members of the Board of Revenue should be drawn to educational matters, and they should be requested to inspect the schools in their circles while on tour.

8th.—The Local Government should also try to inspect a few institutions every year if possible. This inspection will have a wonderful effect upon the provincial instruction.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The Government ought to make some provision for recognising the services to be rendered by private individuals. Some sort of honorary

post (like the post of Honorary Magistrate in the administration of criminal justice) should be created in the educational department for the purpose of securing efficient voluntary agency in the work of inspection and examination. In order to stimulate private individuals and encourage them in their efforts, the system of holding educational darbars for the purpose of recognising the services of such individuals should be introduced in each district. This system will not only help the Government in securing efficient inspecting bodies, but will also increase the desire of education among the people. At least the Commissioner of every division should be requested to hold an annual darbar in each district, and to publicly recognise the merits of those individuals who have taken a warm interest in all educational matters, by confering some marks of honour either in the shape of titles or *sanads*. These and other smaller inducements will surely effect the noble purpose of Government in the education of the country.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—There are five kinds of text-books in use in the schools of these provinces, *viz.*, 1st, books on literature; 2nd, grammar; 3rd, mathematics; 4th, history and geography; and 5th, science. The only defect that I find in the course of instruction in the secondary schools is, that the boys desirous of prosecuting their studies up to the University standard are required to learn a good many subjects in the vernacular. After passing the middle class examination they have to learn everything in English, consequently their insufficient knowledge of English often becomes an obstacle in their way when they go up for the University examination. This course of instruction does not do any good to them; on the other hand, it deteriorates the standard of their ability.

As regards vernacular schools of all denominations, I do not think that all the books in use are suitable. I find among them the following books that should not have been selected at all:—

1st.—Gutka, in three parts.—This is not an original book, but a compilation containing selected pieces from various books, such as Premságar, Rámayan, &c. The selections from Rámayan only are unobjectionable, but the other pieces in it are, in my opinion, so bad that some of them when taught cannot fail to have a demoralising effect on the minds of the students. There is a selection called *Kahani Thet Hindi*, which is totally void of any linguistic beauty. I fail to see the object with which it was selected. But the educational authorities have given it a place in the course adopted for the girls' schools, though it is full of amorous expressions and sentiments sufficient to corrupt the morals of the young people who read it. The Hindi version of *Sukuntala* and the *Padmavat* have also found favour with the compiler; but, as far as I know, teachers feel ashamed to explain such books sufficiently to their pupils. The Urdu translation of Sukuntala, or rather its extract in that language, is similarly unsuited to the young students.

2nd.—Akshardipka, or Hindi Primer.—It does not begin with the alphabets as it ought, but is a sort of grammar. This book, though long in use, is not suitable for a beginner.

There ought to be a complete series in Hindi for the purpose of teaching the language, as is the case in Bengal regarding the Bengali literature.

3rd.—There are certain science primers in Hindi and Urdu that are used as text-books in the schools of the North-Western Provinces. Though the subjects that they treat of are highly interesting and useful from a European point of view, yet they scarcely suit the taste of village school boys, especially as they deal with difficult scientific subjects in a mixed language; English terms and technical words and expressions not easily understood by boys having been fully made use of. I would hardly recommend the practice of including such difficult books in the course of instruction to be followed in the village schools.

4th.—Bhasha Grammar.—This book is only suited to the boys of the higher classes. I have already expressed my opinion regarding this book. There are, however, a few more books, such as Hitopdesha, Manbahlâva, Viddyankur, &c., in Hindi, and their Urdu translations, which are easy and useful in my opinion. They are not only instructive, but also interesting. They hardly contain any objectionable sentiments. I hardly think it necessary to point out in detail the merits and demerits of all the text-books in use at present, but would like to suggest that the books which appear to be unsuitable should be excluded from the course and better ones substituted in their place.

I think it would be better to have a complete Hindi series for Hindi instruction. The "Bhasha Improvement Society" has offered a prize of Rs. 200 for a good Hindi series, and the series to be published under its auspices will, I believe, satisfy this long-felt want.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The spread and progress of education will be impeded by the withdrawal of the Government from the direct management of higher institutions. The abolition of the *Bareilly* and the Delhi colleges is a sufficient example to prove the fact that the people of Upper India are not yet prepared to take upon themselves the entire responsibility and management of higher educational institutions.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—As I am clearly of opinion that Government should under no circumstances withdraw itself from the management of higher institutions, it seems to me unnecessary to give an anwser to this question.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No, it does not; except in the college classes, where students at their option take up moral philosophy. Books imparting moral instruction might with advantage be introduced in the Government schools and colleges.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject.

Ans. 40.—In some schools and colleges arrangements have been made for promoting the physical well-being of the boarders only, but the day-scholars are wholly neglected. As there are no positive rules in force in this respect, it rests entirely with the heads of schools or colleges to take the necessary steps or not in this direction. It would be better to hold examination in athletic sports and give annual prizes to the deserving students.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I do not think there are regular indigenous schools for the instruction of girls. A few years ago female education was not countenanced by any one. It is under the policy of the present Government that the women of this country have been placed in a position to acquire knowledge, if they are not prevented to do so by caste or other similar prejudices. Private instruction to girls in some enlightened families used to be given formerly, and is still being given in these provinces.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Though the Education Department has been able to establish several schools for the instruction of girls in the North-Western Provinces, yet no real progress has been made, and the number of girls' schools has considerably decreased. The people of Upper India are not much averse to female education now they have begun to appreciate the benefits to be derived from such education, but still they can scarcely be persuaded to send their daughters to the public schools for the purpose of receiving instruction. As far as my experience is concerned, the institutions for female education established in these provinces are not invariably popular; they have never been of any use to the respectable families residing in cities. People place very little confidence in them, and no gentleman, however enlightened, would like to send his daughter to such an institution; the reason being that girls are generally married at an early age, and the custom of the country does not allow the married girls to appear in public. It would be better to manage for the education of the girls by the male members of their families. The progress of higher education will, I believe, directly promote the cause of female education. In the meantime the present system of school education might be remodelled to some extent, and arrangements made for the instruction of the girls of respectable families in their respective houses, and at their own expense, with some aid from Government. Women of advanced age must invariably be selected to fill up the part of female teachers in these schools. Primary instruction, accompanied by religious and moral training, should be given in Hindi to girls of all classes, and the Persian or Urdu language should never find a place in the course of their instruction, except in the case of Muhammadan girls.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—For the purpose of providing teachers for girls, the system of female Normal schools is neither proper nor necessary. This system has, in my opinion, given little credit to the Educational Department, but, on the contrary, it has, to a certain extent, shaken the confidence of the public. Notwithstanding its manifold advantages according to the views of the supporters of female education in India, it is objectionable in the highest degree. I do not think it proper to dwell upon this subject in detail; I would simply suggest that this system should be done away with. Though there must be female teachers for girls' schools, yet it is not absolutely necessary that they must first be trained in female Normal schools. Elderly women, possessing a little knowledge of Hindi, will certainly be able to impart primary instruction to girls under their tuition. It will be difficult to induce educated Native women to accept Government appointments and thereby make them regular State servants; but Native ladies of limited means might have no objection in giving instruction to the girls of their neighbourhood if they be allowed to open girls' schools in their own houses. A few ladies, whether European or Native, should be employed to teach girls of respectable families in their respective houses and under the direct supervision of their mothers or other female guardians. These arrangements will have to be made for cities and large towns only, as the mode of life of the inhabitants of these places has largely been influenced by social habits and customs of the Muhammadans. The *purdah* system introduced by the Muhammadans in this country has had a ruinous effect upon the people of the upper classes. Every drawback and shortcoming in the female education is due to this unfortunate custom.

Female education has made some progress in villages where the *purdah* system is not so strictly and blindly observed as in cities and towns. I know it for a fact that in some villages in the Aligarh District where girls' schools do not exist, the girls generally attend halkabandi schools and read with boys related to them. This clearly shows that the people really appreciate the benefits of female education. Circumstances, real or supposed, however, sometimes compel them to find fault with the system of female education. If appropriate arrangements, having regard to the customs and manners of the country and the general Native feelings, be made for the spread of female education in these provinces, then there is every hope of its success. This will not only improve the social position of the country but also promote their domestic happiness, which is essential for a peaceful life.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In some large towns, such as Bareilly and Benares, some European Missionary ladies have taken upon themselves the task of teaching the girls at home. Should the Government encourage this zanana mission, a great deal of good will result from it. But the ladies should be strictly prohibited from introducing any religious books in the course of teaching.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—In my opinion the expenditure at present incurred by the Government on high education in my province is rather inadequate for the requirements of the country.

Ques. 49.—Have Government institutions been

set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Government institutions might have been set up in a few localities where places of instruction already existed. But the educational wants of the people cannot always be adequately supplied by private institutions based on a principle different from that of the Government schools. The real wants of the people ought to be considered in such matters, because private institutions are, as a rule, set up for a particular purpose, which cannot prove advantageous to the community at large.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—I am not in a position to answer the first part of this question; but as regards the second part I am clearly of opinion that more beneficial results would certainly be obtained by securing the services of competent and experienced teachers and efficient management of schools. Ability and art of teaching do not always go hand in hand, but the latter is as essential in the case of a schoolmaster as the former.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The system of pupil teachers or monitors is not in force in these provinces. If this system be enforced it would tend to produce teachers possessing a practical knowledge of teaching, and work well in a general way.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I think it should. I have already expressed my opinion on the subject in my answer to question No. 13.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—It has not reached this stage. The profession of teaching is not considered a profitable one, because people here do not appreciate education for its own sake. As the recipients of education find no substantial encouragement from the Government, no man of good position has within my knowledge opened a school as a private speculation for the benefit of himself and his neighbours.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—Half of all the cost required for the maintenance of a school imparting higher or primary education should be borne by the Government, and the grant-in-aid be extended to all sorts of schools conditionally, or otherwise, as the Government might think fit.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Twenty in the case of schools and 15 in that of a college.

Ques. 59.—In your opinion should fees in colleges be paid by the term, or by the month?

Ans. 59.—By the month; as scholarships are generally given by the month, not by the term. It will often be a source of inconvenience to the people belonging to the middle classes to pay a lump sum at a time.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—It does not. The principle of religious neutrality is never inconsistent with the imparting of efficient and sound education, as the experience of a quarter of a century clearly proves this fact.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—The present system of promotion depending upon the result of public examinations extending over the entire province is a good one, as it encourages competition, which is essentially necessary to a student. But in primary classes, where the system of public examination does not prevail, the question of promotion should be wholly left to the school authorities.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Though there are, I hear, certain institutions in Bengal which are wholly under the charge of Native Professors, yet my province is not yet so advanced as to enable us to dispense with the aid of European professors in colleges educating up to the B.A. standard.

Ques. 66.—Are European Professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—They are employed, and will continue to be so employed for some time to come at least.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—No exceptional provision is necessary. The Muhammadans hitherto held themselves aloof from English education on account of their religious prejudices, and it was, in my opinion, their own fault, and therefore they deserve no special treatment.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—Yes, they are. (*Vide* answer No. *19.*)

(*Proposed by* THE WITNESS.)

Q. 1.—Do the Hindus care for the revival of Sanskrit literature? If so, why has not any marked progress been made in the direction? Can you suggest any method of improvement?

A. 1—The Hindus, to a man, heartily desire the revival of their sacred language. Any direct aid or assurance by the Government in this direc-

tion would endear it the more to its loyal subjects. Before accounting for the fact of Sanskrit not having made any marked progress as yet, I wish to lay it down most emphatically that it is under the benign English Government that a new era has dawned upon Sanskrit. It had its dark age during the Muhammadan period. But, thanks to the liberality of the British Government, it is surely, though slowly, reviving now. The slow progress, however, I fear, is due to the fact of the encouragement given by the Government not being adequate under the present state of things. Backward as we are in the advancement of learning, we must be tempted to our own good by our paternal Government. Inducements in the shape of scholarships, prizes, literary titles, are expected to create wonders. The extirpation of Urdu from the courts in these provinces would give another grand impetus to this cause. It is indeed a pity that the sweet, rich, and perfect language of our forefathers should be cultivated by our cousins in remote Germany, while we, the direct lineal descendants, have to resort to the English translations of Sanskrit treatises in order to understand our progenitors. Though ardently desiring the aid of the Government in taking up our fallen cause earnestly, I wish it to be distinctly understood that, under the present circumstances, I in no way plead for the revival of Sanskrit at the sacrifice of English education.

Cross-examination of Babu Tota Ram.

By Mr. Deighton.

Q. 1.—You say in your 2nd answer, "There are very few qualified teachers in the village schools:" have you any idea how many of the teachers in such schools have passed through a Normal school?

A. 1.—I believe that nearly all the teachers in primary schools have passed through a Normal school.

Q. 2.—Do you consider that teachers trained in the Normal schools of these provinces are, as a rule, unfit for their posts in the village schools?

A. 2.—Yes.

Q. 3.—Have you ever examined a Normal school?

A. 3.—No.

Q. 4.—Have you ever been present in a Normal school while the classes were being taught?

A. 4.—Yes.

Q. 5.—Do you judge of teachers trained in Normal schools by your own experience of their method of teaching, or from hearsay?

A. 5.—From my own personal experience.

Q. 6.—In the same answer you say, "Since—education." Do you mean that all they care about is the success to be obtained by candidates at the middle-class vernacular examination?

A. 6.—I do.

Q. 7.—Are you aware that there are examinations in the primary schools?

A. 7.—I am aware that there is none in the primary halkabandi schools.

Q. 8.—In the Director's Report for 1881, a return is given of the examination of the halkabandi schools in the North-Western Provinces. In your opinion do teachers and inspecting officers pay very little attention to these examinations? If so, how do they expect success in the middle class vernacular examination?

A. 8.—I think they pay very little attention to these examinations. The teachers pay little attention to the boys till after the classes are formed for the middle class vernacular examination, after which they try to work up their boys, neglecting those who are in the primary classes.

Q. 9.—In the same answer you say, "The course . . . people." Do you mean by this that it fires over the heads of the people?

A. 9.—It is defective in two ways, 1st, that more is taught to the boys than is necessary; 2ndly, that certain subjects which ought to be taught are not taught.

Q. 10.—In the same answer you say, "In my opinion—ignorance." Do you mean that that English should not be taught until a boy reaches the secondary stage?

A. 10.—I meant that boys should not be taught a smattering of English, reading hastily in books both English and vernacular at the same time, and receiving an education that was of no practical use to them in after life.

Q. 11.—In your 3rd answer you say, "The agricultural . . . society." Is it not a fact that a large proportion of the agricultural classes belong to the higher castes?

A. 11.—No; it is not a fact—for these low castes such as Lodhas, Dhunias, &c., have no other occupation but agriculture or as day-labourers.

Q. 12.—In your 4th answer, speaking of certain indigenous Hindi schools, you say, "They scarcely . . . schools." Do you mean by this that their condition is better than that of most indigenous Hindi schools?

A. 12.—Yes; I mean that.

Q. 13.—In the same answer you say, "Those teachers . . . given." Have you made enquiries from many such teachers as to their willingness, or do you speak from hearsay?

A. 13.—I have made enquiries from the teachers in indigenous schools in Aligarh only.

Q. 14.—In your 5th answer you say, "The halkabandi . . . purpose." Would you, then, sweep away halkabandi schools, or, leaving them as they are, supplement them by others of a different kind?

A. 14.—I would only supplement them by others of a different kind.

Q. 15.—In your answer to question 8, you would not, under any circumstances, entrust the management of the higher institutions, such as colleges, to Municipalities or district committees, because, as a rule, the members composing those bodies are men of no education worth the name; yet you see no reason why schools teaching up to the Entrance Examination should not be under the management of such bodies. Do you think that men of no education can really be fit to manage such schools?

A. 15.—Yes; because in the case of such schools the managing bodies would receive help from the inspecting officers, which is not the case with regard to colleges.

Q. 16.—In your answer to question 9 you say, "The art . . . ignores this." Will you point out in

what ways the art of teaching is utterly ignored in the Normal schools of these provinces?

A. 16.—Practically speaking, there are no practising classes in the Normal schools: in their six-months' course the students, perhaps, are occupied in practising the art of teaching for a fortnight.

Q. 17.—In the same answer you suggest that "Some provision . . . conduct them." Is there not already an examination for the post of patwari?

A. 17.—There is an examination, but it is conducted by the Collector of the district, or his subordinates. It would be better that it should be conducted by the Educational Department.

Q. 18.—In your answer to question 10 you say, "Small . . . agriculturists." What kind of experiments do you mean? Would not such experiments add largely to the cost?

A. 18.—The preparation of fields, application of manure, sowing of certain seeds, and judging the results by the proceeds of the harvest. Such experiments need not cost anything.

Q. 19.—In your answer to question 11 you say, "Urdu . . . own." Would not Urdu when spoken by a Native be readily understood in every village in the province?

A. 19.—It would not be readily and generally understood.

Q. 20.—In your answer to question 19 you say, "The criterion . . . changes." Will you kindly explain what is meant by this?

A. 20.—The conditions with regard to the number of boys that must be at a school before a grant can be made are too stringent. In regard to *desi* schools, there is a condition that the school must be in a sadr station; 2nd, that subjects of instruction must include arithmetic, history, geography, and physical science; 3rd, the attendance must not be less than fifteen: and Government grants are only paid after a favourable report on the personal inspection by three members of the district committee, of whom the head master of the zilla school or other educational officer is one.

Q. 21.—With reference to your answer to question 25, can you form any estimate of the number of students who annually find employment in these provinces?

A. 21.—I am not in a position to give any general statistics, but of 163 students of the North-Western Provinces who passed the B.A. and M.A. Examination, between 1870—1881, only four are employed in the judicial and executive branches of Government service.

Q. 22.—With reference to your answer to question 32, do you think that the present staff of Inspectors could examine in any efficient manner all the primary and secondary schools?

A. 22.—I think they could do so. At all events, good would be done by their endeavouring to do so.

Q. 23.—With reference to your answer to question 65, do you not think that honour men of the Calcutta University are capable of teaching up to the B.A. standard in all subjects except English literature?

A. 23.—I think they might teach all subjects up to the B. A. standard except English literature.

Q. 24.—With reference to the question proposed by yourself, was the abolition of the Anglo-Sanskrit department of the Benares College generally regarded as a mistake on the part of Government?

A. 24.—It was generally regarded as a mistake.

By THE REV. W. R. BLACKETT.

Q. 1.—Are any of the indigenous schools mentioned in your answer 4 religious schools, or are any religious books used in them?

A. 1.—Only two in the Aligarh district. One is a Persian school where the Kurán is read, the other a Sanskrit school.

Q. 2.—What sort of books are usually studied in schools instituted for the encouragement of Sanskrit.

A. 2.—Grammar, logic, philosophy, and general literature; sometimes also religious books, such as the Bhagavat, &c.

Q. 3.—Are the Ramayana and Hitopadesa considered to be religious books?

A. 3.—The Ramayana is considered a religious book; the Hitopadesa is not. But the Ramayana is properly historical, and not religious. Yet it is considered a religious book on account of its contents, not merely on account of its antiquity.

Q. 4.—Do you consider it inconsistent with the principles of religious neutrality to give grants-in-aid to schools where religious books are taught?

A. 4.—I think that grants-in-aid should be extended to such schools.

Q. 5.—Why then should aid given to zenana teachers involve a prohibition to use religious books (answer 46)?

A. 5.—My objection is not to religious books in general, but to Christian books only.

Q. 6.—You notice in your answer 11 that villagers are unable to read court notices, &c. Were not such notices at one time ordered to be issued in both Hindi and Urdu?

A. 6.—There is such an order, but the part that should be filled up in Hindi is always left blank. This refers to the revenue courts. All the notices from civil courts are only in Urdu—so also in criminal courts.

Q. 7.—When you said, in reply to Mr. Deighton, that there were no examinations in primary halkabandi schools, did you mean that there is no general provincial examination like the middle school examination, as distinguished from the local examinations conducted by the Inspectors on their visits?

A. 7.—That was my meaning.

Q. 8.—You observe, in your answer 29, that boys from one circle sometimes get more encouragement in the way of scholarships than those from another. Will you kindly explain how this happens?

A. 8.—It simply arises from the uncertain results of examinations in general.

By MR. WARD.

Q. 1.—I observe that you studied Hindi both in an indigenous and a halkabandi school, can you tell us what was the standard of instruction and what were the most difficult books which you mastered in each school?

A. 1.—I read no book in the indigenous school; I only learned to write names, and in arithmetic

the formulæ called Gur. In the halkabandi school the most advanced book was the Vidyankur or the Padarath Vigyan.

Q. 2.—Can you give some account of the Fatehgarh High School of which you were once master?

A. 2.—The Fatehgarh High School was started by a committee of European and Native gentlemen, and the management was in the hands of a European Secretary, Mr. Blunt. It is supported by the contributions from Europeans and Natives alike. A chaprassi was kept who took round a subscription book. Our bills were always paid at the Treasury by the Collector or Deputy Collector. The school still exists.

Q. 3.—Can you enumerate some of your contemporaries at the Agra College?

A. 3.—Babu Ganga Saran, now Munsif at Gorakhpur; Lala Shankarlal, Munsif at Aligarh; Shaikh Jafir Husain, Munsif; another Shaikh Jafir Husain, now Extra Assistant Commissioner; Pandit Baldeo Parshad, head master, Farukhabad High School; Lala Priya Das, Government Translator; Lala Basdeo Sahai, in the Educational Department; Pandit Indar Narayan, Munsif of Allahabad; Muhammad Ali Raja Khan, who got an appointment in the Government Secretariat. There are also several pleaders, such as Pandit Ajudhya Nath and Babu Ratan Chand. Others, after going through the Roorkee College, have become Assistant Engineers. I was at Agra from 1865 to 1871. Rai Salikram, Bahadur, Officiating Postmaster-General; Lala Sadasukh Lal, and Raja Lachman Singh, Deputy Collector, were before my time. No printed list of old Agra students is kept up, but I have kept a list for my own pleasure.

Q. 4.—Can you tell us upon what principle the private Anglo-Vernacular Schools of which you were Honorary Secretary was managed?

A. 4.—It is supported partly by subscriptions from resident gentlemen, both Hindus and Muhammadans, and partly by grants of varied amount from the Municipal fund. Fees are also taken. Probably nearly half the expenditure is defrayed from the fee income.

Q. 5.—Can you describe the system of the boarding house you have established? Does it pay its current expenses?

A. 5.—Three grades of students are provided with accommodation. As it was originally intended for Kayasths of the Kulsreshth sect only, the boys were required to pay Rs. 4 per mensem in the 1st grade, Rs. 2 in the 2nd grade, and nothing in the 3rd grade; the excess expenditure was met by subscriptions from the Kayasths' committee. Since the 1st January boys of every caste and creed are admitted, but those not belonging to the Kayasth caste are required to pay Rs. 5 per mensem. There are nearly 100 subscribers, who elect a managing committee of not more than 12. The minimum annual subscription is Rs. 3. There is no maximum limit, some of the subscribers pay Rs. 100 a year. Out of the managing committee of 12, a select committee of three is appointed. The boys are in charge of a Superintendent drawing Rs. 30 per mensem. There are now not less than 25 boys.

Q. 6.—Are you acquainted with the system of providing primary instruction which has been introduced into Bengal?

A. 6.—No, I was not; but as I now understand it, it seems to me that I have suggested the adoption of a similar system in these provinces.

Q. 7.—Taking it for granted, 1st, that lower primary instruction receives too little attention in the halkabandi schools; 2nd, that the agricultural classes who pay the educational cess receive less benefit from the schools than they should; are you of opinion that the proper method to adopt in these provinces would be to retain the halkabandi schools on their present footing mainly as schools for agriculturists, but to rigidly apply the grant-in-aid system to all further extension of primary education?

A. 7.—I agree to the general principle. I think that the halkabandi schools should be retained as they are, but with improved methods and subjects of instruction and with better supervision. I also think that agriculturists attending indigenous schools should be exempt from payment of fees if the school they attend be aided.

Q. 8.—You say that such a difficult subject as Hindi grammar . . . should never be allowed a place in the course of primary instruction given to villagers. Are you aware that the best authorities on education in England deprecate the teaching of grammar to children of all ranks?

A. 8.—I was not aware of this.

Q. 9.—Can you suggest any changes as to the time for vacations or as to the hours of attendance at primary schools which would obviate the difficulties you speak of in answer 3? What difference is there between Government and indigenous schools in this respect?

A. 9.—There is no fixed rule for attendance in indigenous schools, nor any fixed time for vacations. I have no definite suggestion to make. The vacation of 15 days now given in halkabandi schools would not at any time of the year be sufficient.

Q. 10.—Do you think that the 'groundless fear' of influential people spoken of at the close of your 3rd answer has been caused by the lower classes having practically enjoyed greater facilities for acquiring instruction than themselves?

A. 10.—I think it is more owing to caste and social prejudices and religious feelings.

Q. 11.—With reference to your remark that the boys in maktabs are treated as menial servants, are you aware that in the best English schools there is a system under which the boys in the lower classes are accustomed to perform menial services for boys in the upper classes, and that this system is warmly defended by men of high social rank who have themselves been subject to it?

A. 11.—I was not aware, but I do not think such a practice would be a good one for India.

Q. 12.—Among the private agencies existing for the promotion of primary education, would you count the Arya Samáj?

A. 12.—I do not think that much dependence could be placed on any Samáj that exists at present.

Q. 13.—With reference to the remarks in answer 8 do you think it can be asserted absolutely that men of limited education are unfit to promote the cause of education. Is it not a fact, for instance, that quite illiterate men often make great sacrifices in order that their sons may be educated?

A. 13.—Educated persons have a turn of mind which uneducated persons cannot have.

Q. 14.—Do you think it would improve the position of village schoolmasters if, as suggested in the *Pioneer*, they were made the medium of communication to the people of Government orders and notifications?

A. 14.—I intended to have suggested this method.

Q. 15.—Do you think their position would be improved if they were made stamp-vendors?

A. 15.—I do not think there is sufficient demand for stamps.

Q. 16.—Could they act as recorders of the decisions of village panchâyats?

A. 16.—I do not think that would have much effect; but I think it would be a good thing to entrust them with the distribution of medicines.

Q. 17.—Would you recommend that the schoolmaster's work in his school be curtailed in order that he might give, in the way of private tuition, practical instruction of a more advanced character to the elder pupils?

A. 17.—I do; and I think that one-eighth of his school-time should be thus appropriated.

Q. 18.—Is there any difference between the Urdu and Hindi languages so far as they are spoken and read in primary schools, except that of the character in which they are written?

A. 18.—There is a difference of language.

Q. 19.—Can you instance words of common requirement which boys attending primary Urdu schools are taught to substitute for the words they have heard in use in their houses?

A. 19.—A boy would have to learn 80 per cent. of new words as soon as he began to learn books.

Q. 20.—But these words would represent new ideas?

A. 20.—Yes.

Q. 21.—Do you think that the study of Sanskrit is calculated to fit a man for the public service? Can you instance a man who has owed success in executive work to a knowledge of Sanskrit?

A. 21.—Since Sanskrit is a dead language, I cannot say so.

Q. 22.—Taking education in its widest sense as distinct from book-learning, do you think it is the case that many men rise to high and important posts under the Government of the North-Western Provinces, without an education useful, if not solid?

A. 22.—As far as I can see, no real education has been required for the public service; a man who can read and write can do the work wanted.

Q. 23.—In your answer 16 do you mean that, although institutions of the higher order should not be closed, yet that they might be transferred to private bodies?

A. 23.—Yes.

Q. 24.—With reference to your answer 18, supposing the Government were to appoint trustees for high schools, with entire control over the management, and of the fees, and with a guarantee for five years of a grant equal to two-thirds of the existing expenditure, do you think such an arrangement would be successful?

A. 24.—I think such an arrangement would not be successful.

Q. 25.—With reference to answer 32, in the Central Provinces there is a School Board consisting of two or three chief men of the village for every village school. Do you think the introduction of such a system in the North-Western Provinces would be advantageous?

A. 25.—I think it would prevent the absence of teachers.

Q. 26.—If the control of funds allotted for girls' schools were made over to a committee of ladies in the same way as funds for boys' schools are made over to committees of men, do you think there would be any improvement in female education?

A. 26.—I think the scheme would be practicable, and that it would give an impetus to female education.

Statement by Raja Uday Pratap Singh, *of Bhinga.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been brought up in the Lucknow Wards' Institution, and educated in the Canning College. I have kept up an unbroken connection with many of my old college-mates and professors. I have always intimately mixed with European and Native gentlemen of education, both in and out of the service. As a member of the Taluqdars' Association, I have had to give my attention to such questions. Thus, my opportunities to enable me to form opinions on this subject have been many. During the last twelve years I have, entirely at my own cost, supported an Anglo-vernacular school at Bhinga, and have now endowed it with a sum which materially goes towards its support. As a Taluqdar, too, I have to pay 1 per cent. on the Government demand towards the maintenance of village schools. These facts will, I hope, show that I take a warm interest in questions affecting the educational welfare of the people. My experience is chiefly confined to Oudh.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—In my opinion the system of primary education has not been placed on a sound basis, and hence it is not capable of development up to the requirements of the community. My suggestions regarding improvements will appear further on.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In general. The agricultural classes and mahajans. The former, because if their children went to school, they would be deprived of their assistance in the fields: and again they find no practical results from educating their offspring. There being no special classes in schools for teaching the keeping of accounts, the mahajans prefer instructing their boys at home.

There are, I may say, two sections among the influential classes:—*Firstly*, those, such as the Kaiths, who gain their living by reading and writing. These naturally do not like many competitors in the field, and look upon them as interlopers. *Secondly*, those who do not yet appreciate the advantages of education, and are quite indifferent to the subject.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—I am of opinion that home education is very necessary for children of tender years before sending them to a public school, specially where there is no separate school for young children, as is the case in the province. If the object be to educate a child in one special subject, then decidedly home education is superior to that of a public school. However, during the course of a home training, it is essential that the parents should be of means and educated enough to watch over the progress of their children. As the examinations now stand, those educated at home cannot compete for the public service boys with brought up in a public school.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—In my opinion Municipalities ought not to be burdened with the charges of schools, and so to have a certain portion of their funds diverted from uses for which they were originally raised.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present system of supplying teachers from Normal to primary schools is the right one; but care ought to be taken that proper text-books are used for, and proper training given to, these men. It is a general complaint that many of these teachers cannot decipher common letters, and can only read and dissertate on those books which they have learnt at school. Such being the case, it is vain to expect efficient pupils from their hands. The social position of village schoolmasters is far from being satisfactory. Failing to get situations elsewhere, they take to teaching. Having very little chance of promotion, none of pension, and being compelled to live in remote and out-of-the-way places, superior men always hesitate to accept these appointments. Thus, such men as the present schoolmasters cannot be expected to exercise a beneficial influence among villagers. In the circle where teachers have to exercise their functions, I would suggest well-behaved local men, who are looked up to as respectable men by the surrounding villagers being selected to fill the posts. Such candidates having been in the first place selected, they ought to be carefully trained and then posted to their Native places, where they are sure to exercise greater influence for good than outsiders. After the usual examinations of their schools, worthy teachers ought to be encouraged by the presentation of *khillats* of small value on public occasions by the head of the district. Trivial though this may appear at first sight, yet such presents will avail much, and give a great stimulus to the care and pains men will give to their work.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Primers on agriculture, sanitation, and the diseases of cattle, together with guides showing how to word receipts and bonds and write up *patwaris'* accounts, are necessary. It will also be very useful to give some idea of the civil and criminal laws of the country. Instruction on these heads could be as easily imparted as that now given in other subjects, whilst the advantages of such instruction would be much greater. This mode of instruction of making boys more practical and useful would induce parents to take proper interest in the education of their sons. As a special means, I would suggest the circulation of cheap newspapers, treating on the subjects, among the advanced pupils.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Urdu and Hindi are both taught in the schools; but more attention being given to the learning of the former by the teachers, and the latter being solely the language of the masses, the schools are consequently less popular and useful. Only those who are ambitious to enter Government service study Urdu, whilst the majority give a decided preference to Hindi. Urdu is the tongue spoken by those Muhammadans only who inhabit cities and large towns, whilst in villages and small towns the language of their co-religionists is Hindi.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—There ought to be no fees in primary schools, and the evil of levying them will be seen from the following extract from the report of the Deputy Commissioner of Bahraich:—"The Bhinga school costs Rs. 90 per mensem, of which the Rajah of Bhinga has endowed it for ever with Rs. 55 per mensem. It was formerly, and for some twelve years, supported entirely by him, and the boys paid no fees. But since it became an aided school last year, fees have been charged; the result being the fall from 80 to 70 in the number of pupils. The progress of the boys on the whole has been fair."

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the

management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—In this province I know of no instance in which an educational institution has been closed. The province being not so far advanced as Bengal or Bombay, it cannot be expected that the people will take sufficient interest in matters educational. Hence it is not time yet to withdraw State aid.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I know of no case in which Government institutions of the higher order might be closed or transferred to private bodies without injury to education. For some time to come all the aid the State can give will be wanted.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The Taluqdars are the only likely persons who will come forward and aid educational institutions; but until they themselves become a class of better educated men, lukewarm support only can be expected from them. Some time ago I drew up a memorandum on the education of the sons of the landed aristocracy for submission to the Local Government. A copy of it I beg to submit herewith. In this memorandum I have suggested that religious instruction should be imparted, as was done in all the Wards' institutions which were not supported by Government. If the sons of the Taluqdars be henceforth properly educated, Government may rely on great assistance from them.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Even after a given term of years, it would be most disastrous to the interests of education for Government to withdraw from the maintenance of any higher educational institution, at least in this province.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Kaiths, Brahmins, and all who have to earn a living by reading and writing, principally avail themselves of Government institutions for the education of their children. It is quite true that the wealthy classes pay a very inadequate amount towards the education of their children. The present scale of fees for the Entrance class is eight annas, and I do not consider it adequate. Unwilling as the people of this province generally are to pay for the education of their sons, a man with an income of Rs. 500 a month would readily engage a tutor on Rs. 10 or Rs. 12 for his child, whereas in a school he has only to pay eight annas.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—As far as I am aware there is none.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In my opinion it is not possible.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—To my mind, the cause of higher education is greatly injured by the elevation of the lower subordinate or *amlah* class of officials, of no proper education and status, to the higher grades of the uncovenanted service, to the exclusion of the graduates of the colleges. The remedy is at hand; for the grades of the service alluded to none but those from the schools and colleges should be deemed eligible.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—There is great truth in the statement that the teachers and pupils attach greater value to the passing of the Entrance Examination than they do to actual improvement. Such being the case, the object of education is undoubtedly lost. Generally speaking, the students in this province who pass the Entrance Examination can barely write four lines of English correctly.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—Yes. The end and aim of every candidate for the Entrance Examination is to secure Government employment. The remedy appears to be in the opening out of paths for the growing population to embark in private enterprises, and until Government takes the lead, and shows them how to act, matters will remain as they are. With this view, some industrial schools ought also to be started wherein the different trades may be taught, instead of letting the youths of all classes focus their hopes on the chance of ultimately securing Government employment. All the industrial schools need not be on grand scales.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Special Normal schools are needed for the training of teachers.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The inspection is made quarterly by the Deputy Inspector and yearly by the Provincial Inspector. If the inspection be more frequent, better results will be attained.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—In large towns and cities educated gentlemen may be found to help by examining schools occasionally, but their services cannot always be depended upon. Elsewhere such help is out of the question, as education is at a very low ebb in the province. The hands of the Government officers, other than the educational, are too full to render any aid.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I have already pointed out the evil effects which would ensue from the withdrawal of Government aid and supervision.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No. Treatises on morality and duty might be selected and taught to students; and if books answering such purposes be not forthcoming, they can easily be compiled.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—None. Gymnastic exercises, riding, swimming, rowing, and all healthy and manly sports, according to the means of the schools, would be encouraged.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—Girls amongst Hindus are taught reading and writing, and such books as the Ramayana they become proficient in. Amongst the Muhammadans the number of girl-students is smaller, and those who do read, study the Kurán chiefly.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I look upon mixed schools as baneful institutions. By mixed schools I understand where boys and girls are taught together.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—There ought to be a Normal school where female teachers of good character could be trained for their duties.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The sort of education at present given does not produce practical men, nor does it fit them for the walks of life. Youths returning fresh to their homes from school find themselves at sea when called upon to perform any particular duty. To remedy this evil some training should be given in the lines they intend to follow. Of course my remarks do not apply to those who have been educated in institutions where such special subjects as engineering, medicine, &c., are taught, but to those who are brought up in the ordinary schools and colleges.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—None.

Ques.—50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—I do not think they take too exclusive an interest in higher education. Certainly the employment of practical teachers would be a great gain.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The fees should vary according to the circumstances of parents.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—Half.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Twenty-five in the colleges and fifteen in the schools.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Since Government strictly abstain from interference with the religion of the scholars, it does not require that Government should withdraw from the direct management of schools and colleges.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—It will. A professor being required to teach a specific subject, his whole attention is given to it.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—This is not desirable. There should be no interference with the discretion of schoolmasters in promoting their pupils.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution

or who leave it improperly, from being received into another. What are the arrangements which you would suggest?

Ans. 63.—There is no satisfactory arrangement existing. When a new boy presents himself to be placed on the roll of a school, he should produce a certificate of character from his former master. But when a boy says he has not already been to any school, his statement to that effect should be recorded, and if at any future time such statements turn out false, then he should be summarily expelled.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges, and, if so, under what limitations or conditions.

Ans. 64.—The time has not yet come, for this province at least, for Government to withdraw from the direct management of the higher institutions.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—In my humble opinion preference should be given to European professors, especially in the teaching of English literature. Professorships of the oriental languages should be given to Natives only.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—There is very little chance.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The sons of the Kshatryas all over the country require especial inducement to learn English to enable them to view things in their proper light, and to appreciate the blessings of British rule. Their services were in former times required as soldiers, and for centuries past they had no occasion to devote their thoughts to education. The military line, in which they chiefly gained their livelihood, has comparatively been closed to them, and they now find it more difficult to eke out their living. From the beginning not having paid any attention to education, they are hardly able to compete with those who, to earn their bread, always had recourse to reading and writing. Whilst education is extending its influence to almost every household in India, it is sad to record that this important class of the population is stationary, and the same as it was a century ago. However, uncultivated as it is, it has an immense influence for good and evil in the land. People, without the benefits of education, finding themselves in straitened circumstances are naturally apt to attribute the causes of their miseries to Government; their discontentment grows, and the infection spreads itself till it becomes a source of political danger. Very little provision has, I regret to say, been made for the education of this class.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—When a grant-in-aid has been made to a school or college for the benefit of a special class of the population, and that class objects to be educated in such school or college on account of its religious teaching, in my humble opinion Government would be justified in withdrawing its aid.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Schools under Native management in this province would be comparative failures to those under European management?

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I think so.

ANNEXURE.

A Memorandum on the Education of the Sons of Landlords, by Uday Pratap Singh, *Raja of Bhinga, Oudh.*

A suitable institution, with the comforts of a home and the advantages of mixing in good society, is an all-important want for the sons of the landed aristocracy of Oudh and of the contiguous provinces.

The education imparted in Government schools and colleges does not meet the requirements of the case, it being unfitted to prepare young men in general, and the sons of the upper class in particular, for the faithful discharge of the duties which may devolve on them in after life. Under the present system a man who attains notoriety by dabbling in newspapers and heaping volumes of abuse on the devoted head of any person who has the misfortune to differ from him in opinion is considered a giant in intellect and a model of manliness. As it is not desirable to bring the sons of this class up to this high stage of culture, a system better than the existing one is a necessity. The sons of noblemen, like all other classes of Her Majesty's subjects, should be taught to represent their grievances, and stand up for their rights in a respectful and straightforward manner; but measures should be taken to make them peaceful citizens rather than noisy agitators.

It is a well-known fact that the Wards' institutions, which have been organised from time to time, have egregiously failed in effecting the good they were intended to bring about. It is instructive to note the causes of their failure. The complaints generally raised against these institutions are, *1st*, the inmates have had both their morals and manners corrupted; *2nd*, their intellectual improvement has scarcely been secured; *3rd*, they have not been taught to manage their estates with efficiency. In defence of these institutions it may be said that these young men would have been in a worse predicament if such institutions had not existed. The fact, however, is this:—These young men, deprived of the *home* training calculated, to some extent, to prepare them for their work as landlords, are brought in contact with such influences of city life as rob them of their simplicity and leave them deteriorated in manners and debauched in morals. The conclusion from all this is, not that education itself is demoralising, but that wrong systems of education should be avoided. A system of education based on correct principles is sure to benefit those brought under its influence.

The failure of these Wards' institutions is, therefore, an argument in favour of their displacement by an institution better organised than they were.

No stress should be laid on what is commonly urged against the expediency of communicating English education to the sons of the landlords. The exclusion of English education under present circumstances is tantamount to the exclusion of all which deserves the name of education. The object of every good system of education should be to expand the mind and influence the heart by means of the advanced thought of the age, and these intellectual riches are treasured up only in the languages of Europe; and if these languages be excluded, then the object is completely defeated. Till the languages of this country are enriched by the transference of such thought to them, in their weakness, they cannot, without such adventitious help, possibly meet the requirements of a liberal education.

Why should our countrymen object to borrow from the rich information stored up in the English language? The history of the world cannot point out a period when all the nations of the world were equally enlightened at the same time, or when any one nation was so rich in the glories of culture that it did not stand in need of borrowing from the intellectual treasures of other nations. The English language, which is admittedly one of the most powerfully expressive languages at present spoken, and is fast becoming a universal language, owes its richness mainly to the wealth which it has so unstintingly borrowed from other languages, both living and dead. The oriental languages made great progress in ancient times, but they unhappily came to a stand-still; and while they have continued stationary, the English language has been keeping pace with the strides of intellectual development. Hence the poverty of the one and the richness of the other. The English language has taken centuries of culture under the guidance of the master minds of England to raise itself to its present stage of sturdiness; and the Indian languages must pass through the same refining and recuperative courses of training to arrive at the same stage of perfection: and, till they do not do so, we must have recourse to the English tongue for that excellence of mental culture which they in their present state fail to secure.

The necessity of having a well-organised boarding institution for the sons of noblemen will appear when we take into consideration the fact that they, like the other classes of Her Majesty's subjects in India, are in a transition state, which we have no guarantee will culminate in good; and, therefore, unless suitable steps be opportunely taken, no one can predict what evils may not follow.

In a political point of view also the education of the rising generation of landlords would be an advantage, inasmuch as it would enable them to appreciate the benefits of British rule, to introduce needed improvements and reforms into their estates, and to promote the welfare of the country by adding to the enlightenment and comforts of their dependants and tenants. The disaffection and discontent resulting from disappointment in the case of educated Natives running in a body after the loaves and fishes of the public service, would not of course appear in their case. Nay, this feeling would diminish considerably in the country at large in consequence of the numerous employments sure to be thrown open for such place-hunters by educated landlords.

Education in such an institution should be religious, moral, intellectual, æsthetic, and physical—

(i) Some provision should be made for the religious instruction of the pupils. Both Hindu and Muhammadan pupils should be intelligently and dogmatically taught the principles of their respective faiths by pious Pandits and Maulvis. Boys must be instructed in the religions of their forefathers, and nothing should be done or said to shake their faith therein; while it would be left to their option in after-life to mould their religious convictions as they like. Thus, for the religious instruction of the Mussulman youths the two Maulvis hereinafter mentioned will have to be of the two sects; one to teach the Shias, and the other the Sunnis. So also there will have to be employed two Pandits to teach the tenets of the two Vedas—namely, the Sám Veda Samhita of Kaúthumi School with the Gobhila Grihiyá Sutrá, and the Shuklá Ejur Veda Samhita of the Mádhenyani School with the Kátiyam Grihiyá Sutrá. No instruction has been prospectively provided for the other two Vedic sections and for the dissenting branches of the two above-mentioned Vedas, because the Hindus of this part of the country are, as a rule, followers of the above two said schools of the two Vedas. Other suitable religious instruction may be imparted to those *alumni* to whom the above books are prohibited by the laws of Mánu; but for the sons of "The Twice Born" (*i.e.*, the sons of Brahmans and Kshatryas) no other books will be found more useful than those already named.

(ii) Moral education should be imparted through the medium of some treatise on the practical rules of morality, illustrated by examples taken from the lives of great and good men and women in any age or of any country. A book of this kind can be easily compiled, if no such be already forthcoming.

(iii) In imparting intellectual education care should be taken to discipline the mind, as well as to convey useful information, and its value should be determined, not by the number of books taught, but by the amount and quality of information imparted and digested.

(iv) Æsthetic culture should be secured, and the pupils taught to appreciate and make progress in the

fine arts, so that each of them may be furnished with a fund of refined enjoyment fitted to counteract all tendency to pleasures of a demoralising stamp. It is a well-known fact that the characters of persons are often ruined more on account of their want of such sources of refining and mind-elevating pleasures than on account of a natural proclivity to vice. The necessity then of teaching ethics is at once apparent.

(v) Intellectual education should be coupled with physical education, and gymnastic exercises should be resorted to by the pupils for the purpose of counteracting the wear and tear of mental labour.

As to the location of such an institution, a retired place or one free from the bustle and demoralising influences of city life should be selected; and a suitable building, consisting of dormitories, bath-rooms, and three or four big class rooms, around a central hall, with a commodious drawing room attached, should be raised along with apartments for the resident teachers and room for billiards. Outside the main buildings there should be a line of small dining-rooms for Hindu boarders and a dining-hall for Muhammadans, stables, out-houses, &c. We might at first have the nucleus of a building to be enlarged and expanded as occasion may demand: and the proposition suggests itself that the landlords themselves would in all probability readily come forward with substantial donation towards the funds required for raising the building were they only certain the Government favoured their enterprise. There are many suitable buildings which Government could be asked to place temporarily at the disposal of the institution at the onset.

The staff of the institution should consist of a Superintendent of Rs. 400 per mensem; two senior masters of Rs. 200 each; and two junior masters of Rs. 100 each; besides, two Pandits and two Maulvis on Rs. 25 each—the whole expenditure, including Rs. 100 for medical aid and about Rs. 100 for contingencies, not to exceed Rs. 400 a month. If the institution secured about fifty pupils paying according to the incomes of their respective estates, that is, at the rate of about Rs. 40 per head on an average, its income would more than cover its expenses.

In selecting teachers care should be taken to exclude men who are disaffected towards Government for personal reasons, and who may sow the seeds of discontent among the pupils and thereby defeat one of the great objects of the institution, namely, the promotion of loyalty in aristocratic circles. Persons well educated, well behaved, of unimpeachable character and respectability, able not only to read, write, and speak English with accuracy and eloquence, but especially to pronounce English words according to the usages of good society, ought to be appointed.

The programme of studies should consist of good reading books, small elementary treatises on health, agriculture, political economy, geography, grammar, arithmetic, land-measuring, history, and letter-writing, with a compendium on good manners—and on this latter head Chesterfield's Advice to his Son may be read with advantage. For advanced pupils, such books as Bentham's Theory of Legislation; Spencer's Sociology; Mill's Treatise on Representative Government, Subjection of Women, and Liberty; together with Fawcett's Political Economy, and standard works on history may be selected. Some ideas of the laws of the land, civil and criminal, should also be given to all classes of pupils.

If pupils, after having finished the course, evince a desire to go up for the University Examinations, they may take up the course taught in the colleges to one of which the institution may be affiliated. The institution ought to be separate from the other educational establishments at work, because the sons of the upper class are likely in tender years to be corrupted by a free intercourse with city *gamins*. There can, of course, be no serious objection to richer boys associating with poorer ones in the class-room when their character is to some extent formed. It will, on the contrary, do them good to compete with pupils of all classes for University honours on an equal footing.

As to the routine of business for the pupils, the following directions will suffice:—Pupils should rise at six, walk or ride one hour, have athletic exercises between seven and eight, bathe and breakfast between eight and nine, attend classes between 9 A.M. and 1 P.M.; spend the interval till 3 P.M. in relaxation and in light reading: lunch to be partaken of during this latter interval. Lessons in drawing and in music should be given between 3 and 4 P.M.; and exercises in elocution and composition till 5 P.M. Walking and riding between 5 and 6 P.M. On their return they would have an hour for dinner, after which they would repair to the drawing-room, where the Superintendent would in a pleasant manner invite them to instructive conversation on the biographies of great men, living and dead, politics, etiquette, &c. In this way false ideas would be eradicated from out of the minds of students and correct ones substituted in their stead. Retiring hours 10 P.M. The hours must, of course, change with the seasons.

Each of the pupils should have no more than five servants, including a groom, and no pupil should be allowed to have a private tutor to tempt him to idleness.

Among miscellaneous things to be taught great attention should be paid to the rules of etiquette, to enable them to move in high circles, both amongst Europeans and their own countrymen; to the approved mode of keeping accounts, managing establishments, and distributing work amongst subordinates.

Pupils should be taught to have more confidence in European officers, who are likely to be disinterested councillors, than in their own illiterate underlings, who have none but interested motives to subserve.

They should be encouraged between vacation times to enlarge their minds by visiting places of interest.

Corporal punishment, which has a most deteriorating effect on the mind, and by a frequency of its administration makes the receiver shameless, ought not to be inflicted except in extreme cases of flagrancy. The boys must be taught to value, above all measure, their individual self-respect, so that they may be heartily ashamed at all times of doing anything which is wrong, mean, or vile.

It may be said that the reluctance of the aristocracy to send their sons for education would stand in the way of the success of such an institution. But experience amply shows that they would gladly send their sons if they were made aware of the deep interest taken by the authorities in schemes having for their object the proper education of their sons.

Should the inducement of the well-wishers of the people fail to impress on their minds the great advantages of education, then compulsory measures recommend themselves; and decidedly a law, which *will* make education compulsory among the higher classes, will be acceptable to them who have the welfare of their country at heart.

Addendum to the Evidence of RAJA UDAY PERTAP SINGH, *Raja of Bhinga.*

I find it necessary to alter my answer to question No. 68, which I find I have misconstrued. My answer accordingly is—that it would be prejudicial to high education for Government, under any circumstances, to withdraw its aid; especially so, if it were to close its own institutions and leave the work to another where the people object to send their children on account of its religious teaching.

I would now beg to make the following suggestions:—

That, after having passed a successful examination in the subjects prescribed, the alumni be encouraged, by the offer of prizes and scholarships, to follow a course of reading which will improve their general knowledge and enlarge their minds with advanced ideas and thoughts.

As matters unfortunately now stand, students, on leaving their schools and colleges, seldom try to add to the stock of their acquirements.

With the view to meet the difficulties set forth in my answer to question No. 67, regarding Kshatriya youths, I would point out that some especial encouragement should be given to the said youths; and that such men as try to promote their education should have a ready support from Government.

I submit the following questions for the consideration of the Education Commission:—

What proportion do Kshatriya boys undergoing education in the schools and colleges bear to the students of other castes? And likewise, in Government and other public offices, what is the ratio of Kshatriya employés to others?

In conclusion, I beg to reiterate my opinion more clearly, that, whatever be the standard of education in schools and colleges, the acquirement of the English language should be of leading importance. Apart from all the advantages which a knowledge of it is calculated to give, it is in every way probable that English will one day become the vernacular of the country.

Evidence of UMESH CHANDRA SANYAL, *Professor of Mathematics, Benares College.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—In 1867 I was appointed to teach mathematics in the Benares College; in 1872 I was made Professor of Mathematics in the Agra College; and in 1879 was transferred to the Benares College in the same capacity. I have taught mathematics to all classes from the M.A. class to the 6th school class, in which only the rudiments of arithmetic are taught. From 1869 to 1872 I was Secretary to the Committee of an aided school in the city of Benares. From 1874 to 1879 I was a member of the Committee of the Victoria College, Agra. At present I am Assistant Secretary to the Bengalitola Preparatory School, which teaches up to the Calcutta University Entrance standard. Besides, I have been several times examiner in the middle class vernacular and other examinations.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think the system of primary education in these provinces has been placed on a sound basis. The schools set up by Government for primary instruction are not much in favour with the people, who do not approve of the subjects taught there. Large sections of the community do not attend any kind of school. Primary schools should be on the model of indigenous schools with improved methods of teaching and better discipline. The subjects taught should be reading, writing, dictation, and the rudiments of arithmetic, including the Native system of mental arithmetic. In all Government schools little attention is paid to penmanship—a subject which the people consider of great importance. The school hours might be changed from 10 A.M. to 3 P.M. to 6 A.M. to 10. A.M., as in the existing indigenous schools; for many boys find it inconvenient to get their morning meals so early as 9 A.M. Any uniform scale of fees should not be adopted; and, as far as practicable, the system of payment in vogue in the indigenous schools should be adopted.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is not generally sought by the people. Brahmans, Kshetrias, Bunnias, Kayasths, and a few of the artizan class generally send their boys to school. Cultivators, agricultural labourers, and people of very low castes, such as Chamars, Bhurs, &c., do not give any instruction to their children. They do not appreciate the advantages of a knowledge of reading and writing, and are in most cases too poor to spare their boys from their work and pay the expenses of their education.

The adoption of the Persian character in court documents and orders hinders indirectly, to a certain extent, the spread of primary education among the people. They see that practically Hindi is of little use to them, and that Urdu is so hard to acquire that they generally do not attempt it. They also generally entertain the notion that when a boy learns reading and writing he becomes less fit for manual labour.

Children of very low castes are practically excluded from instruction, for they would not be admitted into a school, as the higher classes consider themselves polluted by their touch.

With rare exceptions the attitude of the influential classes, especially in villages, is one of perfect indifference to education in general.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good accountas part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—I cannot say what the number of indigenous schools may be in the North-Western Provinces. In the city of Benares there are more than 1,000 such schools. From the information that I have been able to gather, it appears that the number of such schools is diminishing, chiefly owing to the indifference, and in many cases to the hostile influence of Government educational authorities. Indigenous schools may be divided into two classes, *viz.*, those teaching Persian, Arabic, and Urdu, and those teaching Hindi and Sanskrit. Each of these again is of two kinds. In the Persian elementary schools the art of composition is carefully taught, but arithmetic is completely neglected. In the Hindi elementary schools boys are taught writing and arithmetic in the Native way and sometimes they are made to read a book. In all these schools there is no discipline worth speaking of. Each boy forms a class by himself and does almost as he likes. About the close of the day all the boys are made to stand in a row and to repeat the arithmetical tables. Fees are generally paid in money, as well as in kind, according to the means of the scholar. Persian schools are generally kept by Muhammadans, and the teachers of Hindi schools are either Brahmans or Kayasths. These generally do not know more than what they profess to teach. There are no arrangements for the training of such teachers. In the higher schools, literature, philosophy, law, &c., are taught, and the teachers are generally very learned men and receive no remuneration.

Elementary indigenous schools may be improved as to discipline and teaching, and the teachers paid partly by Government. As the popularity of these schools depends chiefly on the teachers, Government should have nothing to do with their appointment or dismissal.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Primary education, if based on indigenous schools, can be carried on without much expense to Government; most of these schools will be almost self-supporting. Well-to-do people will pay the greater part of the expense of these schools, and only in small villages consisting of poor people will any help from Government be needed.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District committees generally are quite competent to take charge of elementary schools. They ought to have full powers to manage things as they like. Government, of course, should keep to itself the right of interference in cases of gross mismanagement. In most cases a reduction in the Government grant would be enough to cause the committee to pay proper attention to their duties in this matter.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I have given my opinion on this subject in my answer to the second question.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In the present state of education in these provinces, no educational institution of the higher order can be closed or made over to private bodies without injury to education. Natives are not yet fit to manage colleges or high schools, and I believe they would not like to take upon themselves such high responsibility without considerable reluctance. They take but little interest in educational matters. Missionary bodies might wish to manage high schools and colleges, but many people would not send their boys to such schools whose professed object is to make Christians of us.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I do not believe there is a single man in these provinces who would come forward and aid largely in the establishment of a new college or school simply for the sake of spreading English education. Many rich people might pay large sums of money from other motives. But in any case they will not take much interest in the institutions they set up.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—All schools and colleges, whatever be their religious teaching, receive the same amount of attention as regards Government aid and inspection from the educational authorities. I have never heard of any complaint from anybody in this matter.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes principally avail themselves of institutions for education in English. With very few exceptions the notion of the people of this part of the country is that there is nothing worth knowing in English literature; that those who get well educated in English become lax in their religion; and that a knowledge of English is only necessary for those who have to earn their livelihood by it. With such belief, rich men teach their sons just enough of English to enable them to talk in broken English to Europeans they come in contact with, or to make out business letters written in English.

In the higher classes in schools the tuition fee is high, and as the sons of wealthy men seldom stay in school long enough to reach these classes, they pay very little in comparison with what the middle classes pay for the education of their children.

The fee in the college classes of Government colleges in the North-Western Provinces are Rs. 5 and Rs. 3. Mission colleges charge less.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Where there is a direct competition between a Government and a non-Government institution, it is not possible for the latter to become influential. A non-Government college must be managed either by the Missionaries or by Native gentlemen. In the former case it will not command much influence on account of the professed religious teaching imparted by them. In the latter case, few qualified Native gentlemen could be found who would take much interest in their college and work hard to make it influential. Besides, the name of *Sarkar* carries a prestige with it which cannot be gained in any other way.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—In these provinces high education does not suffer any injury from any kind of competition. It suffers for want of sufficient encouragement and on account of the institution of the middle class Anglo-vernacular examination.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Except in the Education Depart

ment, a graduate of the Calcutta University has little chance of getting any post at all under Government. Even in the Education Department he rarely gets a post worth ₹100 a month. There is little prospect of promotion in the department. There are very few posts under private individuals to which those who have received a good English education can be appointed.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary high schools does not store the mind of those who do not pursue their study after passing the Entrance Examination with useful information. These boys in the course of three or four years forget almost everything they had learnt at school, except a little of arithmetic and the English language. The knowledge of the latter they keep up by the reading of newspapers and literary works. History, geography, mathematics, and classical languages they learn for the examination only, and give them up as soon as it is over. Very few of those who go up for the Entrance Examination understand these subjects properly. The same may be said of middle schools.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—So far as my information goes, I do not think boys and teachers pay undue attention to the Entrance Examination, to the injury of other examinations. The result of the middle class examination is generally not satisfactory on account of the intrinsic difficulty of the examination and other causes.

Ques. 31—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—In my opinion the University curriculum affords sufficient training for teachers in secondary schools. Special Normal schools are not necessary for them.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books used in English schools are generally good ones. There are very few good text-books in Urdu or Hindi. There is no proper arrangement that I know of for the selection of the best text-books.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In the present backward state of education in those provinces, Government should have the entire management of high education; as the number of educated men increases and the richer classes interest themselves in its cause, it may withdraw partially from the direct management of colleges and high schools.

Institutions for primary and secondary instruction may be, to a great extent, managed on the grant-in-aid principle under strict Government supervision.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to any extent from the direct management of schools and colleges would tell very injuriously on high education in these provinces. People are not yet advanced enough to combine to keep up a useful institution, and self-reliance they have none. They must be first taught to take an interest in those public matters which they can better understand, before they can be fit to take any interest in education. At present what little public spirit they seem to show is simply to please European officials. I speak, of course, of the majority. In cities especially there can be found a few really public-spirited and able men. They are generally those who have received English education and are in the service of Government.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The withdrawal of Government to any extent from the direct management of colleges or schools would certainly impair the quality of instruction imparted in them. People would be obliged to resort to Missionary institutions or to privately managed schools, which are never so efficiently managed as Government colleges and schools.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—No definite instruction is imparted on the principles of duty and moral conduct in Government colleges and schools: but, as a fact, those that have received a fair English education are almost always of superior moral character. I would very much like that boys be taught good moral habits; but how this can be accomplished I do not know. Mere reading of books will have very little effect, if at all.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—No systematic steps have yet been taken by any educational institutions of the North-Western Provinces for promoting the physical well-being of students reading in them. In some places cricket is played in an irregular way during the cold-weather months. I would suggest that physical education be imparted by properly qualified men in a systematic way, and the system of training in vogue among the people be adopted as much as possible.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—Primary instruction as imparted in Government schools is not popular, and I have already suggested some means for making it more acceptable to the people. The middle class vernacular education is also not popular and is considered unnecessary. It is only kept up through the exertions of the educational officers of Government. Scholarships also help a great deal in keeping it up. So long as there is a lack of good literary works in the vernacular, this instruction will not be popular. In my opinion middle class education should be mainly left to grant-in-aid institutions, and only indirectly encouraged by Government by the offer of prizes and scholarships.

The middle class Anglo-vernacular examination should be abolished. Boys preparing for this examination neglect their study of English, and generally fail to pass the Entrance Examination at the end of two years. Many of those that do pass are not placed in the first division. These, of course, do not get any scholarship, and many among them are obliged to give up their study for want of means.

In every high school there should be classes to teach office work, &c., to those who pass the Entrance Examination and who are unable for want of means to continue their studies.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I do not consider any part of the expenditure incurred by Government on high education unnecessary.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I do not know of any Government school for high or middle education that has been set up in any place in opposition to a private or a grant-in-aid institution.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—The officers of the Educational Department devote their attention chiefly to that branch of education with which they are directly connected.

Inspectors and head masters of schools take little interest in colleges.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves.

Ans. 54.—There is so little demand for high education in these provinces that the profession of a teacher is perhaps the least remunerative of all.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—A college class consisting of not more than 35 boys can be efficiently taught by a single teacher. The number of boys in a school class should not be more than 30.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—Fees in colleges should be paid by the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not require the withdrawal of the Government from the direct management of colleges and schools.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I do not think the quality of high education will be improved by the institution of University professorships.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotion from class to class should be left to the discretion of the head masters of the different schools, subject to certain general rules applicable to all.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—In colleges educating up to the B.A. standard, English professors are necessary to teach English literature. All other subjects can be as efficiently taught by Natives as by Europeans.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—There are European professors in the Canning College. Except for the teaching of English Literature, European professors are not likely to be employed in colleges under Native management.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I do not think any class of the population of these provinces require any exceptional treatment in the matter of English education.

The chief reason why many of the Muhammadans have not until lately had their children educated in English is that hitherto they have been able to secure more than their legitimate share of the higher posts under the Government without such help. In these provinces there are more Muhammadans than Hindus serving in the Judicial and Executive departments of the Government. English education among the Muhammadans is now making rapid progress.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I do not think Government would be justified in withdrawing from any existing school

or college in places where any considerable class of the population object to attend the only alternative institution on the ground of its religious teaching, unless such alternative institution leaves attendance at religious teaching optional.

Evidence of THE REV. DR. VALENTINE.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have as a Missionary been in India for nearly 21 years. I have interested myself in educational and other mission work. I have personally taught in, and superintended, vernacular schools. For 14 years I was connected with the Native State of Jeypore, where I established a number of educational institutions, established and superintended vernacular schools. My experience has been confined to the province of Rajputana.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—When the Missionaries went to Rajputana about 23 years ago, there were almost no schools whatever in the villages of Ajmere and Mhairwara. Traditions of village schools existed amongst the people, but the schools themselves had disappeared.

Shortly after Colonel Dixon had published an account of Ajmere and Mhairwarra, and had entered into full details with regard to the making of roads, talaos, the sinking of wells, and other works undertaken with a view to the physical welfare of the people, a review of his book appeared, so far as I can remember, in the *Calcutta Review*, which, while it gave him full credit for the physical good he had been enabled to do, attacked him on the weak part of his arrangements, *viz.*, that he had done nothing for the mental and moral elevation of the people. Colonel Dixon, on seeing this, opened a few schools in different parts of Mhairwarra, but they never succeeded, and indeed were very unpopular; they were ultimately closed. A tax in some way or another was laid on the village for support of the school. This was very distasteful to the people, who in the first instance had never been in a position to appreciate the advantages of education, and from the tax imposed looked upon the innovation with great disapprobation. When the Missionaries proposed to establish schools in the villages, I well remember the enquiries that were made as to the manner in which it was proposed to pay the teachers. On being assured that the schools would be free, the people expressed themselves satisfied and promised to avail themselves of the instruction imparted. When the mission schools began to spread over the country, another attempt was made by the then Deputy Commissioner, Major Davidson, to introduce villages chools, and pay them out of local funds at his disposal.

They were few in number, and being entirely in the hands of the Deputy Commissioner himself, they were without superintendence and in a miserable condition, both with regard to the number of scholars and the nature of the instruction imparted to them. With regard to these schools I can speak with certainty, as I made a point of visiting them when out in the district during the cold season.

A number of Government schools have been established in Ajmere and Mhairwarra for a number of years, which are, I understand, directly under the Educational Department.

With regard to them the Revd. Dr. Shoolbred, the pioneer Missionary of the U. P. Church in Rajputana, remarks, "The Government system in Ajmere and Mhairwarra is good enough as far as it goes, but the district fund from which it is paid is inadequate and bankrupt." The mission schools have gone on increasing. The last report of the mission shows that there are Anglo-vernacular 6, vernacular boys' schools 76, vernacular girls' schools 5, with a total attendance of boys 3,404, girls 190; total 3,594, with an average daily attendance of 2,858. The Missionaries have good primary schools in all the larger villages within a radius of 15 miles from their mission station, so as to ensure regular and personal superintendence.

Formerly an understanding existed between the Missionaries and the Government that no school would be placed in a village that had previously been occupied by either party. Mr. Reid, the present Principal of Ajmere College and Inspector of Education for Ajmere and Mhairwarra, has opened Government schools in villages which had been occupied for years by a mission school with the result of injuring both. In such cases the mission school is sure to suffer most, inasmuch as there is a certain amount of prestige attached to everything sarkari that gives it a status other than that derived from its own merit. The present action of the Principal of the Ajmere College has been felt by the Missionaries to be a violation of an arrangement of long standing contrary to the present ideas entertained at head-quarters on this matter, and above all suicidal to the cause of education and the best interests of the people.

A petition was laid by them before the Chief Commissioner, Colonel Walter, who, it was believed, had settled the whole matter according to the wishes of the Missionaries with Lord Ripon in his late visit to Ajmere. The Educational Department, however, in Rajputana, do not appear to view the matter in the same light, and have entered upon a lengthy correspondence on the subject, with what result remains to be seen; meanwhile a disturbing and unhealthy element has been introduced which cannot fail to be injurious to all concerned.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Instruction is chiefly sought by the *baniya* class. The zamindars are, however, making up to some small extent to the advantages of education, and occasionally petition that schools may be opened in their villages. Occasionally a special request is made for a Christian teacher,

on the plea that he is more faithful in the discharge of his duties. The mehtars are practically excluded from these schools.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools, in the proper sense of the term, do not exist. In a few small towns and large villages, pattipahari or hedge schools are found existing. These are generally taught by a Brahman, Jati, or Sadhu, who is induced to settle in a village for a time and teach writing and the elements of arithmetic only. In return for his work the parents give him the necessaries of living in kind. But these schools are rarely permanent and the teachers are generally densely ignorant. The only way in which these hedge schools can be turned to account is to get these pupils absorbed in a school giving the real elements of a primary education. From my own experience in the state of Jeypur, I believe that little difficulty would be experienced in this. Upwards of 40 such schools were superintended by me. The teachers themselves taught, and the books of the Christian Vernacular Society were introduced.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms at examinations qualifying for the public service with boys educated at school?

Ans. 5.—Ajmere and Mhairwarra have not yet made such progress as to afford even one single example upon which to form an opinion between the merits of home and public instruction.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Private indigenous effort for the spread of education in Ajmere and Mhairwarra does not exist. Nor do I believe that Government for many a long day need look in that direction for such private agencies.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Considering the materials of which Municipal committees are usually composed, I should have very much hesitation in entrusting anything of an educational nature to their judgment or superintendence. It is not yet very long ago since the Municipal Committee in Ajmere founded an hospital for dogs in which the animals were well cared for in the way of servants, food, bedding, &c., or for the benefit of their health let loose in the neighbouring Native States that surround Ajmere, while they opposed female education and had no provision whatever for the poor of their own species. I am quite aware of the difficulty of getting intelligent independent opinion to bear on every subject in India.

Perhaps the new arrangement of self-government will better matters and suggest changes which may gradually be introduced. I would propose a special School Board, composed largely of an unofficial European element, to meet, consult, and arrange for the educational wants of the district. These arrangements would presuppose a Central Educational Commission in which the general community was well represented.

I in no way reflect on the official element, but I think the unofficial element in all matters of self-government has been far too much ignored, and its opinions overridden by the official element. The Commissioner's or Collector's nod has been more potent in such matters than the reasons or collective wisdom of a dozen outsiders. I know no more hopeful field in which to commence this experiment of self-government than that of the education of the people.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In addition to Normal schools for training teachers, such a system as exists in our mission schools might be with advantage introduced. The pandits have subjects and text-books set them in the line of their school course. They receive regular instruction in these from the Missionaries of our high schools at stated intervals when they assemble for this purpose, and pass a yearly examination in these subjects, which fixes their grade and partly their pay for the year. Even the partial adoption of some such system would be of advantage. The social status of the schoolmaster is almost *nil.*

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The community at large take little interest in the matter. The banias desire that their boys should be well-grounded in arithmetic and tables (pattipahari). The agricultural classes have no special desire for instruction in farming, all such they look upon as new-fangled and useless; still books giving simple instruction in good methods of farming and on sanitation are a great desideratum and would do good.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular almost exclusively taught is Hindi. It would be as useless to teach the Marwari dialect in this province as Scotch in

Scotland. Marwari is only an old form of Hindi, and the people prefer Hindi. A few in the primary schools are taught Urdu as well. Such a system as that indicated in paragraph 2 is in my judgment best and payment-by-results plays a part in it, in this way. For boys in the fifth or lowest class, 1 anna a month is given; for those in the 4th class 2 annas. In the 3rd class 3 annas, &c. Thus the teacher has an object in pushing on his boys, but to check undue and fictitious forcing, no boy can be raised to a higher class without satisfactory examination.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—We are able to take no fees as yet in primary schools, and do not see how they are to be taken from poor zamindars.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 19 & 20.—The grants-in-aid, especially those given to mission schools, are too much at the mercy of the Government Inspectors and officials through whom the application is made and by whom to be successful they must be endorsed.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I cannot speak from experience, but believe that it is quite possible and practicable in the larger Indian cities.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 24 & 49.—In answer 8 it has been pointed out that there was unnecessary and unhealthy competition caused by raising the standard taught at the Municipal school.

In our village school system an understanding was come to between Missionaries and the Educational Department of the province, that, to avoid unnecessary rivalry and competition, and secure the widest and most harmonious action, no mission school would be opened in any town or village where a Government school existed, and *vice versâ*. This agreement was strictly adhered to in all places except Naya Nagar, Beawar (see paragraph 8) for nearly 20 years. Recently, however, a new Principal of the Ajmere College and Inspector of Schools, Mr. F. L. Reid, has been appointed; and within the last year the arrangement has been broken through by him and three opposition schools opened in towns where mission schools already occupied the field. In response to a strong representation made on the subject to the Chief Commissioner, it was ruled by him that the old arrangement of non-interference should again come into force and the opposition schools be removed. Two of these opposition schools have accordingly been closed; but the third, in the town of Masuda, is still kept, on one pretence or another, to the detriment of the mission school; and this although the Missionary under whose superintendence the school is has guaranteed that ample provision both in the way of teachers and school accommodation has been, and will continue to be, made for every boy in Masuda who can be induced to study at a school. Two considerations make this interference with the mission schools more noteworthy—first, it was begun at a time when the Government of India was holding out assurances of its desire to withdraw its schools in favour of private or Missionary effort; second, at the very time when these rival schools were opened, several Government schools in large villages were closed. In one case at least the teacher from one of these closed schools was sent to open the school in opposition to that of the mission.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—In the Government system there is Native Sub-Inspector for the Ajmere district and one for Mhairwara. These are supposed to be constantly moving about inspecting the various schools, and the Inspector of Schools, who is also Principal of the Ajmere College, is supposed to inspect all the schools twice a year.

The Native Sub-Inspectors are said to be open to bribes from the teachers, with whom they live and board on their tours, and it is alleged against them that the character of their report depends in a great measure on that of the entertainment afforded them by the teachers.

It is difficult to see how this is to be cured, and it is for this reason that the Missionaries have not sought to extend their mission school system to greater distances than can at all times be overtaken by the Missionary's visitation. Such a trusty European Inspector as could devote himself entirely to the duties of constant inspection might cure the evils of the present system.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—Government should withdraw in all cases where private Missionary effort is willing to step in, and such withdrawal if judiciously carried out would result in good.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—So far as I am aware, the Government schools do nothing in this province for female education. Several mission schools for girls have been opened in the mission stations, and in a number of primary village schools girls attend with the boys, not however in any large number.

Ques. 50.—Is there any foundation for the statement that the officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of

practical training in the art of teaching and school management?

Ans. 50.—Yes.—The Inspector of Schools in this district knows so little of the vernacular as to be wholly unable within the last year at least to examine primary schools or the vernacular classes in higher schools.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—I can say nothing about it in the Government system. We find it works well to make the most advanced boy monitor in our village primary schools on a pittance of ₹2 a month.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I think so.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—Too large a question for me to go into.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—None. Joint lists for expulsions of incorrigible boys might be circulated.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Have any such cases occurred, or is this purely hypothetical.

The following Table shows the Number of Mission Schools of the U. P. Church, Rajputana.

STATIONS.	EDUCATION.						
	SCHOOLS.			SCHOLARS AND ORPHANS.			
	Anglo-vernacular.	Vernacular boys.	Vernacular girls.	Boys.	Girls.	Total.	Average daily attendance.
Ajmere	1	8	1	315	58	373	277
Ashapura	...	3	...	55	...	55	39
Beawar	1	24	2	1,037	98	1,135	1,008
Deoli	1	7	2	254	34	288	241
Jeypore	1	11	...	731	...	731	521
Nusseerabad	1	6	...	352	...	352	259
Oodeypore	...	...	...	...	...	...	...
Todgarh	...	10	...	301	...	301	238
Ulwar	1	7	...	359	...	359	275
TOTAL	6	76	5	3,404	190	3,594	2,858

Supplementary Statement of DR. VALENTINE.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I am of opinion that if Commissioners, Collectors, &c., were to take an interest in educational matters, both the number and the usefulness of the schools would be greatly increased. I would have it, however, distinctly understood that these gentlemen should do so in their non-official capacity.

I must here state I have little or no experience of high Government officials having done so, and therefore should not care to dogmatise on the subject. Commissioners and Collectors, in our Regulation provinces, are a class of men with whom I have come very little in contact, inasmuch as the greatest part of my Indian life has been spent in a Native State, and my study of Indian official life has almost entirely been confined to the genus Political Agent. With one or two exceptions none of them ever did anything for education. Indeed, I may safely say, the majority of them looked upon an educated Native as a rather objectionable type of humanity.

I have, however, observed that these gentlemen had each a particular *shauq*. Some were sportsmen, and the kind of sport engaged in varied with the tastes of the individual. Some shot snipe, some ducks, some deer, others went in for tiger-shooting. Now, I found these gentlemen had simply to indicate their wishes to their attendants, and they had ample opportunities of gratifying their wishes. They were infallibly led to the moor where the snipe were in greatest abundance, where the ducks were in their best plumage, and even a tiger could be found and bagged, although, sometimes, after its death it was found to have a silver ring in its ear.

Judging from the ready manner in which these high officials had their wishes gratified, I take it for granted that if they were to interest themselves in anything useful to the people, more especially their education, they could in these departments render very material and important services. If, for instance, it were known that schools were the *shauq* of the Commissioner or Collector, and that he himself visited them and encouraged education in his district, it would be found, I believe, that education would rapidly spread; that every tahsildar would become a patron of letters, and every chaprasi have his son sent to the village or zila high school.

A four-rupee pagri tied round the head of a really good village teacher by the Collector would, I feel sure, greatly encourage him, and give him a position and influence for good, not only amongst his scholars, but amongst the general community.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The very highest degree of any University is no security that its recipient will be successful as a teacher; oftentimes, indeed very frequently, the opposite is the case. I am of opinion that a Normal school in which the teachers are taught to teach is absolutely necessary, together with a carefully prepared series of school books.

In each Normal school there should be carefully prepared pictures and diagrams similar to those contained in the books—specimens of natural history—a microscope—a good magic lantern—and simple chemical apparatus. The lessons of the book should be carefully prepared with those helps and appliances.

After a period the teacher should be made to teach classes in the presence of the master.

Courses of popular lectures on natural science, sanitation, hygiene, history, literature, &c., should be inaugurated in connection with them. I don't say that the overworked principal or professor should in all instances be called upon to deliver these lectures, but recruits should and could be enlisted. These, illustrated by means of diagrams, pictures, magic lanterns, chemical and other experiments, would, speaking from our experience, draw crowds of educated high-class learned Native aristocracy.

A similar course delivered in the vernacular would do the same for those who have not had the benefit of an English education, apart altogether from the good the Natives would derive from these lectures and courses of instruction. I believe substantial benefit would accrue to the colleges in the event of grants of money for the purchase of apparatus.

Although possibly this is not the proper place in which to make remarks with regard to the line of policy that ought to be pursued by Government with regard to educational purposes, I may be pardoned for maintaining my ideas on this subject in the present connection, and that is, that the wealthy Native gentlemen should be encouraged to endow colleges and schools for themselves, and that the Government, on the other hand, should be most careful as trustees to administer such endowments in the way in which the donors intended.

I speak all the more plainly on this subject, inasmuch as a considerable amount of excitement has existed in Agra in the Native community from the reports, in the first instance, that Government intended abolishing the college; and, secondly, that the money left by the late Pandit Gangadhar Shastri was to be given to the Muhummadan College at Aligarh—a college the very name of which—Muhammadan—would have been an offence to such an orthodox Hindu as the Pandit in question.

With regard to this endowment of Pandit Gangadhar Shastri, it is by no means clear that he did give it for all time coming to the Agra College; but from the fact that he was a resident of Agra and made his money here and let his lands, several of which were in the Aligarh district, it certainly does appear as if he meant his endowment to apply solely to Agra. Whether I am right or wrong as to the intention of Gangadhar Shastri, I think the policy of Government with regard to endowments for educational, or indeed any other, purpose ought to be as I have indicated, otherwise confidence in the integrity of Government will be lost, and there is a danger that wealthy men will direct their money in another channel.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I have not much experience of the school books at present in use. Such of them as I have seen are lacking in several particulars, as, for example, in the absence of information upon technical subjects—agriculture, manufactures, and natural objects, as trees, stones, earth, air, water, food, &c.

The books should be simply written and contain really good illustrations.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I am not sufficiently acquainted with the working of the Educational Department to be able to answer the first part of this question. With regard to the second part I am of opinion that in all the school books lessons, tales, maxims, &c., attacking and exposing immorality from various points of view, should be introduced, such as lying, general untruthfulness, insincerity, dishonesty, gambling, drunkenness, licentiousness, &c., &c.

Quotations and extracts might be made from all sources bearing upon these points; from the Hindu Shastras, Muhammadan and other sacred books, and the Scriptures of the Old and New Testaments.

The names of the books from which the quotations are made should be given.

I would also have it laid down as a principle that every member of the Educational Department should be a moral man, from the highest official down to the lowest village teacher; that every one living in open immorality, or in the known practice of such vices as I have indicated, notwithstanding his fitness otherwise, should be disqualified from remaining in the department.

It is peculiarly the province of the Educational Department to foster the morality of its pupils, inasmuch as the practice of such vices as I have mentioned saps the very foundations of intellectual progress which it is the aim of the Educational Department to advance.

Ques. 60.—Does a strict interpretation of the principles of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Certainly not.

A great deal of talk has been heard in some quarters about the strict neutrality of Government in matters of religion. Strict neutrality in matters of religion, as some have defined it, "studiously avoiding the mention of all religious subjects," is an absolute impossibility, and is not desirable, even if possible.

I will illustrate what I mean. A considerable number of years ago a book was published in England entitled the Eclipse of Faith. One of the chapters of that book was headed the Blank Bible. The writer in the form of an allegory showed how thoroughly the principles and language of the Bible had found its way into every form of literature, history, biography, books of travel, adventure, poetry, &c., &c. The writer stated that he dreamt that one morning he went into his study, and, as was his custom, he took up his Greek New Testament to read a portion of it. When he opened it he found that it had been converted into a volume of white paper. "A stupid joke," he said, "has been played upon me." Laying the volume aside, he took up his English Bible, and found it in the same condition, and, on examination, he found all the copies of the Holy Scriptures in his house had

been dealt with in a like manner. Nor was this all: he found that in every book in which a quotation, expression, or allusion taken from the Scriptures had been made, that much was blotted out. The consequence was that the booksellers found to their dismay that their well-filled shelves of books had been converted into a heap of unsaleable rubbish. The condition of the magnificent public libraries can be conceived, inasmuch as scarcely a single book in any language had escaped the mutilation complained of.

There is not one single book in any department of literature prescribed by the Universities for examination and taught in our schools and colleges in which these quotations, figures, and allusions do not abound, and when occurring must be explained. Thoroughly to understand a passage it will sometimes be necessary to explain a Christian doctrine, narrate an incident in the life of the Lord Jesus Christ, what he said, what he did, and what was done to him. A thousand other incidents connected with the Old and New Testament Scriptures will be found, and, to give the pupils even an idea of what the writer means, they must be similarly treated.

A person ignorant of the Scriptures of the Old and New Testament is not capable of teaching English literature. A person who, either in a Government or any other college or school, studiously avoids religious subjects, is notoriously wanting in his duty to his pupils.

In this connection I may mention several facts that have come under my own observation.

When I went to Jeypore in 1866 I found the English teacher, himself a high-caste Brahman, in the Maharaja's college, when teaching his class, had a copy of the Holy Bible beside him, and in explanation of any passage in the English lesson containing a scriptural allusion, read the incident from the Bible itself. One of the passages in the book was Byron's Poem; The Battle of Sennacherib; "The Assyrian came down like a wolf on the fold," &c. The teacher turned up the Bible and read the passage bearing on that historical event. I do not now remember whether the teacher himself had been trained in a mission school or not. I think the probabilities are that he was so, because he knew his duty so well and did it so faithfully. The pupils were not frightened by the reading of the Scriptures. What intelligent educated pupil would be? So far from being frightened, quite a number of these pupils in the Maharaja's college asked to be allowed to come to my bungalow, quite two miles distance from their own houses, twice a week to read the Bible.

I may mention another circumstance in connection with this matter of religious neutrality. Under the late Maharaja of Jeypore I found a public library containing upwards of seven or eight thousand volumes in all departments of science, philosophy, and literature. In that library there is a fair representation of Christian theology. I suggested to His Highness the Maharaja the introduction of these. Certain parties objected, as they did to the whole library idea. I stated what I conceived very sufficient reasons why such books should be in such a library, and with these the Maharaja agreed.

I merely state these facts to show, *first*, that in any scheme of education comprehending a knowledge of history and English literature, religious neutrality is an impossibility; that religious neutrality at least which has been defined to be "studiously avoiding the mention of all religious subjects."

Secondly.—It is not a fact that "anything that smacks of foreign religions is distasteful to the Natives of this country." Such a statement is contradictory to facts, and is a libel upon the intelligence of the "high-class," intelligent, educated Natives of this country. This is my own experience, and one has only to read the most respectable high-class Native newspapers and listen to the addresses of the most intelligent and most highly educated Natives of Bengal, Madras, and Bombay to find that such a statement is entirely without foundation, as far as the high-class, intelligent, well-educated Natives are concerned. With regard to those who are neither high-class, intelligent, nor educated, much of this talk about religious neutrality is the cause of an immense amount of misunderstanding and consequent mischief. The Natives of this country are essentially a religious people. It is almost impossible for them to understand or believe that a person can exist without a religion, and possessing it that he shall not follow it. When, therefore, on the one hand it is stated that the Government is neutral in matters of religion, and at the same time the Government introduces into its schools and colleges books saturated with Christian thought, Christian morality, Christian history, &c., &c., the conclusion that they come to is that the Government is actually deceiving them, professing one thing and doing the opposite.

Thirdly.—Missionary institutions as such are not unpopular with "high-class" educated, intelligent Natives of this country, as witness Dr. Duff's College and the General Assembly's College in Calcutta, the schools and colleges in the whole of India. The General Assembly's Institution is so filled with students that scarcely standing room could be found for another pupil. The students of these institutions will bear comparison in point of "high-class" learning and intelligence with the students of any institution in India.

The reasons for the popularity of these Missionary institutions are that—

The education is of the most thorough kind; hampered by no dogmas of religious neutrality, it is directed to the development of the intellectual and moral natures of the pupils.

Something may be due also to the character of the men. One of the doctrines of the Christian religion is "Whatever thy hand findeth to do, do it with all thy might." The teachers are industrious and painstaking.

Another principle of the Christian religion is "Do good to all men." The Missionaries interest themselves in the temporal, intellectual, and spiritual nature of their pupils. This, I know, is greatly appreciated by the pupils, and Missionary teachers are consulted and trusted by them in a way that possibly no other class of Europeans is. Do I require to say anything about their truthfulness, sincerity, scholarship, &c., &c.

Nor are the high-class educated Natives of the country slow to observe and appreciate these excellencies. Repeatedly has the late Maharaja, a high-class, intelligent Native, in durbar, in the midst of conflicting opinions and counsels, addressed me: "Now, Doctor Sahib, you are a Missionary; neither look to them nor look to me, give me your opinion truthfully as a Missionary does."

Who has not heard of the enthusiasm with

which the pupils of Duff and Dr. Wilson speak of their masters. The public meetings, testimonials, and addresses presented to them on their leaving India, and how the Native Press caught up the enthusiasm and spread it over the whole country, are matters of notoriety. We all remember how, when Dr. Wilson died, the whole of the Native community of Bombay turned out and gave him a public funeral.

I am far from supposing the Education Department has accomplished its object when it has educated a number of young men and shaken hands with them at the college gates. Our colleges and professors ought to be centres and leaders of the intellectual life of the community in which they are situated.

Cross-examination of Dr. Valentine.

By the Rev. W. R. Blackett.

Q. 1.—You state in your answer 49 that the Government school at Masuda is kept up contrary to the direction of the Chief Commissioner. Is the population of that town sufficient to justify the maintenance of two schools of the same class?

A. 1.—I think the population is about 1,400: 130 boys attend the mission school, and about 46 the Government school, and that after the whole town has been canvassed by the Thakur in favour of the Government school.

Q. 2.—You state (answer 32) that Native Sub-Inspectors are open to bribes and other material influences with respect to their reports. Have any facts indicating the truth of this statement fallen under your own observation?

A. 2.—No. I simply report the statements of the people.

Q. 3.—Does your experience lead you to agree with the opinion that nothing but the teaching of English will induce Natives to send their children to mission schools?

A. 3.—Certainly not. There is no English taught in our village schools, and yet they are largely attended.

Q. 4.—Do you think (answer 9) that Normal schools for training teachers would be effective in raising up efficient teachers without any such system of continued study as you describe?

A. 4.—No. I think Normal schools would improve the teachers, but would not be sufficient. After they had finished their course at the Normal school, they would probably settle down contentedly, study no more, and be content with the position they had gained.

Q. 5.—Have you found this system of continued instruction and repeated examinations to be effectual in raising the calibre and efficiency of your teachers?

A. 5.—Yes. In our mission schools we have found it very useful.

Q. 6.—Do you think that no attempt ought to be made to take fees from agriculturists?

A. 6.—I think that a good deal of discretion is requisite. But I think that the principle of demanding fees is a right one.

Q. 7.—Do you give your pupil-teachers any extra instruction, and do many of them go on to become regular teachers?

A. 7.—We have no pupil-teachers of a high enough grade to go on to Normal schools. We draw our teachers mostly from among lads educated out of the province. But we are now getting Christian lads educated by ourselves, and these are employed as pupil-teachers.

By Mr. Deighton.

Q. 1.—Towards the close of your second answer you say that formerly an understanding "existed between the Missionaries and the Government that no school would be placed in a village that had previously been occupied by either party," and that Mr. Reid had been felt by the Missionaries to have violated this agreement. By Government do you mean the Educational Officers?

A. 1.—I mean the Educational Officers.

Q. 2.—Do you think that an Educational Officer who disapproves of such an agreement is bound to maintain it?

A. 2.—I think Mr. Reid ought to have maintained the agreement entered into by his predecessor for certain reasons, first, because it would have been conducive to the interests of education in the district or the particular place; secondly, because the arrangement had itself been of so long duration, and had been found to work so well in the hands of those who had had the working of it; thirdly, I think that it is a wrong policy for a Government, or Government officials, hastily to disturb an arrangement of such long duration, and which had been found to answer so well.

Q. 3.—In your answer to questions 19 and 20 you are of opinion that the grants-in-aid are too much at the mercy of the Government Inspector and officials through whom the application is made, and by whom, to be successful, they must be endorsed. In whose hands, if not in those of the Inspectors, would you leave the duty of determining whether a grant should be recommended or not?

A. 3.—My idea is that, if there were any difference between the Inspector and the head of the institution, the head of the institution feels in many instances that due respect is not paid to any exception that he may take to the action of the Government Inspector. I think that, though it cannot be obtained, except through the channel indicated, the Missionary feels that he has not such access to head-quarters as would be desirable.

Q. 4.—In your answer to questions 24 and 49, in what way did the Missionary to whom you refer guarantee that ample provision both in the way of teachers and school accommodation had been, and would continue to be, made for every boy in Masuda who could be induced to study at a school?

A. 4.—I am not aware.

Q. 5.—In your answer to question 50 you say "Yes. . . . The Inspector of Schools in this District knows so little of the vernacular as to be wholly unable within the last year at least to examine primary schools or the vernacular classes in higher schools." Taking it for granted that you know Mr. Reid to be incompetent in this respect, do you think this fact any foundation for a general statement that the officers of the Education Department take too exclusive an interest in higher education?

A. 5.—I have confined my answer entirely to the Inspector of Schools in this district, and have made no reflection whatever upon any other officials.

Q. 6.—Have you any evidence that leads you to believe the allegation made to you that Sub-Inspectors are open to bribes from the teachers?

A. 6.—I have no personal evidence. I think it is not material what my opinion is as to the truth of the statement.

Q. 7.—Were any particulars mentioned?

A. 7.—No particulars. The statement recorded here is as it was communicated to me.

Q. 8.—Not having any evidence that leads you to believe this allegation, do you think it just to bring it before this Commission?

A. 8.—I think it not only just, but a matter of great importance, and this Commission should be made acquainted with the Native opinion connected with the subject which they are investigating, the defects or errors that may exist in present system, and any suggestion that may be thrown out as to their remedy.

By Mr. Ward.

Q. 1.—You say of the schools in Ajmere and Mairwara: "They were few in number and, being entirely in the hands of the Deputy Commissioner, were without superintendence and in a miserable condition." You do not then agree with the opinion of the last witness that primary schools should be under the strict supervision of civil officers?

A. 1.—No.

Q. 2.—In your answer 32 you say:—"It is difficult to see how this is to be cured." Do these words refer any more to the taking of bribes by the Native Sub-Inspectors than to the making of vague allegations against them by the Natives?

A. 2.—It refers to the taking of bribes.

Q. 3.—Then you assume that the taking of bribes is a fact?

A. 3.—No; but the people believe it.

Q. 4.—I understand that in your answer 37, as printed, there is an important error, and that you intended to say private or Missionary effort.

A. 4.—Yes.

Q. 5.—In your Supplementary Statement you speak of Collectors and Commissioners giving their leisure hours to education. Do you not think that if a Collector or a Commissioner were to make a show of special interest in education which he did not feel, he would be liable to have the same kind of deception practised on him as was practised on the gentleman you speak of who shot a tiger with a silver ring in its ear, believing it to be a wild tiger. Do you not think, for instance, that boys dressed in girls' clothes might be shown to him as a girls' school?

A. 5.—Very probably. What I wish is that he should take as real an interest in education as he does now in sport.

Letters from the Rev. J. S. Woodside, *American Presbyterian Mission.*

To G. E. Ward, Esq., C.S., *Educational Commission, dated Rakha, Fatehgarh, the 3rd June, 1882.*

In reply to your note of the 31st ultimo, now before me, I beg to say that I duly received your previous letter of 10th May, with the printed questions, and have been considering the points of principles I should like to support before the Commission.

These I hope to forward to you before the 15th of the present month, as requested in your note.

In the mean time I would mention the following as the leading thoughts which present themselves to me in considering these questions:—

1. Government must educate the people of India. Others *may*, but Government *must*. To educate the masses is one of the highest duties of a Government, and I do not think our Government would be justified in making over this work to any irresponsible parties. I know of no other agency, or combination of agencies, that can take the place of Government in this great work.

2. The common people—the masses—should be the special object aimed at in a Government scheme of education. I should like to see it in the power of every child in India, irrespective of sex, to receive an education. Not only so, but I should like to see it made *compulsory* on parents to have their children educated, as in some States of America.

3. Schools for the poor should be *absolutely free*. These "primary" schools to be supported by a school tax. The most popular tax in America is the school tax. Bachelors and men without children of their own pay it as pleasantly as those who have families to be taught.

4. Schools of a higher order should also be maintained at all important centres. In these, fees could be levied so as to make them, at least partially, self-supporting.

5. High schools, colleges, and Universities should all have a place in the educational system. Rich men should be encouraged to *endow these*, and thus release Government from the great expenditure required for their support.

6. Scholarships should be founded in these for the encouragement and aid of poor but deserving students.

7. Grants-in-aid to Missionary and other private schools should be given, and "payment-by-results" be the principle that should regulate such grants.

8. Government inspection should be maintained. I do not think it is yet possible to obtain the services of unpaid agents of this class. Inspection should in all cases be thorough and impartial.

9. Girls' schools should everywhere be *specially* encouraged. The "crying want of India" is female education. These schools should be conducted on principles that will not violate the prejudices of the people about seclusion. Education will soon destroy that prejudice.

10. I do not think the time has come when primary education can be entrusted to the Municipalities. Such primary schools as I desire to see would be most distasteful to most Natives of the class that form our Municipal Committees at the present day. Fifty years hence such a scheme might be thought of.

These are some of the main principles I should like to support before the Commission. I hope to be more specific in my next.

To G. E. Ward, Esq., C.S., *Educational Commission, dated Rakha, Fatehgarh, the 14th June, 1882.*

After careful consideration I find it will be altogether impossible for me to give my views in

writing at this time, on the several points on which I may have something to say before the Commission.

I shall, however, try to make a synopsis, which I can hand to you at the time, on topics contained in the following questions :—

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15,—17, 18, 19, 20, 21, 22, 23, 24,—26, 27,—30, 31,—33, 34,—36, 37, 38,—40, 41,—43, 44,—46,—51,—53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, and 70.

On some of these questions I shall have *very little* to say, and all I can say regarding any of them will be in support of the principles laid down in my note of the 3rd instant.

Evidence of the Rev. J. S. Woodside, *American Presbyterian Mission, Fatehgarh.*

Ques. 1.—Please state what opportunities you have had of forming on opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—For over 33 years I have been more or less identified with educational work; chiefly in the North-Western Provinces. I was 5½ years in the Punjáb.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do *not think* that primary education has yet been placed on a satisfactory basis, nor do I believe it possible to devise any plan by which "the requirements of the community" may all at once be met. It will be a work of time.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The desire for primary instruction among the people is by no means general. The great mass of the lower classes are completely indifferent, and certain classes are practically excluded. I have found the attitude of the influential classes by no means favourable to the extension of elementary knowledge to every class of society."

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools. Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools and can it be further extended?

Ans. 4.—Indigenous schools are to be met with very generally. Some of the teachers in these might become useful teachers in primary schools, but their system of instruction is capable of improvement. I cannot say how far the grant-in-aid system has been extended to them, but I would be in favour of aiding all who should be able to pass a certain examination, and who would conform to Government regulations in reference to subjects of study, inspection, &c.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete, on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I have met with some excellent Persian scholars who had been taught "at home." Private teaching is liable to be more technical than in public schools, and not so well calculated to qualify men for the public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government should not depend on "private effort, aided or unaided," for the supply of elementary instruction in rural districts. I know of no such agencies that could be depended upon at present.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—A suitable system of inspection seems to be the only check that can be had on the administration of funds by district committees and local boards for education in rural districts.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I do not think the time has yet come when primary education should be entrusted to Municipal committees. There may be instances of special enlightenment in these bodies, but I have not met with them. If such committees are to be entrusted with this work, their administration should be under very stringent regulations.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social

status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I think all teachers should be selected from those who hold certificates of having had a special training in some Normal school, as is the case now in the National Schools in Ireland. Teachers require special training for their work. Such certificated teachers should receive a higher scale of pay than others. These conditions having been secured, the position of the teacher would be better and his work more satisfactory.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Arithmetic and mensuration are always popular with the agricultural classes. The children should also be taught letter-writing, so as to be able to conduct their own correspondence.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and, if not, are the schools on that account less useful and popular?

Ans. 11.—I consider Urdu quite sufficient for the people of the North-Western Provinces, but where parents desire it, Hindi should be taught. I would teach the Roman character to every child in these primary schools. A knowledge of that character would be highly appreciated, especially for letter-writing.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is the only one that will secure the diligence and perseverance of the teachers.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Fees might be collected from the more advanced classes, but I think nothing should be charged at first, as the difficulty will be to get the children to enter school at all.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The only way in which primary schools can be rendered more popular and efficient, is by the employment of trained teachers.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instance in which a Government educational institution has been closed in accordance with the spirit of the despatch of 1854.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

Ans. 16.—I do remember a case in which a Government school was opened beside our mission school at Dehra, and was afterwards closed when it was found that the boys preferred the mission school.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I do not know any gentlemen at present who seem prepared to take over any of the Government schools or colleges to work them on the grant-in-aid system.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I know of no means that I could recommend by which *private effort* could be stimulated in the direction contemplated in question 18.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I have always found the Educational Department liberal and fair in the distribution of the grant-in-aid. I was never refused any grant asked for by me in connection with schools under my charge. I know certain schools that would like to have larger grants than they at present enjoy.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The administration of the department has always seemed to me to be one of "practical neutrality." I know of no instance of partiality in the distribution of the grants-in-aid.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Hindus generally avail themselves of Government and aided education. There are some of the lower castes of Hindus who do not. Muhammadans, as a class, do not patronise Government and aided schools so much as they should do. I think it is more the fault of the managers of a school than of the "wealthy classes" whose children attend it, that these do not pay more than they do for education. The highest rate of pay in any school in this district known to me is Re. 1 per mensem. I think this is quite enough for this class of schools.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not know of any proprietary school or college supported entirely by fees. There

is an Arya Samaj school in Farukhabad, but it is supported chiefly by subscription.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is quite possible for a mission school to compete with a Government school. If the teaching is superior the boys will prefer it. The success of any institution depends entirely on the educational staff. Indian boys know when they are well taught, and will invariably go where the teaching is best.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and, if so, what remedy, if any, would you apply?

Ans. 24.—I do not consider the cause of higher education to be injured by any kind of competition.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I consider the instruction in secondary schools calculated to improve the minds of the pupils. The amount of such improvement will depend on the character of the instruction.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes; I think the Entrance Examinations engross more time and attention than they ought. Young men bend all their energies to the study of the subjects prescribed for these examinations, and neglect other things that are quite as important in a liberal education.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Some of our schools receive limited grants from Municipalities. I cannot say whether such are likely to be permanent. I know of no reason why they may not be so.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I do not think the University curriculum of itself sufficient to make good teachers. I consider Normal schools absolutely necessary to furnish good teachers.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I know of no method of securing efficient voluntary agency in the work of inspection and examination. Such agencies must be paid for.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—There is a general consensus of opinion that the text-books now in use are not what they ought to be. This, I find, holds with regard to teachers in Government schools, as well as among Missionaries.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I look upon Government as bound to maintain such a scheme of education as would overtake the great work as if there were no other agencies in the land but its own. At the same time every encouragement should be given to other agencies, qualified to take part in the work.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes.

Ans. 37.—I think the withdrawal of Government from the work of education would have a most *disastrous effect* upon the country.

I would have the Government endeavour to carry out the spirit of the despatch of 1854.

Their care should be more for the masses, while the higher education will provide for itself.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I feel certain the withdrawal of Government would cause a deterioration in the standard of instruction, except in the case of certain Missionary institutions, where a high standard must be maintained. I can offer no suggestion that would look towards the release of Government from its obligation to educate the people.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—It is very important that the physical well-being of students should be cared for. In some instances attention is paid to this, but I fear in the common schools it is entirely neglected.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

Ans. 41.—I know of no indigenous schools for girls in this district, nor do I think any such exist throughout the North-Western Provinces. If they do, I have not come in contact with them.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—If by "mixed schools" is meant schools for both sexes, I should think such institutions impracticable, except where the pupils are Christians. The very best effects are produced in America by carrying this principle out in all classes of schools. India is not yet ready for "mixed schools."

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Train them. The same principle applies to female as to male teachers.

Ques. 46.—In the promotion of female education, what share has already been taken by Euro-

pean ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—There have been a few ladies who have interested themselves in female education, but there is not much reliance to be placed on such help. Normal schools conducted by European trained ladies are the only agencies that can possibly meet the wants of the community.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—I have always encouraged the system of pupil-teachers, and found it work well. It is a species of training that is invaluable to those who afterwards become teachers.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It is very difficult to rate fees according to the wealth of parents or guardians. Fees must be fixed with a view to the average means of those likely to patronise the school.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—I know of no instance in which the demand for high education has led to the establishment of schools by men of good position as a means of maintaining themselves.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—The system of assigning grants according to the results of periodical examinations should apply to all classes of institutions where these grants are received. A certain standard should be fixed for each class of school, and any school failing to reach that standard should not enjoy the full benefit of the grant.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—I think grants should be made to the school, *not* to individual teachers. If given directly to the teachers, it would lead to the practical absorption of the grant by one man; whereas the object of the grant should be to enable each school to increase its teaching staff.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—One-half, I think, is a vey fair proportion.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Under a proper system of teaching, and with a suitable class-room, a good teacher can do justice to a very large class. The numbers admissible into such classes will depend upon the requirements of the school. I consider it as easy to teach a class of 50 as a class of 10.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—I think fees in colleges should be paid by the term, not by the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—This so-called principle of "religious neutrality" is, in my opinion, the chief defect in the Government system. As well might you ask if "a strict interpretation of the principle of religious neutrality" would require the British Government to retire from the Government of India, altogether! The British Government is here, not by invitation of the People of India, nor upon terms of sufferance prescribed by them. The Government of India has been committed by God into the hands of Great Britain. That nation is professedly Christian, and is bound to exhibit its Christian principles in India as in every part of the world. In excluding from Government school-books the higher maxims of Christian morality, they are guilty of a moral cowardice utterly unworthy of a Christian people. This species of religious neutrality should cease for ever. Instead of feeding the youthful mind of India with husks, Government should endeavour to furnish a school literature rich in Christian thought and Christian morality.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I think professorships a *very* important matter in University education.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I think promotions from class to class should be left in all cases to the school authorities, subject to rules applicable to all schools of the same class throughout the province.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly from being received into another? What are the arrangements which you would suggest?

Ans. 63.—I should be sorry to see all doors closed against any boy who had been expelled from a school or college, however bad he may have been. I should like to leave an open door for even the worst to return and enter on a course of reformation.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—In the event of Government withdrawing from the management of higher institutions generally, I think it most desirable that at least one Government college be retained in

each province as a model for all other colleges.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors ought to be better teachers than Natives, and it is very desirable that our undergraduates should be brought in contact with European mind and thought.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—Europeans are employed in schools under Native management, and I should think are likely to be so still more in future.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I do not think that any exceptional treatment should be adopted towards Muhammadans. They have all along had precisely the same advantages as Hindus, but such was their prejudice against everything English that they despised these privileges. They are now waking up to their error, and ere long will be found taking their proper place in our schools and colleges as all other classes.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I do not believe in any such condition of things. Natives attend mission schools just as readily as Government schools, and prefer them where the teaching is better. All this talk about religious teaching is put into the mouths of the Natives. I have not met with it anywhere in my experience.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—No; I do not believe they can. Students invariably prefer European to Native teachers.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I have never had any difficulty about grants-in-aid. Everything connected with Government in India is more or less complicated, but each department should know best what is necessary for its own protection.

Fatehgarh, August 4th, 1882.

Cross-examination of Rev. T. S. Woodside.

By the Rev. W. R. Blackett.

Q. 1.—You think (answer 9) that all teachers should be selected from those who hold certificates from a Normal school. Is not this already the case to a large extent in the North-Western Provinces?

A. 1.—I believe it is.

Q. 2.—Have you any experience of the results of the training given in the Government Normal schools in this province?

A. 2.—I do not think the training given in those Normal schools is sufficient or of the right kind. There is not sufficient instruction and practice in the art of teaching. I do not believe you can train a man in six months. They ought certainly to have not less than a year.

Q. 3.—Do you mean to say that there is a desire for the Roman character for Urdu in primary schools?

A. 3.—I mean to say that wherever it has been tried, to my knowledge, it has been popular, especially for writing and directing letters. I believe books in the Roman-Urdu, though not much used except by Christians, would be popular if the people were practised in it.

Q. 4.—You think (answer 21) Re. 1 per mensem a sufficient fee. To what class of schools do you refer?

A. 4.—I refer to the middle schools, not to the high schools. I think Re. 1 is the highest fee paid in such schools.

Q. 5.—You say, in your answer 36, that Government ought to maintain such a scheme of education as would overtake the great work, as if there were no other agencies in the land but its own. Does not this imply that Government should establish its own schools side by side with aided schools, as if the latter did not exist?

A. 5.—No; by no means. If the agency is found already existing, it should be recognised. But I mean that Government should hold itself responsible for the education of all.

Q. 6.—You say in your answer 44, "Train female teachers." Who is to train them; and who is to be trained?

A. 6.—Our work at Dehra may illustrate this. We established our female school there in 1859. There we aim at giving the highest education possible, and to make the pupil teachers wherever we can. The last head of that school had been trained at Mount Holyoake in America. Her successors also have been highly-trained ladies. We have now 140 pupils; all boarders. These are all Christians; daughters of Christians from divers missions. The rule is that they pay Rs. 6 per month. Many teachers have gone out from this school, and one Government Inspectress at Jalandar.

Q. 7.—Do you make any provision for your pupil-teachers receiving special instruction; and do you draw your regular teachers from among them?

A. 7.—The whole time of the pupil-teachers is not taken up by teaching. The rest of their time is spent in learning in class. I do not know that they need extra instruction. Some of them become regular teachers afterwards. We find that this training is sufficient for them.

Q. 8.—With reference to your answer 60, do you think it possible or desirable to teach Christian morality, or a morality similar to the Christian without reference to Christian theology?

A. 8.—No; I think Christian morality is founded on Christian doctrine. But it can be taught apart from the tenets of any particular sect or body. I do not believe in a Theistic morality apart from Christian doctrine.

Q. 9.—Where a Government and an aided school stand side by side, and the Collector or other official manifests a special interest in the Government school, does not this tend to increase the popularity of the Government school, in spite of equally good teaching being obtainable in both?

A. 9.—I believe good teaching will prevail in spite of the Collector's influence. In the case of the school at Dehra the Collector threw all his influence into the scale, and yet the school went down. The Collector's influence is very great, but boys will flock to the best teacher.

Q. 10.—Do the grant-in-aid rules afford any assistance towards the establishment of schools, as distinct from the maintenance of them when established?

A. 10.—They may have encouraged the establishment of schools, but the school must be in active operation before the application can be made.

Q. 11.—Do the grants-in-aid, so far as your experience goes, usually amount to so much as half the total expense?

A. 11.—Never, in any case that I have had to do with, has the aid amounted to so much as half the expenditure, not including the Missionary's salary. Many mission schools have no grants at all.

Q. 12.—When you say that not much reliance is to be placed on the help of European ladies in female education, do you include those ladies who come to India for the purpose, or only amateurs?

A. 12.—I refer only to ladies living in the station in official positions. I look to the zenana ladies proper as our only hope.

By Mr. Deighton.

Q. 1.—With reference to the 2nd head of your letter of the 3rd June, do you consider that it is possible to extend, further than has already been done, the primary education of a people so very poor as that of the North-Western Provinces and Oudh?

A. 1.—Yes; I think it is possible. But I am not sufficiently acquainted with the resources placed at the disposal of the Education Department. I think that every effort should be made to increase the facilities of educating the poorer classes.

Q. 2.—With reference to your 8th head, do you consider that inspection by educational officers is ever other than impartial?

A. 2.—Never, to my knowledge.

Q. 3.—Does your answer include the subordinate officers of the department?

A. 3.—So far as my experience goes.

Q. 4.—With reference to your 9th head, and bearing in mind the efforts made between 1859 and the present time, do you think that Government can profitably take any great part in female education?

A. 4.—I think that Government might do more than they have done. Normal schools should be maintained and such schools as that opened at Dehra by the American Mission in 1859.

By Mr. Ward.

Q. 1.—Are you of opinion that funds for the primary education of girls might be advantageously administered by a committee of ladies at the head-quarters of each district, in the same manner as those for boys' schools are administered by committees of men?

A. 1.—I should think it would be a very good plan.

Q. 2.—Do you think there would be a sufficient element of permanence in such management?

A. 2.—That is the difficulty, for there is no permanence in Indian society.

Q. 3.—Can you inform us what the school tax in America is?

A. 3.—It differs in different States, but is of the character of direct taxation.

Q. 4.—I think you have slightly misapprehended the intention of question 60. It is asked whether a strict interpretation of the principle of religious neutrality requires the withdrawal of the Government from direct management of schools, and an alternative is contemplated that the Government should assist all schools indirectly with grants-in-aid, and thus conform to the principle of neutrality by allowing all sects and religions to provide their own religious teaching.

A. 4.—Even as now explained I reply directly in the negative to this question.

MEMORIALS

RELATING TO

THE N.-W. PROVINCES EDUCATION COMMISSION.

Answers to some of the Commission's questions prepared by BABU KEDAR NATH PALODHI.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was teacher of mathematics, physical sciences, and English in the Benares Government College for about 17 years; superintendent of the Wards' Institution, Benares, for about 18 years, and manager, and subsequently a member of the managing committee of the Bengalitola Preparatory School for many years. My experience is confined to the North-Western Provinces.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think the system of primary education in these provinces is calculated to meet the requirements of the community, and it is not therefore popular.

Primary schools should be after the model of the indigenous schools. The subjects taught should be chiefly reading, writing, penmanship, and elementary arithmetic. The hours of attendance should be from 6 A. M. to 10 A. M., instead of from 10 A. M. to 3 P. M. Discretion should be used in the choice of teachers.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete, on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction, if conducted properly, is useful; but it can qualify boys for certain departments only of the public service. It is, besides, generally unfavourable to mental development.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—If teachers of primary schools be chosen from the respectable classes of the community with due regard to their moral character, they will be respected by the villagers, and their influence over them will be beneficial.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and, if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the schools is not exactly the dialect of the people; but the schools are not, on that account, the less useful or less popular. The dialects of the people of the different villages in the different parts of the country are so varied, that it is not possible to make the vernacular taught in schools quite agree with them, and it is neither necessary nor desirable to do so.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees charged in the primary schools should be sufficiently low to allow all classes of people to send their children to them.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—Primary schools may be increased in number by economy in the establishments, and in efficiency, by making the subjects of study really useful and practical.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In the present state of the native community, Government educational institutions of the higher order can neither be closed nor transferred to private bodies without considerable detriment to education.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—As regards Government aid and inspection, all schools and colleges receive equal attention.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes principally avail themselves of Government or aided schools and colleges for the education of their children. The wealther classes pay far less for the education of their children than the poorer classes, because their children attend schools only till they acquire enough of English to enable them to converse with Europeans, and read short letters in English. In these provinces the fees in the Government colleges vary from Rs. 2 to 5 a month according to different classes.

In the Canning College and in Missionary institutions the fees are lower. The fees are rather too high for the poor and too low for the rich.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and, if so, what remedy, if any, would you apply?

Ans. 24.—As the credit of schools and colleges chiefly depends on the figures they cut at the University examinations, there is great temptation to cram the students and prepare them mechanically for the University examinations. Those institutions which do so have an advantage over those which discharge their duty conscientiously by trying to impart sound knowledge. Competition between institutions pursuing the opposite methods of teaching greatly injures the cause of education.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives find very great difficulty in securing remunerative employment. I know of an M. A. who was obliged to open a petty shop for his support. Except in the Education Department graduates cannot generally get employment.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is not at all calculated to store the minds of the pupils with really useful and practical knowledge. It enables them to pass examinations, and this is its only use.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The statement that the attention of teachers and pupils is unduly directed to the entrance examination of the University is, I am sorry to say, perfectly true. This circumstance of course impairs the intrinsic value of education.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the cause of this state of things, and what remedies would you suggest?

Ans. 28.—If the object of education is, as it should be, to prepare the pupils for the exigencies of after-life, and not only for employment as teachers and clerks, the number is not unduly large. If this be the object, the curriculum of studies requires remodelling.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Scholarships, in the North-Western Provinces, are awarded to students who pass the University examinations in the first division only. This is not sufficiently encouraging. The scholarship system is impartially administered.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Local committees, such as existed before, consisting of Europeans and educated Natives, may be appointed.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books in English are generally good; but the vernacular ones require improvement.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The time has not yet arrived when Government can conscientiously withdraw itself from educational matters. It must patiently bear the trouble half a century more.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government from the direct management of educational institutions of any kind will certainly nip education in the bud.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The standard of instruction will certainly deteriorate. If Government is anxious to withdraw itself from the virtuous but onerous task of managing directly or indirectly educational institutions, it must proceed slowly and cautiously, preparing the Native aristocracy for taking its place.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—The physical well-being of students deserves great attention; but no systematic step has as yet been taken in these provinces. In some of the colleges and schools manly sports are encouraged, but not sufficiently. In every college and school the pupils should have, compulsorily, European manly games and gymnastics for a couple of hours.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Missionary ladies take a prominent part in female education, but their motives are suspected. It is quite natural to expect this. It is possible to increase the interest taken by them to any extent by proper encouragement.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has hitherto been administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The middle-class Anglo-vernacular examination does greater harm than good. It should be confined to aided schools. Schools and colleges should send such of their pupils as are unable or unwilling to continue their studies, and are desirous of serving as clerks to the public offices to serve as apprentices.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—If preference be given to educated persons in the award of posts under Government, the tone of the public service will improve and the value of high education increase. The expenditure on high education will then be rightly utilised, and cannot be considered excessive or unnecessary.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Ans. 49.—I know of no Government educational institution set up where a private one previously existed; but private institutions have been started where a Government one existed.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—In Government colleges and schools, the heads require a certificate of the institution left. In aided schools the same ought to be the case.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct manage-

ment one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—If Government is determined to give up the direct management of higher institutions generally, it is certainly desirable that it should retain under direct management one college in each province as a model to other colleges.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B. A. standard?

Ans. 65.—In colleges educating up to the B.A. standard, professors of English should invariably be Englishmen, and professors of physical science, Europeans. Professors of mathematics should be Natives; and professors of other branches, either Europeans or Natives.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—There are European professors in the Canning College only. Except for teaching English to advanced pupils, European professors are not likely to be appointed.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The circumstances of no class of the population of these provinces require exceptional treatment in the matter of English education. The Muhammadans having been able to secure easily the higher and lucrative posts under Government without knowing English, did not care for English education. Now, finding some difficulty in securing them, they do not scruple to send their children to colleges and schools.

An account of the Kayesth Páthsháld, Allahabad, read at a meeting held on the 27th March, 1882, under the presidency of Sir Robert Stuart, Knight, Chief Justice of the High Court, North-Western Provinces.

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1. This institution owes its origin to the learned and public-spirited Munshi Kali Prosad, a resident of Shahzadpur, in the district of Allahabad, and a leading member of the Oudh Bar. The object which the gentleman had originally in view, was to provide primary and practical education for such boys of his own caste (Kayasths) whose parents, from some cause or other, were unable to give proper education to their children, or to avail themselves of the training afforded by Government or other schools in some large station in the neighbourhood. To carry out this benevolent and noble intention, he founded this institution in 1873, at his own expense, under the designation of the Kayastha Páthsháld. The contributions which he made from time to time for its support, in cash and property, now amount in value to more than Rs. 1,40,000, while those from other persons amount to nearly Rs. 10,000. Thus the funds, out of which the costs of maintaining the institution are defrayed, amount to a little more than Rs. 1,50,000.

2. From the date of its establishment in 1873, up to June 1878, the status of the institution was that of a primary school, and in July 1878, it was raised to that of an Anglo-vernacular middle school.

3. The management of the páthsháld is vested in a governing body and a committee of management consisting of certain native gentlemen, at the head of whom is Munshi Hanuman Prasad, a leading pleader of the High Court of Judicature for the North-Western Provinces.

4. Connected with the school is a boarding-house, intended for the accommodation of certain students, which contains at present 18 foundationers and two boarders. Three of the teachers belonging to the school staff remain day and night within the páthsháld compound to look after the boarders. As a reward for this extra work, they get board and lodging free from the páthsháld.

5. Exclusive of other servants and those belonging to the boarding establishments, the school staff consists of one head master and eight teachers.

6. There are four classes of students in the páthsháld:—

1st.—The foundationers, who are entirely supported by the páthsháld.

2nd.—The boarders, who pay their expenses and live under the superintendence of the páthsháld.

3rd.—The aided students, who get scholarships and necessary books from the institution; and

4th.—The day-scholars, who pay their tuition fees.

The following is the number of each class of students:—

Foundationers	18
Boarders	2
Aided students	37
Day scholars	61
TOTAL	118

The following statement shows the number of students according to their castes:—

1.		Brahmins		25
2.	KSHETRIYAS.	Kayasthas	69	81
		Rajputs	0	
		Katris	12	
3.		Vaisyas		12
		TOTAL		118

The average daily attendance is 82 per cent., and no student is admitted into the school whose age exceeds 16 years.

7. Instruction is given in English, Persian, Urdu, Sanscrit and Nágri. The text-books in use are nearly the same as those in Government schools. Special importance is attached to the study of English, but a knowledge of the other languages is also indispensable. Great care is bestowed on the improvement of hand-writing. The institution sent up six candidates to the Anglo-vernacular middle class examination held in November last, of whom four were successful.

8. There are six scholarships attached to the institution, namely,—

Two of Rs. 4 each, founded by Ráé Murli Dhur, second Taluqadar of Aurangabad, Deccan,

Three (one of Rs. 4 and two of Rs. 3 each), founded by Munshi Newal Kishore, proprietor of the *Oudh Akhbar*, Lucknow; and

One of Re. 1-8, founded by the pátsháld.

The first two and the last are given to three poor and helpless students, while the other three are awarded to the students who stand first in the annual examinations.

9. The school has a large library, containing at present 2,028 volumes in different languages; and it owes its existence chiefly to Munshi Newal Kishore, who has generously made a gift of such works as have been printed in his press, and who has promised to give to the library such books as may be printed in his press hereafter.

10. The income during the year 1881 was as follows:—

	Rs.	A.	P.	Rs.	A.	P.
1. Balance of 1880	...			2,138	12	9
2. From Lucknow	2,850	0	0			
3. From villages in Allahabad	625	0	0			
4. Rent of houses	886	9	9			
5. Subscription to *Kayastha Samachar*	199	10	6			
6. Grants from other persons	606	14	0			
7. Boarding-fees	139	7	9			
8. Schooling-fees	261	8	0			
9. Interest	660	0	0			
10. Miscellaneous	65	1	9			
				6,294	3	
TOTAL				8,483	0	6

11. The expenditure during the year under each head amounted to Rs. 6,204-10-3.

	Rs.	A.	P.
1. School	2,618	1	6
2. Boarding	2,479	4	6
3. Library	432	8	6
4. Publication of the *Kayastha Samachar*	298	6	0
5. Repair of houses	357	9	9
6. Miscellaneous	18	12	0
TOTAL	6,204	10	3

12. The expenses estimated for 1882 amount to Rs. 10,257, under the following heads:—

	Rs.	A.	P.
1. School	3,037	0	0
2. Boarding	3,220	0	0
3. Library	200	0	0
4. Repair of houses	400	0	0
5. Publication of the *Kayastha Samachar*	300	0	0
6. Property to be bought	3,100	0	0
TOTAL	10,257	0	0

Answers to some of the Commission's questions prepared by MUNSHI SADA SUKH LAL, *late Government Translator, North-Western Provinces.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was for about 25 years editor of an educational journal in Urdu and Hindi, and for about three years editor of *Muallim-ul-amala*, the Ministerial Officer's Instructor, a monthly magazine which was started under the auspices of the then Lieutenant-Governor, Mr. Colvin, for the North-Western Provinces. I therefore always looked with interest upon the state of vernacular education, and also spent time in preparing and publishing, at my own press, some educational books in the vernacular.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think the foundation of the primary education, as laid by Mr. Thomason, who is considered as the most able Lieutenant-Governor of these provinces, was sound; but in after times it required improvement.

Want of good, instructive and useful books has from the commencement been felt; and these have not been, as yet, supplied to meet the full requirements of the community. No one can deny that it is in vain to strive to lay out a structure without any provision for its materials.

The Patwariki Pustak, the Dharam Singh ka Vrittant, and the like simple books, were well adapted to the circumstances of the people for the education of whose children they were compiled. But no attempt was since made to prepare such books as might prove to be popular, useful and interesting. The greatest part of the population consists of agriculturists, and to them books on the subject of industrial habits, value of time, economy, and more immediately the art of agriculture, the rent law explained in simple lessons, employment of capital in useful purposes, the disadvantages of extravagance, discord and litigation, the utility of subordination, union, and the like, are certainly more useful and inviting than lessons in geography and history, which are subjects suited to a somewhat advanced taste in learning, and lie at a great distance from their immediate wants. There should be no less than half-a-dozen books upon each such subject as aforesaid, by different authors of different tastes and thought, expressed in different kinds of style. But at present there seems none to be found in these provinces (see the last catalogue of the Curator of Government Books, North-Western Provinces).

To meet the expenses for carrying out the system of primary education in the villages experimentally, temporary provision was made by Government, and eight districts were selected in which the system might be tried, under the supervision of an able officer selected from the Covenanted Civil Service, under the title of Visitor General, with a staff of Native assistants called zila and pargana visitors. How far this system proved successful may be conjectured from the fact that it was soon, but after a fair trial, extended to all the districts then under the administration of the Government, North-Western Provinces, under the Despatch of 1854. Soon after, for its permanent maintenance, a cess of one per cent. was fixed upon the annual amount of Government revenue; and at the same time, the position of the officers employed was so improved as to command the respect of the people with whom they had to deal.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In reply to this question, I should say that education of any kind is not sought in general; only particular classes, as Kayasths, Muhammadans, and Brahmans (very few in comparison to the number of their class), and Rajputs, in very rare cases, do care to instruct their children. The very numerous community of the agriculturists *chiefly* comprising the most superior castes of Hindus, *viz.*, the Brahmans and the Rajputs, hold aloof from education. Among the thousands of thousands there will be found very few educated sons of zamíndárs, even at this day, more than thirty years after State education was introduced. And why? Because they think it had nothing to do with their present calls. The cultivators especially, for very obvious reasons, look upon the educational institutions, as they at present are, as antagonistic to their interests. Their children, as soon as they are able to work, are employed to weed grass from their fields, and so far they are useful to them in the pursuit from which they earn their livelihood. But if they send them to school, they will do so at their own disadvantage; because they are in that case deprived of the benefit of the children's labour. And what, after all? The boy has read through some pages of[1] Chand Pand, Ainah Tarikh Numa, Jughrafia, in Urdu and Persian characters; and Gutka, Itihas Timarnashak, Bhugol Hindustan, in Hindi, in the Nágri characters; in the former language, in an average period of four or five years, and in the latter in two or three years, and even then he is scarcely able, in the former, to read and write simple letters, even on domestic subjects, with sufficient accuracy and correctness. With this limited stock of knowledge, if he leaves the school he is good for nothing, for he soon forgets what he had learnt, and the time and labour spent is a dead-loss to him; and it is a matter of utter misfortune to the parents if the boy, after spending the time at the school, is found to show, by his habits, aversion to the industrial calls which their profession entails. There is much to be said on this point, but to make short of it, I beg to urge that there must be some necessity, some motive, for the people to drag their minds to the education of their children. To create such necessity or motive, for such a vast number of the population, is not in the power of Government. Means should be contrived, therefore, to make people feel the necessity for that object and to create motive for themselves. But to achieve this, is not the work of a day or even of a few years, and certainly it is not wise to shift ground for every seeming difficulty,

[1] This book was professedly compiled for Muhammadan boys (see the title page), and contains for the most part subjects suited to Muhammadans. It should not be made a general class book for all Muhammadans and Hindus. It also abounds with silly and unwholesome hints (see, for instance, the article on sleep, page 5), and gives here and there wrong information, as

پاني گرمي سے هوا بنجاتا هی (صفحه ٦٦) — گرمي پسينا بنجاتي هی (صفحه ٦٧)

or pause in our progress. If we once make sure of a right path, steadiness and perseverance will do all. Men who have gone on for ages and ages in one way in the pursuit which yields them what they require to satisfy their real wants, and whom ignorance and slothfulness in improvement has taught to be contented with that little yield, cannot be expected to open their eyes at one stroke or two, and to see the necessity for that kind of knowledge which, even if acquired, will require energy and enterprise to achieve objects far higher than the filling of the belly and the going to sleep. And the worst feature under the present state of things is that the wealthiest and the most influential class of the people seem to feel no interest at all in the well-being of their fellow-creatures or even of their neighbours. Nay, the very men upon whom they depend are not taken care of by them. On the contrary, in some cases, though not few in number, they go to the opposite extreme. It is thus that, after a certain short period Mahájans are sure to become bankrupts by defalcation or the embezzlements of their agents, and landlords often ruin their ryots or are themselves ruined, or at least debarred from making any improvements in their estates, by having constant litigation between themselves and their tenants. This is their chief care, if any care they have in the line of their business.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The approximate number of the indigenous schools existing in these provinces might be found from the census last taken, if this kind of information was given in the papers then prepared. As far as I know, these schools are the perfect relics of the old village system, excepting that in some cases Urdu has taken the place of Persian. The schools are always of a private character. They are held either at the house of the teacher himself (these being generally to teach the first rudiments of arithmetic and the Hindi alphabet, Nágri in rare cases, but mostly the Mahájani and the Kaithi, and as far as the student is able to read and write letters in these characters and also keep accounts of mercantile affairs, and in some cases also to teach Sanskrit to the students of the Brahmin caste); or they are held at the door of a respectable Mussalman resident or zamíndár, or a Kayasth of high position in society. In these the Persian, or in some cases Urdu, is taught in the Persian character. The schools are under no discipline, excepting what the teacher himself can keep over his pupils. In the former or Hindi schools, no fixed fee is taken. The teacher in very few cases depends upon his income as a schoolmaster, he being often the family priest of the inhabitants of the same village or other villages, and depending chiefly for his livelihood upon what he gets in that profession. He receives from his pupils cereals in certain quantity, generally a *ser* or *12 chataks* or even *10 chataks* on certain days of the month, besides cash on certain Hindu festivals or the times of marriages and child-births in the family to which the pupil belongs. The maximum limit of this cash amount is not fixed; it is according to the means and the will of the guardians of the pupil; the minimum being even as low as two annas or even less. In the latter, the Persian or Urdu schools, the teacher gets from the person at whose door the school is held a salary which is between Rs. 10 and 2 a month, and from other persons, guardians of the children whom he teaches, a fee generally varying from one rupee to two annas a month, according to their means, besides which a pice is given to the master by all students every Thursday, and some little cash on the Hindu and Muhammadan festivals. In the case of the former schools there is no room for selection of the master. In the case of the latter, it is made of course by the person at whose door the school is held. Any interference in this respect is supposed to be dangerous to the existence of the school. But if any State aid be given, it is very probable that in most cases it will be accepted; and this mode alone seems to be the best for utilising them and bringing them up to a state approaching the standard of a systematic national education, provided it be given and accepted on the condition of introducing in the curriculum of the school books prepared and published by, or by the authority of, Government for that purpose. The subjects of these books, whether published by Government or private authors, should be very judiciously selected and very ably treated to make them adapted to the circumstances, habits and wants of the people. The Sanskrit indigenous schools cannot be brought to the required standard, unless books on the subjects above stated, which may be introduced, be prepared in Sanskrit.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction, when successful, is very valuable, because it is always founded

upon solid bases; but its value bears converse ratio with its success, that is, it cannot be expected that it can be successful in numerous instances. Even attempt towards it is made comparatively in very few cases.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—This question, I think, is in a great measure answered from the state of things as explained in the answers to the 3rd and 4th questions.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—As far as I can say from my own knowledge, and from the information received from others in daily talk on subjects connected with public education, I hold a very low opinion of the district committees under the present system of their existence. They are merely nominal as committees, the members, in most cases, being either not fully qualified for the task or utterly neglectful of their duties. The same may be said with respect to the local boards if they be organized on the same system as the district or the Municipal committees are.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I cannot say what will be the case when the new system of self-Government will be fully introduced, but under the present circumstances, it does not appear that Municipal committees, in all cases, can undertake and vouchsafe the maintenance of any class of schools in their circles. I have not the inside knowledge of this subject; but I dare say there will be in numerous instances excuses of the insufficiency of the funds at their disposal; and if any new Municipal tax may be raised specially for the support of the schools, I would, if I could, rather recommend the people to set up schools for themselves at their joint expense than to pay the costs for that purpose and keep the schools under the management of the Municipal committees, whose members are in most cases as unqualified or neglectful as those of the district committees are; the whole weight of management in both the cases falling upon the presiding district officer, who has many other things of higher importance and of greater urgency to attend to.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The village schoolmasters seldom have any influence over the villagers in their capacity as teachers. They are sometimes superior to patwáris in pont of education, especially if they have received instruction in any of the Government Normal schools. Their position might morally improve if it were made a rule that the vacancies in the offices of the patwáris should be filled by the schoolmasters in the same locality; and if they be found efficient, they might be promoted even to the office of the kanúngos when opportunity offered.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Subjects likely to be more acceptable and useful to the people, and especially to the agricultural classes, have been suggested in answer to the 2nd question. To make the schools more efficient, it might be well if little experimental farms were made and schools of industry, drawing and painting, wood-carving, working at the sewing machines, carpetting, carpentry, &c., established at certain localities for a group of villages. These schools, with a little expense on the part of the State at the outset, might prove lucrative or at least self-supporting after some time, and provide employment to the students of the village schools. But here I may be allowed to suggest a hint which I consider very important, that no system is likely to prove successful to the extent desired, and in expected time, unless men who possess some degree of zeal for the good of their country are employed as agents to carry it out. Much caution is required to find where such zeal exists.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and, if not, are the schools on that account less useful and popular?

Ans. 11—The vernacular recognized and taught in these provinces is, though not entirely, but for the most part, the dialect of the people. To attempt to make them both one and the same is impossible in a country where language differs at the small distance of 20 or 25 *kos*. The language of Farah, on the eastern border of Brij and between Agra and Muttra, may be

easily seen to differ in some degree from that of Fatehabad, towards the Bhadauria territory, and at a distance of not more than 12 *kos* from Agra. Likewise, in the vicinity of Allahabad, the dialect of the people of the trans-Jumna towards the south, is not exactly the same as that of the trans-Ganges towards the north, at an interval of even less than 20 or 25 miles; and with respect to the people who seem to have no propensity for learning, it can hardly be said that the primary schools are less popular because the language taught in the schools is not exactly their own language. Books written in *simple Hindi* may be tolerably understood in their purport by all village people in the North-Western Provinces and Oudh, and even in the Central Provinces and in some western parts of Behar.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The payment by results I think is the most suitable. This mode was used, I remember, in the commencement of the Agra College, when people were afraid to send their children to it for instruction.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Where people have any wish to have their children educated, the best mode of fixing the fees is to make scales according to the means or income of the parents or guardians of the children, from whom they will have to be taken. But where there is no such wish, the fee system, if introduced at once, is likely to be dangerous to the existence of the school. A wise master or administrator of the system should, therefore, first learn the wishes of the people otherwise than by direct means, before attempting to introduce it. Patience of a few years will enable him to be successful in his object.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—This question is answered in what has been said in reply to some of the former questions.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know only of two cases of the kind, one of the Bareilly College, and the other of the Delhi College, which are both abolished by Government, and in the case of each, attempts towards its revival by private subscriptions failed.

In conclusion, I would beg to propose that a light compulsory educational tax should be imposed upon the inhabitants of each city and town consisting of at least 4,000 householders or a population of 20,000 souls, calculating at the average of five souls to a house. The tax should be imposed upon Government employés at the rate of one per cent. upon their monthly salaries, and upon other classes varying from eight annas to six pie per house or family per mensem, according to the apparent means of the people. The imposition of this tax should be left to the judgment and discretion of the heads or the most respectable men of each muhalla or division of the city or the town. Such a tax, if levied, would not and ought not to be felt heavy by any class of the people who, in *melas* and *tamashas*, do not hesitate to spend a rupee or two only for the sake of momentary amusement and mere visionary sport or fanciful fair. It is not in any way unjust, because it is solely for their own good and benefit, the value of which they do not know at present, but in a very short time they will themselves see. Moreover, it is to be urged on their consideration that, while their brethren, the people of the agricultural classes, pay the tax in the shape of one per cent. upon the annual amount of their revenue, it is quite unreasonable and unfair that they should go free, and at the same time should reap the greatest part and in some cases the whole benefit of the State education of the highest standard. It seems to be rather anomalous that the former should pay and the latter should not. The argument that what the agricultural classes pay falls indirectly in proportion upon all, will be, I presume, found to be futile upon minute calculation of the due proportions and the consideration of other concomitant circumstances. Irrespective of all that may be said upon this subject, the adoption of such a scheme is the most desirable, when it is to be conjectured that any direct tax in such a name as that of education, from which the wealthiest and the most influential men of our community keep aloof, shall create a motive for sending their children to the school, in at least that they will thus be amply compensated for the little amount they may pay. The people will thus, independently of the Government support, be able to found and maintain colleges and schools of their own on the most sure and solid bases, as explained hereafter; while Government will be relieved of all the expenses and anxiety about them in all respects. No systematic and paid direction or inspection seems to be necessary if the proposed scheme be adopted and properly carried into effect. Let us take, for the sake of illustration, two cases, one towards the maximum and the other towards the minimum extreme. For instance, first a city of 25,000 houses; then at the average rate of

even as low as that of two annas per house per mensem, if we exempt 5,000 houses from taxation, we shall have a monthly income of Rs. 2,500 which may be applied thus :—

ENGLISH DEPARTMENT.

Literature.

	Rs.	
The Salary of Headmaster	400	European.
Do. 2nd do.	150	Native.
Do. 3rd do.	100	Do.
Do. 4th. do.	50	Do.
Do. 3 or 4 other junior teachers and monitors	50	Do.
Total	750	

Science.

Professor of Mathematics and Experimental Philosophy	500	European.
Ditto ditto	150	Native.
Total	650	

ORIENTAL DEPARTMENT.

One Arabic teacher	25	
„ Assistant teacher	15	
„ Persian do.	15	
Five Urdu teachers and monitors	45	
Total	100 (*a*)	
Sanskrit teacher, Vyakaran, Sahitt, &c.	25	
Do. Science and Puran, &c.	20	
Assistant ditto	15	
Four Hindi masters and monitors	40	
Total	100 (*a*)	
House-rent	100	
(Buildings for colleges should be made by the people themselves, and they should receive the amount allotted for house-rent, or Government might provide for the buildings and take the rent.)		
Menial servants, such as duftaris, chaprasis, bhistis, &c.	45	
Annexed to each such college, there should be an aided printing or lithographic press. A monthly grant-in-aid	100	
An Engineering and Drawing Master, monthly salary	250	
A school of industry, such as carpentry, coach building, blacksmith's shop, &c., to teach the children of the people of the lower classes their professions (or even the children of higher classes if they like to learn), monthly grant-in-aid	150	
Total	645	
Grand Total Rs.		2,245
Surplus balance, Rs.		255

This surplus (whatever it may be), with the profits arising from the press and the industrial school establishment, which should be kept on such a footing as to be always at least self-supporting, should go to a general educational fund kept in the hand of local Government or a responsible corporate body formed for the purpose, and to be applied in certain portions as hereafter proposed.

The students of each college, in concert with the English and Oriental Native masters, should prepare and publish books at their own aided press for their college or other colleges and town schools, and compete with each other in producing good, useful and popular books. A committee of the most learned and eminent Natives, who should themselves be authors of any popular book or books, should be organized from the people of the province to examine annually the books which might be the productions of the city colleges, as above said, and to pronounce their judgment as to what books should be introduced in the curriculum of the college studies, and what books should be superseded by them. The college which in course of years shews superiority over others in this respect, should be rewarded with a handsome prize from the general educational fund at an annual exhibition of the industrial and artistic production of the students of all the colleges and schools in the province. Reasonable prizes should also be allotted for these productions; and private individuals might also be held eligible to compete for prizes at this exhibition at the recommendation of certain authorities named by local Government. The prize-money given to any college should be divided among students and teachers in equitable proportions at the discretion of the professor of that college, and report sent to the Secretary to the local Government. The professors and masters of the college which achieves superiority over others, or proves to be deserving of encouragement, should be held entitled to increase of pay at the discretion of the local Government, in consideration of the state of the general fund, from which such increase should be paid.

The educational tax should be collected either by the district authorities or the local boards,

(*a*) These items ought to be increased or decreased in due proportion to the number of the Muhammadan and Hindu classes of the people from whom the cess might be levied.

and monthly accounts of receipts and disbursements furnished under the signatures of the professor and the second master of the literature department to the collectors of the tax.

An inspection book should be kept in each college and all Government authorities of high rank and Natives of known respectability as well as the Native Chiefs, might be allowed to inspect the college during the college hours and at any day excepting the holidays, which should by no means be as numerous as they at present are. While I was a student at the Agra College in 1830-1840, very few holidays even of important festivals were allowed.

In those days there was no direction nor inspection excepting that of the Secretary of the local committee of European members; yet with an establishment differing very little from what has been above proposed, the college produced a number of scholars of high proficiency, such as the late Pandit Sheodin, Prime Minister to the Maharaja of Jeypore; Raja Lachman Singh, 1st Deputy Collector of the first grade, North-Western Provinces; Rai Salig Ram, Officiating Post-master General, North-Western Provinces; Rai Mannu Lal, Civil Engineer, in the employment of His Highness the Nizam of Hyderabad; Rai Baldeo Bakhsh, Deputy Collector of Benares, and many others of the rank of Deputy Collectors.

Now, let us take an instance towards the minimum extreme; for example, a town of 5,000 houses or 20,000 men. Of these, let 1,000 houses be exempted from the tax, then, the 4,000 houses will give, at two annas per house per mensem, Rs. 500.

The expenses of keeping a school may be detailed thus:—

ENGLISH DEPARTMENT.	Rs.
Head master's monthly salary	80
2nd ditto ditto	50
Professor of Science, ditto	80
Assistant masters and monitors	50
TOTAL	260
ORIENTAL DEPARTMENT.	
Arabic teacher	15
Persian ditto	10
Two Urdu teachers	15
TOTAL	40
Two Sanskrit teachers	25
Four Hindi ditto	40
TOTAL	65
House-rent	15
Menial servants	15
Establishment of Industrial School	50
TOTAL	80
GRAND TOTAL	445
Surplus balance Rs.	55

From the details above given, it will be seen that sufficient margin has been left to meet the expenses of keeping auxiliary branch schools and girls' schools, where such a scheme might be deemed necessary.

S. S. L.

Answers to some of the Commission's questions prepared by MAULVI ZAIN-UL-ABDIN, *Sub-Judge of Mirzapur.*

Ques. 1.—Are you acquainted with the state of private and public instruction in Upper India, and more especially in the North-Western Provinces and Oudh?

Ans. 1.—I am acquainted with the state of some private and public institutions of the North-Western Provinces.

Ques. 2.—Describe the means by which you have obtained that acquaintance. Have you ever had any connection with the Educational Department?

Ans. 2.—I received my education at an indigenous institution; but for about three years, from 1848 onwards, I was a student of the Arabic Department of the Benares College. While Munsif at Ghazipur, in 1863, I took an active part in starting a primary school, since raised to a high school. Towards the end of 1870, during the progress of Sir W. Muir, the late Lieutenant-Governor of these provinces, through the Ghazipur district, I joined His Honour's camp, and had occasion to take part, both morning and evening, in the examination of teachers and students that assembled at convenient places near the camp. I have also been

a member of the educational committee in most of the districts of the North-Western Provinces, and I had thus ample opportunity of getting an insight into the state of primary and high schools. In 1871, I had the honour of being elected a member of the committee formed by Hon'ble Sayyid Ahmad Khan, Bahadur, C.S.I., with the object of devising and adopting the best means of creating in the minds of the Muhammadans a desire for the study of Western science and arts. And the flourishing institution known as the Muhammadan Anglo-Oriental College will ever remain as the monument of the strenuous efforts of the committee. Thus did I, by my previous connections, with some confidence on the subject, make myself acquainted with the state of education of this province.

Ques. 3.—With reference to high and primary indigenous schools, will you please describe what kind of schools they are, and how are they established?

Ans. 3.—I believe that there are four sorts of indigenous institutions found in the province:—

(1) *Private schools.*—A gentleman of substance anxious to educate his own children engages a teacher, and dedicates a part of the house for the accommodation of the students; other children in the neighbourhood may also be attracted, some of them paying a little fee; thus a small school is established. But such schools can in nowise be called permanent; they remain in existence only so long as the gentleman may have occasion for the services of the teacher. I have also known of instances where a rich gentleman will adopt the severe measure of not admitting other children into his school, in order to guard against the possibility of his own children contracting their evil habits.

(2) *Self-supporting schools.*—A teacher risen to influence through his learning exhibits himself in a part of the city, and starts a school as a means of livelihood, for all the students are expected to pay a certain amount of fee. Such a school lasts only as long as the income is sufficient for the teacher to bind himself to it.

(3) *Schools established by private persons.*—Such persons undertake the task of educating the pupils with no other motive but the desire of doing good to the public, and many pupils flock to them being attracted by the fame of their learning. They dwell in the same city as their teachers. I myself received my education in one of these institutions. I consider myself especially fortunate in this respect: for a school of this description was started by Maulvi Abdul Shakur near my native city. Many students of this very institution qualified themselves so well as to be able to do honour to high offices under Government.

(4) *Schools whose expenses are met by raising funds or charitable endowments.*—The students do not only receive their tuition gratis, but in some instances are boarded and fed also. The Arabic schools at Jaunpur, Deoband, Saháranpur, Aligarh, and Benares fall under this category. In 1870-71 an official enquiry found so large a number as 4,665 of such schools educating 55,575 students. But, in my opinion, the figures must have been still higher than was ascertained by the official enquiry. In my opinion there was a larger number of indigenous schools existing at that time; for great misconceptions had arisen in the minds of most of the people when enquiries were made regarding the number of indigenous schools, and the pupils attached to them. Some persons detained their children from going to school, and the teachers gave a less number of pupils than the actual. They believed that the educational officers, wholly opposed to such indigenous schools, were anxious to induce Government to authoritatively abolish them, with a view of swelling the number of pupils in their own halkabándi and tahsíli schools. The number of schools as represented cannot be received as quite correct, for I have good reasons to believe that the existence of schools of the first class were ignored.

Ques. 4.—What do you think to be the probable number of such schools in the North-Western Provinces?

Ans. 4.—The rules framed in 1879, prescribing the preparation of annual returns, directed that such schools as were not properly managed and inspected should be omitted. Under these circumstances, I am unable to give an exact number of these schools and the pupils studying in them. But as a Native of this country, I may be allowed to express my belief that the number of these schools falls far short.

Ques. 5.—What languages and what subjects are taught in them?

Ans. 5.—The schools of the classes I and II imparted education to all the respectable Hindus and Muhammadans. A school started by a Hindu gentleman differed in no way from that established by a Muhammadan as far as the subjects taught were concerned. Persian was taught as even now in both of them. I commenced to learn at a private school held in the house of a Hindu gentleman, and I feel persuaded that no religious prejudice stood in my way. The study of Hindi was confined to traders' sons or pupils of inferior position, which course of instruction is still followed in the province. In Persian schools Persian literature formed the chief subject of study, and the standard was much higher than that fixed for the vernacular middle classes of the present time. But at the same time the study of vernacular was not neglected, for Persian books were translated into vernacular to the students, and discussions on certain topics were also conducted in it. The pupils were also exercised in writing with a view of acquiring the art of composition in an elegant style. Elementary works on morals, com-

posed by authors of established fame, formed the subject of study. A few rules in arithmetic, likely to be essentially necessary in the practical world, were also sometimes included. In Hindi schools Hindi formed the chief subject of study. The Hindi boys were also taught writing in Hindi character. Greater attention was paid to arithmetic—though never from text-books, but by means of multiplication-tables and other easier rules of mental arithmetic called *gurs*. They committed these *gurs* to memory with the object of enabling themselves to settle the mercantile and other daily accounts mentally without the help of pen and paper. The Europeans have regarded this method of teaching with contempt. There can be no question that this objection might have been well-grounded, had the mode of teaching been adopted for instruction in higher mathematics. But this is not the case. The object of this mode of teaching is to make the pupils expert in casting accounts when called to practical life; in my opinion no other method is possible. It cannot be disputed that a son of a petty trader will mentally bring out correct answers to questions in interest of a certain sum of money for a prescribed period at different rates, in far less time than a Government school student, quite helpless without his slate and pencil, can possibly do. In this respect I quite concur in the opinion embodied in paragraph 14 of the Government of India Resolution.

In classes III and IV, higher branches of Arabic literature and philosophy formed the course of study.

Ques. 6.—What are the races and social condition of the pupils who receive instruction in those schools; and what benefit do these schools, in your opinion, confer upon the country?

Ans. 6.—The schools of classes I and II are greatly favoured by the upper and middle classes. The majority, if not all the educated Natives of the North-Western Provinces completed their education in such schools. Most of the ministerial officers of Government, English-knowing being excepted, were brought up in such schools. The III and IV classes of institutions have greatly contributed to the preservation of Oriental literature and science in this country. All persons, whether dead or living, that distinguished themselves in Oriental sciences received their education in such schools.

Ques. 7.—To what extent have they been utilized as a part of the educational system, and in what manner can others be similarly utilised by means of regular monthly grants, or by the system of payment by results, or in any other way?

Ans. 7.—Out of the first two classes in the North-Western Provinces, I do not know of a single school that was made a part of the educational system of these provinces. I feel persuaded that most of them disappeared under the destructive influence of Government schools. To improve the system of indigenous schools in making the existing ones a part of the educational system will prove an immense blessing, contributing in no small degree to the progress of the country and facilitating the attainments of the object of primary and vernacular middle education. The first two classes of these institutions can be made a part of the educational system in the following manner, either by means of grant-in-aid or payment by result:—

1st.—The schools may be allowed to continue their subjects, language, and text-books.

2nd.—They may be requested to add a little arithmetic, mensuration, history, and geography to their current subjects of study. They may select any text-books in the subjects out of the numerous works now procurable.

3rd.—They may be prevailed upon to allow Government inspectors to examine the people in these additional subjects from time to time.

4th.—The teachers may be requested to submit their monthly returns stating the number of pupils and other necessary information. In this way the schools of the first and second classes may be assimilated with the Government educational system. These additional subjects to the text-books of these schools are not so difficult as to fall short of the acquirements of such teachers. No effort should be made for their removal, as the prosperity of such schools depends on the influence and character of such teachers alone.

The schools of the classes III and IV can by no means be so utilised, nor is there any necessity for it, for they impart high education in Oriental literature. But the Deputy Inspectors should be authorised to enquire into the condition of the schools as far as they can, and to enter the information thus obtained into their annual reports; for these schools are the only means of spreading high Eastern education in this country.

Ques. 8.—With reference to vernacular schools for primary education recognized by Government, do you consider the existing number of Government aided and unaided schools in the North-Western Provinces sufficient for the purpose for which they have been established?

Ans. 8.—Taking into consideration the state of the country, which is connected with the population of towns and villages, the existing number of schools in the North-Western Provinces is, in my opinion, by no means insufficient. There is no need of further extension, except perhaps in special cases. The existing schools are capable of affording education to a much greater number of pupils; every available means should therefore be adopted for improving their efficiency and making them more useful and popular.

During the latter period of Sir William Muir's administration, the number of halkabandi schools had grown so enormous, that no adequate provision could be made for their manageme and supervision by Government officers.

In Sir John Strachey's time the said number of those schools, far from being maintained, was greatly reduced. From the official papers I find that in 1881, there were 4,332 Government, 212 aided, and 26 unaided, total 4,570 schools in the North-Western Provinces. As the area of North-Western Provinces extends to 83,785 square miles, so it will give a school for every 18 square miles, and an average distance of 4¼ miles from one to another.

Ques. 9.—Are the existing arrangements for their inspection quite sufficient, or do they call for improvement? What suggestions would you make on this point?

Ans. 9.—In my opinion the present system of inspection is susceptible of great improvement. The reports of the deputy and sub-deputy inspectors, though they may be considered reliable to some extent, should, however, be examined and checked. The inspectors do not get sufficient time to inspect their circles, extending over large areas. At the same time they have not sufficient opportunities of making themselves acquainted with the real state of the schools in their circles. If a pupil of a school already examined be presented before him among the pupils of a school he may be then examining, it is doubtful whether the deception will be discovered by him. Having been a member of the Educational Committee in some of the districts of the North-Western Provinces, I have had opportunities of examining some of the halkabandi and tahsili schools. I found their registers incomplete and most of the boys absent. When I was a member of the Educational Committee at Bulandshahr, Sayyid Ahmad Khan Bahadur, C.S.I., happened to come to see me, and on his return I accompanied him to the Chola station. In the way we came upon a halkabandi school which lies between Chola and Bulandshahr. I took him to the school to inspect its state. Although it was during school hours, yet not a boy was found nor was the teacher present. Passing through the village he met the teacher and demanded of him the attendance register, which was handed to him reluctantly. The register was not filled up for a week, and the school was found in such a wretched state that even its existence was questionable. Such circumstances have often come under my observation, and the detail would be too tedious. There might have been introduced some improvement in inspection since that time, and such direct imposition has either totally disappeared or become less frequent. I do not think that the existing arrangement is sufficient. I have sufficient reasons to believe that it is the common practice with the deputy and sub-deputy inspectors to show in their reports a larger number of the students than the real one, with a view to earn praise for their services. No doubt the teachers are at the bottom of all this misrepresentation.

Ques. 10.—Are the standards of education and the courses of study in vernacular schools popular? Do you consider them quite suitable for the purposes of education?

Ans. 10.—The standard fixed for the vernacular schools is, in my opinion, not popular, and is certainly insufficient. The standard of literature aimed at in those schools is hardly sufficient to enable a student to acquire a tolerable proficiency in subjects which may be of use to him in life. The public, therefore, cannot but regard these schools with contempt. It is therefore essential to raise the standard of literature in these schools, and "gur," which is very useful, should also form, in addition to arithmetic, one of the subjects of the vernacular primary schools. The present standard of history in vernacular schools, which gives no more than the names of the kings, dates of their accession, and a very brief and incomplete account of their reigns, which leave no impression on the minds of the students, should be revised carefully so as to remedy the defects pointed out above. When the standard in literature shall be raised, the boys will feel no difficulty in remembering the main points in which they will be examined.

Ques. 11.—Does the system of middle-class vernacular examination stand in need of an improvement? What would in your opinion be the best plan for the examination of primary vernacular schools?

Ans. 11.—I have nothing to say against the method in which the vernacular middle-class examination is held. Should the examination papers set by the examiners be referred to some certain committee under the supervision and control of the Director of Public Instruction, with a view to reduce them to a uniform standard, it would undoubtedly further the object of the examination. As regards the primary schools, their examination may be entrusted to their superiors who supervise them. I dislike, and do not approve, the system of assembling the boys from different schools at a place for examination. Whenever I happened either to take part in the examination of such schools, or to be present at the time with my esteemed friend, the Hon'ble Raja Sheo Prasada, C.S.I., I found the boys, and particularly their parents, complaining of this practice being troublesome to them.

The system of payment by results will be more desirable than the awarding of scholarships on the publication of the result of the middle-class vernacular examination, for vernacular study is in fact finished at the time. Scholarships should only be awarded to such boys as, on passing the primary examination, are anxious to join a middle school department, provided they prove themselves deserving of help as evidenced by the result of examination.

Ques. 12.—What sections of the people have generally derived benefit from these institutions?

Are there any classes of the population that have not, or very little, availed themselves of this benefit? If so, to what causes may their failure to do so be attributed?

Ans. 12.—As far as I know, only those persons have benefited by the vernacular schools who hold a rank between the lower and middle classes of society. But the sons of cultivators, petty landholders, and *professional workmen*, for whom these schools were really intended, have kept aloof from them. The means of livelihood of workmen and labourers are generally very limited. Whenever their children are fit to work, they are at once engaged in some business. If they do not associate their children in their respective works with themselves, it is doubtful whether their earnings will suffice to support them all. There is very little difference between the common cultivators and those landholders who possess petty tracts of lands and themselves cultivate them.

Both these sorts of people have generally very limited means of sustenance, and are even unable to provide themselves the necessary implements of husbandry. It is therefore impossible for them to carry on their husbandry business, unless they bring over their whole family to aid. Separate work is assigned to different members of the family. For instance, the young children are set upon easier work requiring but slight mental labour, such as watching the fields, weeding, watering the beds, feeding the cattle, and so on. The agriculturists cannot but consider it a great misfortune to divert the young ones from this branch of labour. If the workman in the same way turn their children from their own calling to education alone, these will in time forget their art, and the country will eventually suffer. These are the considerations which make the parents keep their sons from school. But in some villages, where the landholders are in such a prosperous state that they can dispense with the services of their children by sending them to school, but they, however, do not derive benefit from these institutions. The great difficulty, however, is that the abovenamed class of people does not value education. They cannot understand how education can be of use to them in practical life, coolies as they are. Under these circumstances, I cannot understand the necessity of establishing schools in places where they are not needed. In this class those persons who are little better off than coolies, but follow a regular calling, such as carpenters who construct village carts, wheels, and other implements of husbandry, may see the advantage of sending their sons to Government indigenous schools. But a workman who goes from house to house to earn his livelihood can never think of educating his children.

Ques. 13.—Do you think the number of boys now receiving instruction in these schools low in comparison with the population and state of the country? If so, how could you account for it?

Ans. 13.—It is true that the number of children under instruction is entirely out of proportion to the population of the country, but under the peculiar circumstances of the country a larger number cannot be expected. The female population of India are almost all kept ignorant and illiterate, as well as the labourers and agriculturists that form a large portion of the population. Moreover, that portion of the population which consists of persons advanced in age need not be taken into consideration.

Ques. 14.—Can you suggest any improvement in the present system of tuitional fees?

Ans. 14.—In my opinion it would be improper to exact any tuition fee from the sons of landholders and cultivators studying in vernacular schools, for a separate educational cess of one per cent. of the Government revenue is already levied upon zamíndárs, which affects all persons that have anything to do with land. This immunity from fees will increase the number of boys in vernacular schools.

Ques. 15.—What steps would it in your opinion be most advisable to take to give a wider extension to these schools, and to render them more efficient and popular?

Ans. 15.—In my opinion there is no necessity for increasing the number of these schools, except in some exceptional cases. Our efforts to make the existing schools more beneficial can prove more successful by adopting the following measures:—

(1) Reforming the course of study and raising the standard of literature.
(2) Appointing popular teachers possessing the confidence of the people of the locality.
(3) Their salaries should be fixed so as to make them value their posts.
(4) Securing the co-operation of the respectable people of the pargana.

If the existing arrangement of the halkabandi schools be revised by opening them in the patwáris' villages, it would give a more regular appearance to the system, and would also perhaps increase the number of schools. But at the same time the peculiar circumstances of the state of population should also be steadily kept in view.

Ques. 16.—To what extent has the establishment of the educational committees helped in the supervision and control of these schools, and how far has it contributed towards making them popular?

Ans. 16.—Although the great expectations entertained by the establishment of educational committees as to controlling and supervising the schools, and offering assistance in this cause in various other ways, have not been realized owing perhaps to the want of freer and more

independent action on the part of the members, yet something has been gained in the shape of removing certain misconceptions which troubled the minds of ignorant public.

Ques. 17.—Are you of opinion that the present state of the Normal schools is satisfactory as regards their efficiency, or do you consider there is room for improvement?

Ans. 17.—The standard of study in Normal schools should be raised in the same proportions as that in vernacular schools, but rules should be so framed as to facilitate the admission of the teachers of indigenous schools for being efficiently trained for their duties as teachers, if there arise any occasion for such a step. Certainly they cannot be taught as mere young lads.

English education is, in my opinion, essentially necessary for persons in their daily concerns of life.

Ques. 18.—With reference to English schools for primary, middle, high, and collegiate education, do you consider that English education is essentially requisite for the interests of the country and for the people in their daily affairs of life? If so, to what standard?

Ans. 18.—Since the establishment of the Educational Department, some 30 years ago, great changes have taken place in the state of India; therefore the necessity for English education is left to the same degree as that for vernacular education before that period. The vernacular education is only useful to us in our private and domestic affairs, but English education, being the language of the rulers, is necessarily required for the daily purposes of the people and that of the country. We are in need of it daily. In my opinion the state of affairs has so altered during the last 30 years that the necessity of English education is as much felt now as that of vernacular was before. In my opinion the standard of the entrance examination would well suffice for the purpose. In these days the name of popular education can only be applied to this standard of education. It is time that both the Government and the public should exert themselves in extending this education.

High education which is also essentially needed for this country is not touched upon in this discussion.

Ques. 19.—What amount of benefit has the country, in your opinion, derived from Government, private, and Missionary institutions teaching European sciences and literature?

Ans. 19.—Almost all the advantages which the country has received from English education has been derived from Government and mission schools.

The teaching staff in some of the mission schools is better than that of Government schools teaching up to the same standard, for the Missionary teachers generally devote themselves to this charitable branch on lower salaries than what their attainments would command in the matter. In my early days I read in the Arabic Department of Jainarain's College at Benares, and I have not forgotten the kindness shown by the reverend gentleman. In North-Western Provinces education has made little progress compared to that made in Bengal, and it is but to be regretted that the private institutions of the country have borne a very small share of the task of spreading English education.

Ques. 20.—Have all classes of the people benefited from the study of Western sciences and literature in Government or other institutions, and have the Muhammadans also derived this benefit as readily as the other communities? If not, to what causes may their forbearance be attributed?

Ans. 20.—Most are of opinion that Western sciences and arts will be widely diffused if vernacular language be adopted as the vehicle of instruction, while some would give preference to English, but I am decidedly of opinion that the language of the reigning people only can diffuse knowledge in a country.

Ques. 21.—Would it be more beneficial to the country to diffuse a knowledge of Western arts and sciences through the medium of the vernaculars of the country, instead of doing so through the medium of English?

Ans. 21.—Of all the sects in India the Muhammadan community have been most backward in availing themselves of the means for acquiring proficiency in Western sciences and literature, and it is too true that the ordinary Muhammadans of the present time regard English education with aversion. Much of this aversion to avail themselves of Government schools is owing to religious prejudices no doubt founded on a misunderstanding. But the course now pursued is removing this prejudice from Muhammadan minds, and they have now commenced availing themselves of European literature.

Ques. 22.—Can you suggest how the causes which may have hitherto operated in excluding the Muhammadans from this benefit might be removed?

Ans. 22.—The causes which have excluded the Muhammadans from the benefit of European literature and science, and which have been the result of their own supineness, can be removed by their own efforts and attention alone.

It is hoped, considering the present state of things and the endeavours of those Muhammadans whose attention has been directed to it, that these obstacles will be removed by

Ques. 23.—In what proportion have elementary and high education progressed in the country?

Ans. 23.—In the North-Western Provinces English education has made very little progress, but there is room for improvement, and the proportion in which the various standards of education have progressed in this country is very satisfactory, and primary and secondary education has properly spread in the country.

Ques. 24.—Are the causes of study now in use in primary and middle schools and the manner in which the examinations are held satisfactory and popular, and can they be regarded as fit criteria for regulating promotion to higher classes?

Ans. 24.—The defect in the course of study now in use in primary and middle schools and in the system of examination is that in the primary and middle classes of schools, which comprise the lower school classes as far upwards as the third school class, the subjects of study are mathematics, geography, and history. These subjects are taught in vernacular, and the examination is also held in it. After passing the middle-class examination boys enter the high school which has a first or entrance, and a second class in it, where they are taught all subjects in the English language. The strain upon their mental faculties is so sudden and great that they are hardly equal to it. It is therefore generally the case that the boys have to remain two years in the second or first class instead of one year. This defect in the course of study and in the mode of examination, generally, makes the boys lose a year of their lives. They are also put to the additional tuitional expenses of another year. This can only be removed by teaching the subjects in the English language in primary and middle schools.

Ques. 25.—What course would, in your opinion, be best calculated to secure the co-operation of private individuals and local corporations in the diffusion of knowledge and the enlightenment of the country?

Ans. 25.—The object in my opinion can be best attained by extending the grant-in-aid system on a more generous principle. If the prevailing grant-in-aid system be amended, and aid be granted more liberally, I fully believe that the people will take to it more generally. It will also encourage persons studying privately, and then such local societies will be produced as will co-operate with Government in the spread of education in their country.

Ques. 26.—What effect, in your opinion, has the present state of high education in this country produced upon primary and secondary education and upon the interest of the country in general.

Ans. 26.—The progress hitherto made in this country is due to high education. This standard of education has done much service to the State, and has been useful in obtaining efficient officials on low salaries. There is not the least doubt that in the absence of such education Government would suffer a great pecuniary loss in ensuring the present efficiency of administration. The amount of money expended by Government on high education has in fact been applied to improve the efficiency of administration, which is equally advantageous to Government and the country. If the benefit conferred upon Government by expending money on profitable works be compared with the benefit resulting from due economical contribution to education, the latter will not be found to be less profitable. High education has also a good effect on primary and secondary schools. As primary and secondary education are ladders to reach high education, the people look upon these standards of education as the most important. Persons of high education are not only useful to themselves, but like a lamp cast their light all around. The existence of high education and enlightened persons has done much service in the diffusion of enlightenment and reformation in the country, and as such persons multiply the country advances in civilization, and ignorance and unnecessary prejudices disappear. But I regret that the number of such persons is not equal to the demand. Even now the country stands in need of a larger number of such persons.

Ques. 27.—Please describe the measure which you would recommend should be adopted to enable the Native community to secure that freedom and variety of education which is an essential condition in any sound and complete educational system, so that "all the youths of the country" may not be cast, as it were, in the same Government educational mould?

Ans. 27.—The choice and variety of subjects of education mostly depend on the rules fixed by the University of a country for granting the degree of high proficiency in different branches of knowledge, and the widest possible scope should be given by the University to the thorough cultivation and deep knowledge of those branches of learning which recommend themselves to the state, genius, and mental desire of the students. However, it is compulsory for the students trying to obtain a degree in arts, to have a thorough knowledge of English language and literature. But freedom should be given to the students to select either one of the classical languages of Europe or Asia, or some important branch of knowledge, such as mathematics, natural science, and modern and ancient history, &c. I believe this system of education will improve sound knowledge and the original thoughts of the people of India, and in time authors and writers will be produced whose influence will be felt by the whole community, and which will constitute a part of the mental life of the nation.

Ques. 28.—Do you regard the prevailing mode of instruction in English sciences and literature in any way detrimental to the interests of oriental literature?

Ans. 28.—The study of English science and literature could not entirely set aside the study of Oriental literature, because of the following rules adopted by the University, that is to say, all colleges and schools of India, insisting upon only one of the Oriental languages as second language, and giving students freedom to choose any one of those languages. The adoption of this would save the Oriental languages from being forgotten because of the English study. A suitable place has been given to these languages in the courses of study, and a person can now obtain the highest degree of proficiency in any one of those languages. It is possible that every student can obtain a degree of M.A. not only in one of those languages, but in several of them.

But the recent rulings of the University, which will come into force from 1884, wherein in the Section A. of the B.A. course the second language is left to the option of the students, and in Section B. of the same course the second language is entirely omitted, makes us to consider that the Oriental language will entirely suffer.

Ques. 29.—To what extent do you consider that Government should support primary and secondary education respectively, and to what extent collegiate education?

Ans. 29.—In answering this question, as to what extent the Government should aid primary and secondary education, and to what extent collegiate education, it strikes me—

1st.—Should Government take upon itself the maintenance of public education?

2nd.—What the present state of the country requires?

Considering that in this country various languages are spoken, and different usages and customs are followed, the Government should adopt such measures for the public education as would meet the requirements of the public and satisfy every class of the population. I conceive that it will not prove advantageous if the Government should take upon itself the entire arrangement of public education. In such a case the grant-in-aid system only will serve the purpose. But when I consider that the people of this country are neither as yet sufficiently educated and civilized, nor have they the mental power to enable them to take the entire management of their education into their hands, I find that the time has not yet arrived which may warrant such a withdrawal on the part of Government, and the throwing of the burden of public education on the people of the country, who as yet neither possess internal nor machinery power by which they may be enabled to take upon them the burden of public education. In India for many centuries all public matters have always fallen upon the Government, and the Government was always held responsible for the due performance of the works of public utility. In short, the Government and the country were so bound together, that all public measures were considered to be the duty of the Government, and the Government duty was for the public good. It should be noticed that the present Government itself from the beginning, instead of throwing the burden of public education on the people of the country, had taken upon itself the burden of public education, and thus led them to retain their old habit of relying upon the Government. Consequently, so long as the old habit of the people of India, which is to say their second nature, is not removed, and their thoughts are not directed to a better object, and they are not possessed of the ability for thoroughly carrying out works of public utility, it will be an arrangement detrimental to the Educational Department if the Government were entirely to withdraw from the management of public education and throw the burden of it upon the public. In my opinion, therefore, a high school, educating up to the entrance standard, should be maintained by Government in every district. In districts in which schools have not been established by the public, the Government is bound to open one, and as soon as the former is established, the Government should close the latter after satisfying itself about the stability of the new institution, and its efficiency for teaching up to the entrance standard. One college capable of educating up to the highest standard should be maintained in every province entirely at the expense and responsibility of Government, and the remaining colleges, which are already established, or are to be established at any place, should remain as aided ones. If the public be desirous of establishing another college in their province, the Government should grant liberal aid towards its establishment.

But it will be remembered that public feeling and opinion are opposed to all measures calculated to close any of the existing Government colleges or schools. The idea that Government desires to reduce and discourage high education in this country has occupied the minds of the majority of the people, and it is very difficult to remove that impression, although the speeches delivered by His Excellency to lessen this impression among the more intelligent portion of the community, who have now come to believe that any attempt, if at all, to lower the standard of high education, will have none but financial ground. However, this impression has not yet been entirely removed. Should Government happen to close any of the existing colleges, no matter how just and reasonable the grounds may be on which Government bases its action, it will be considered by the people as a measure destructive of high education. If the Government school of any station is closed on the ground that a Missionary school already exists there, it will most probably be considered with feelings of dissatisfaction, although there appears to be no reasonable grounds for such dissatisfaction.

Under these circumstances, the Government should first ascertain the real state of public feeling, and then adopt any measure in this direction. There are many points which, when

thought of, do not appear to be difficult, but are often found to be no easy matter when brought into practice. In any case it will not be proper if religious study be introduced into the colleges which are under the direct management and supervision of Government officers, no matter whether that study refer to Hindu, Muhammadan, Christian, or Jewish religions.

In places where there are only mission schools, should any class of population not like to have their children educated in those schools, such persons should be at liberty to establish a separate college or school for themselves, and even then Government should grant some aid towards such schools or colleges, without entering into a discussion as to the expediency of such institutions when missionary schools already exist there. By adopting such measures Government would, in my opinion, not leave to the people any just ground for complaint.

Ques. 30.—Is the present grant-in-aid system quite sufficient and proper? Should effect be given to it? If not, in what manner and on what principle would you alter it so as to correspond?

Ans. 30.—The existing grant-in-aid rules for the North-Western Provinces, promulgated by Government Order No. 449, dated 2nd June 1874, are in my opinion inadequate for the purpose in hand. One of the conditions on which aid is to be granted is "that the school as strengthened by the grant will supply a distinct want," and "that the educational requirements of the neighbourhood are not already sufficiently met by existing schools."

Now the very establishment of a school or college by the public mainly at their own cost warrants the assumption that a necessity for it has really arisen, and that an aid from Government is merely required to swell the existing funds. As long as the above condition remains unaltered, the public cannot have any assurance that the colleges or schools they intend to establish will receive aid from Government, and more especially in places where mission schools already exist.

Under such circumstances, they would rather be inclined to infer by the absence of any other alternative that the desire of the Government is to compel them to enter into Missionary schools. This condition therefore requires to be annulled. A high school cannot be said to have a sufficient staff unless there be a European head master, graduates of a University for its subordinate masters, and three competent second language teachers for Sanskrit, Arabic, and Persian, respectively. Such a school cannot be maintained without the expenditure of less than Rs. 700 or Rs. 800 per mensem.

It now remains for us to see what amount of grant-in-aid do the existing rules allot to such schools. The rule is that the average attendance of boys who learn English should not be less than one for every Re. 1-8 of the monthly grant.

It is therefore impossible for a school of the kind I have just described to expect any aid from Government that may amount to half its expenditure, unless that school undertakes to have an average attendance of at least 300 English-reading students. And this is simply tantamount to saying that no one should ever attempt to establish an efficient high school in the hope of receiving a suitable aid from Government. No fixed scale of grants-in-aid has been laid down for colleges to regulate grants-in-aid by the number of students, but by the quality of instruction imparted. A better quality of instruction necessarily involves a higher expenditure. It is much better to impart sound instruction to a limited number of scholars than to furnish a large number of students with an imperfect education. I would therefore suggest that the grant-in-aid should be regulated by the amount of the expenditure of the college or school for which such aid is solicited, and that such aid should in no case be less than half of the total expenditure of the institution. And when the people furnish the moiety, Government cannot justly enter into a discussion about the number of the students receiving instruction and of the average per head of the grant-in-aid.

Ques. 31.—Would the existing scholarship system do as well under the altered arrangements you have suggested?

Ans. 31.—In the North-Western Provinces and Oudh, Government scholarships are at present awarded to the best deserving scholars of Government and aided schools, who successfully pass the middle-class, entrance, and first arts examination, with a view to help them in prosecuting further studies. I could suggest no better method for awarding scholarships.

It is a pity that a number of scholarships should have been considerably reduced, and it is essentially necessary that savings should be effected in other heads of expenditure to increase the number of scholarships. Scholarships are particularly needed in India. They prove an essential help to those poor students whose circumstances make it impossible for them to continue their studies beyond a certain class. Most of those renowned and illustrious personages of ancient times who have made valuable additions to science, or have adorned literature with elegant works among Muhammadans as well as among other nations, could claim but a poor parentage. Great expectations may still be entertained of such persons in this direction. It is therefore absolutely necessary that a wider extension should be given to the system of scholarships.

Ques. 32.—Can the system of payment by results be, in your opinion, usefully applied to English schools? If so, in what way would you provide for its application to such schools?

Ans. 32.—As regards English schools and colleges the system of payment by results, *i.e.*, one in which cash payments are made, is not in my opinion advisable. The system of presenting prize-books to students who have successfully passed their examinations is only another form of payment by result, and is, in my opinion, suitable to all intents and purposes.

Remarks by THE REV. J. H. BUDDEN, *Almora, upon Education in the Province of Kumaun.*

I.—ANSWER TO QUESTION NO. 1 OF THE COMMISSION'S SERIES.

IN reply to this question, the undersigned has the honour to state that, on arriving at Almora in 1850, he found that a small school of about 25 boys had been taught for a year or so by a clerk in the English office. This was taken up in connection with the London Missionary Society, and it formed the nucleus of the mission high school now receiving a grant-in-aid of Rs. 300 per mensem. Until three years ago, when the Rev. H. Coley, a colleague from England, took charge of it, this school has been under the management of the undersigned, and it has continued, and continues still, to occupy the position of the only high school in the province. It regularly sends candidates to the entrance examination of the Calcutta University, and of these 16 have passed successfully since 1872, and some have subsequently taken higher degrees at Bareilly and Allahabad. In the last Government Educational Report, it will be seen that all the five candidates sent up from this school in the preceding year to the entrance examination succeeded in passing; and in the middle-class Anglo-vernacular examination the percentage passing was 42·8, which was higher than that attained by any other aided school in the North-Western Provinces. In the subsequent educational work in the province undertaken by Government in tahsili and halkabandi schools, and by indigenous effort in grant-in-aid schools, many of the chief Native agents employed in them have been former pupils in the Almora high school, of whom one is now inspector for the Kumaun Circle, and another (a B.A.) is the present head master of the high school. Two others also are Extra Assistant Commissioners and one a Sadr Amin, and many others are occupying responsible positions in Government service. The undersigned has also had charge from time to time of several village schools in different parts of the province in connection with the mission.

Government commenced a system of village schools throughout the province in 1856; and the American Methodist Episcopalian Mission, which undertook educational work a year or two later, has now schools in Naini Tal, Paori, Srinagar, and various places in the rural districts, most of which receive grants-in-aid from Government. The evidence now to be given will relate chiefly to the operation of the grant-in-aid system, its relation to primary education, the proper language of the latter, its aims, limits, methods, appliances, &c., female education, and the relation of all these to Municipal and local committee management; and it will have regard to Northern India generally, and to this province in particular, of which some educational statistics follow:—

II.—SOME EDUCATIONAL STATISTICS OF KUMAUN.

Totol population of the province 1,045,447

Government schools.

Tahsili schools	11	Average attendance	481
Halkabandi schools	161	Ditto	4,046
Girls' schools	5	Ditto	127

Aided schools.

Name.	Monthly grant.	Average attendace.
Almora High School	300	269
Shiuraj Sanskrit School	40	135
A. M. E. Mission village schools in Eastern Kumaun	40	219
Ditto ditto Dwara Hat	40	91
Ditto Middle School, Naini Tal	70	98
Ditto ditto, Paori	100	73
Ditto ditto, Srinagar	50	68
Ditto Girls' School, Paori	42	38

Unaided schools, primary.

	Average attendance.
Boys.—Almora	80
Ranikhet	70
Bhabar	212
Girls.—Almora (middle)	34
Eastern Kumaun	22
Bhabar	35
Garhwál	25
Naini Tal	20

III.—The grant-in-aid system.

The main object of this system is to encourage and stimulate spontaneous indigenous effort to promote the general education of the people, thus helping to improve the people themselves and saving expense to Government. When such efforts are instituted and carried on by either foreign or Native agents or societies, it is necessary that they should, as far as possible, be placed on an equal footing with Government efforts towards the same end. This may be done by such measures as the following :—

1. As Government has larger pecuniary resources, and can therefore command more abundant and efficient teaching power and a higher scale of scholarships and rewards than private effort, the fees imposed in Government institutions should be higher than those in aided ones.

2. As the course of study is regulated by the Government examinations, these should be adjusted, as far as possible, to the conditions of aided schools in regard to secular instruction, so that all candidates may have a fair start.

3. Where an efficient aided school is being carried on, a Government one should not be established; or if previously established, it should, when a good opportunity offers, be transferred to competent indigenous agency, whether foreign or Native.

4. Special inducements should be offered in the way of school buildings, apparatus, &c., to local educational committees, or responsible educated Natives, with a view to effect such transfer; and help should be given them in the way of obtaining efficient masters and furnishing scholarships.

5. In all such cases of transfer, pupils objecting to the religious instruction given in the aided school, should not on that account be refused the secular instruction which they would otherwise have obtained in the Government school.

IV.—Grants in aid of primary education.

In the province of Kumaun these grants are given chiefly in aid of middle-class and high schools. In this way the necessity to establish any Government schools of the same standard in the province has been obviated; and this state of things affords a favourable specimen of the possible working of the grant-in-aid system elsewhere. The grants hitherto given to primary or village schools have been comparatively few, and have been given only to mission schools, as there have been no others to receive them.

It is probable that such grants might with advantage be further extended to both boys and girls' schools. The conditions on which they are given are, and for some time must be, different from those of schools of a higher grade. For the present no fees can be collected from pupils in primary schools, nor can subscriptions towards them be obtained from the Native community. The conditions therefore must have reference to the number and regularity of the attendance and the progress made in study, as ascertained by periodical and competent examinations.

In Almora an indigenous Native school has been established by a spirited Native for the avowed object of promoting the study of Sanskrit; and a grant-in-aid has been assigned to it by Government. With a view to the establishment of this school, collections were made all over the province by the founder, who is a man of position and authority, and who succeeded, there is reason to believe, under the impulse to some extent of religious feeling, in collecting a considerable sum in this way. But it is not known how far the money was given cheerfully, nor is it probable that any similar effort for primary education in village schools will be made, or, if made, will be successful, as a 3 per cent. village cess is already assigned to this object.

Though, however, there is no opening at present—at least in Kumaun—for grants-in-aid of indigenous Native efforts towards primary education in village schools, there is no reason why even this object should not be kept in view as a future possibility according as other efforts are successful. Meanwhile foreign agency, so far as it is available, may be utilized by Government as it is at present, but on an enlarged scale. It is more economical than Government schools, and is the best mode of stimulating the people to put forth spontaneous efforts, with Government help, for their own education. These might be promoted by some public exhibition of the results of annual examinations and the distribution by the civil authorities of rewards to successful pupils in the view of all. The most competent and successful teachers also should be stimulated by promotion, and everything should be done to invest the position of deserving teachers with competence, respectability and honour; so that it may become an object of ambition to all who are capable of achieving it but have failed to obtain any other appointment.

V.—Aims and limits of primary education.

In the Despatch of 1854 these are defined to be "to convey useful and practical knowledge suitable to every station in life to the great mass of the people, who are incapable of obtaining it for themselves."

It is obvious that this comprehensive programme includes teaching the arts of reading, writing and arithmetic as the foundation of, and the necessary instruments for, acquiring all other practical and useful knowledge. It is equally obvious that these should be taught in the most thorough and efficient manner possible; as habits of attention, accuracy and diligence—or the opposite—formed during the early years of education are likely to continue through life.

To read and write correctly implies some knowledge of, at least, the elements of grammar; and the exercise of these arts affords an opportunity of imparting some knowledge of geography, history, morality and the manners, customs and necessities of ordinary life. Modern educational progress has immensely improved the methods of teaching in all these branches; and to these might with advantage be added some sort of technical education Besides being adapted to meet the immediate pressing necessities of those to whom it is given, primary education should also be arranged so as to furnish a fitting preparation for proceeding to the higher branches in the case of those who are found eligible for them. This topic will be further referred to under another head.

In attempting to apply these facts and principles to the present condition of primary education in the North-Western Provinces and Oudh, a certain revulsion of feeling is caused by the wide contrast presented to them by almost all the indigenous means and appliances available for effecting the desired object. It is probably not too much to say, that while undoubtedly a commencement has been made towards securing the wise and benevolent intentions of Government, as announced in the Despatch of 1854, still the progress made thus far in the province of Kumaun, and presumably in the North-Western Provinces generally, has been but slight, the opposing obstacles are formidable, and the present condition of primary education, and the means and appliances available, are of such a character as to render an entire re-organisation of them imperative. This should have regard to language, school-books, teachers' inspection, examinations, scholarships and Municipal control. In considering briefly these different topics, the great object of primary education must be kept steadily in view, *viz.*, "to convey useful and practical knowledge, suitable to every station in life to the great mass of the people who are incapable of obtaining it for themselves."

VI.—The proper language for primary education.

It is so obvious as to be a mere truism, that primary education to be real and efficient, must be conducted in the vernacular or mother-tongue of the people. But when the population consists of a variety of races, among whom different dialects have obtained currency, it is not so easy to decide which of them ought to be considered pre-eminently the vernacular of the country. This is the state of things in the North-Western Provinces and Oudh, where the rival dialects and characters of Hindi and Urdu have long contended for the mastery. Of these the Urdu is by its origin and construction the vernacular of Muhammadans, and the Hindi of Hindus. But the former, having been for 59 years the current language of Government courts, is now in possession of the field, which the Hindus, who out-number the Muhammadans by 5 to 1, are endeavouring to recover as their natural right, though this is disallowed by the Muhammadans.

If the rule of the majority, in this instance so enormous, and of original right, and of domestic usage are to decide this matter, there can be no question that the Hindi language and the Nágri character ought to be regarded as the vernacular of the people of Northern India, and should also be the current language of the Government courts, and of primary education. But this should not prevent the making of suitable arrangements, in both the civil and educational departments of Government, to meet the requirements of Muhammadans also. In the province of Kumaun this arrangement has existed almost from the time when the British Government was established, and it has recently been adopted in the province of Behar. Probably it is only a question of time for the same rule to be established throughout Northern India; as the use of the true vernacular of the people in Government courts prevails in all other parts of the country. But delay in establishing this rule is earnestly to be deprecated, as needlessly prolonging a felt injustice, impeding the efficient and easy working of the courts, obstructing the development of the whole Hindi-speaking population, and fastening shackles on all efforts to promote primary education and indigenous vernacular literature among them.

Notwithstanding, however, the disadvantage under which the Hindi language has laboured hitherto in Northern India generally, in consequence of the special patronage extended by Government to its rival Urdu, former Government efforts to promote primary education in Northern India have brought strongly to light the extent to which Hindi, as the mother-tongue, is the chosen language of the people. The statistics furnished in Government educational reports show that 70 per cent. of the pupils have elected to be taught in that language; and there can be little doubt that if the exclusive use of Urdu in Government courts were discontinued, this number would largely increase. Regarding the question as one bearing on the successful establishment of a national system of efficient primary education in Northern India, it would seem that the first step to be taken in re-organizing the department must necessarily be to put

this question of the language to be used in it on the only basis which can be at once natural, healthy and permanent: otherwise no real progress can be made in "conveying useful and practical knowledge to the great mass of the people." To offer it to them in a foreign language is no better than mockery.

VII.—School-books, teachers, &c.

Assuming that the question of language has been satisfactorily settled, and the re-organization of primary education on that basis undertaken, a graduated series of vernacular school-books is one of the first things to demand attention. In the Government Resolution appointing the Education Commission, reference is made to the orders of Government issued on suggestions offered by the Simla Text-Book Committee. As neither the orders nor the suggestions referred to have been seen by the undersigned nor are procurable, it is impossible to say what measures may have been undertaken or are being carried out with a view to supply the school-books required. But those available hitherto have been of a very disconnected, meagre, fortuitous, desultory and altogether unsatisfactory character, especially in the Hindi language. The series of patwaris' accounts and some other elementary books prepared under instructions of the late Honourable J. Thomason, Lieutenant-Governor of the North-Western Provinces, who inaugurated the existing system of primary education, have no doubt done good service; and since then some others have from time to time been introduced. The Christian Vernacular Education Society has also prepared a useful series of Hindi school-books; but the religious element in them would probably be thought too pronounced for use in Government schools. The time, however, has now come for an altogether improved and more complete and comprehensive series of graduated school-books to be prepared in Hindi, with a view to a systematically arranged course of study, including the elements of grammar, geography, history, morality, natural history, and such other branches of useful practical knowledge—in simple, easy lessons—as would be interesting and instructive to all classes. They should also be so constructed and arranged as, while serving a real and useful purpose to vernacular students only, will prepare the way for higher study in English for those who are found able to take it up with advantage. The work is one which might command the highest ability and genius, which could hardly be better employed than in guiding the awakening intelligence of a whole nation.

Connected with the subject of school-books, are the collateral ones of teachers, inspectors, examinations, scholarships, Normal schools, &c.; in short, all the different branches of the practical working of a complete system of primary education. While the elements of all these essential materials and appliances exist, and some progress has been made in bringing them into working order, there can be no doubt that much remains to be done to bring them into a state of efficiency corresponding with the requirements of the situation, the avowed object of the Despatch of 1854, and the dignity and honour of the British Government. The case is one in which detached casual suggestions of improvement here and there are of little value. The thing needed is, for the whole subject to be taken thoroughly in hand by some competent and experienced person, to be obtained if necessary from England, and set apart by Government for this express purpose, with full powers to organize the department of primary education on the most efficient basis. Without some such measure as this, little progress seems likely to be made in it.

VIII.—The mutual relations of primary and higher education.

Questions 26—40 imply that in a complete system of Government education the primary, middle and higher grades are mutually related and influential, and need proportionate consideration and adjustment. Of these the primary, as being the initial stage, leading the way to the others, and also as having to do with much the larger number of pupils, must be regarded as far from the least important.

From the predominant attention paid in the higher grades to the English language, there is undoubtedly at present a rivalry between it and the vernacular, the immediate effect of which is unduly to depreciate, disparage and deteriorate the latter. Now if, as has been shown, primary education can only be carried on in the vernacular, it is evident that it ought to be organized on the principle of counteracting as far as possible the injurious tendency referred to. It is an essential condition of its own existence that it should cultivate in all possible ways its own vernacular, and do all it can for the formation of healthy, instructive and improving vernacular literature. But the question is whether the higher grades of education should not also be organized on the same principle.

Assuming that primary education is thorough and efficient in its own elementary department, with a technical branch for those not desiring higher general teaching, it has been proposed to arrange that those wishing to advance higher, should be helped to do so, and their studies regulated accordingly; carrying out this principle, a minimum standard of attainment should be appointed for each grade, without reaching which no pupil should be promoted to a higher grade. In like manner no student should be allowed to commence the study of English in any Government or aided school, until he has successfully passed an examination thoroughly testing his ability to read and write his own vernacular correctly and readily; and also his own competent mastery of the elementary branches of general knowledge and science, taught in that language in the graduated series of school-books to be prepared for this special purpose.

This is a rule which, so far as was practicable at the time, was carefully observed in the Almora high school, before it undertook to prepare students for the entrance examination of the Calcutta University and the middle class Anglo-vernacular examination. The necessity of adapting the general teaching of the school to the requirements of Government examinations has induced changes in this respect eminently unfavourable to the careful study of the vernacular. Recent modifications of the middle class examination have helped in a measure to remedy this tendency; but the general effect has been a decided deterioration of the knowledge and use by the student of their own vernacular. Formerly the people of Almora were distinguished for their knowledge of Sanskrit and the correct use and elegant writing of their own "bhasha." But they have much degenerated in these respects in recent years. Everything is now made subservient to the acquisition of English, and rapid appointment to some post in Government service; the language of which even here, is more or less coloured by the exclusive use of Urdu as tne court language in other provinces.

In order, however, to the proper encouragement of the study of the vernacular language, and the formation of a healthy and improving vernacular literature, arrangements should be made for teaching the higher branches of study in the vernacular as well as in English, and a graduated system of rewards, scholarships and academical honours, degrees and titles should be instituted for both alike, as it is understood is to be done in the new Punjáb University. If this plan is good for the Punjáb, surely it must be good for all other parts of India. Indeed, considering that a competent knowledge of the English language and of European science and literature must always and increasingly command the highest distinction and the most responsible posts in Government service, it is a question whether the highest academical rewards should not be reserved for those who are most successful in prosecuting the higher branches of study in their own vernacular. This would be the most certain and effectual way of enriching vernacular literature with the most valuable results of modern science and research, and thus of gradually bringing them within the reach of the great mass of the people. In this way, instead of antagonism and rivalry between the English and vernacular languages and the lower and higher standards of education, they would be mutually helpful and co-operative in promoting the elevation and advancement of the whole nation, and most effectually secure the accomplishment of the intentions of Government as declared in the Educational Despatch of 1854.

IX.—Female education.

In this particular the province of Kumaun is a good deal behind many other parts of the country, and except a few girls in the outlying parts of Garhwál, there is no Government female education being carried on. But there are female Christian orphanages, and also bazar girls' schools, in which female children of the lower classes are taught, and some zenanas also are visited in connection with the different missions in the province. Practically the "parda" system is generally less rigidly observed in the hills than in the plains. Nevertheless, nothing in the way of systematic, collective education of the female children of the upper classes has hitherto been possible, although frequent attempts have been made towards it. It is doubtful whether any system of even purely secular education, though inaugurated by Government would be any more successful; but it is probable that in a few instances some sort of desultory private effort to teach reading and writing to females is carried on in their homes. So far, however, as is known, the opposition hitherto, notwithstanding the progress of education among the male sex, has been directed to the bare idea of any attempt at female education in any form. The tyranny of public opinion in a matter like this, as exercised in Almora, is much more stringent than in the plains, in proportion to the general backwardness of the people in civilization and intelligence. Something has been done in the way of talking, writing and lecturing on the subject, and from the language sometimes used it might be supposed that something effectual would be done immediately; but as soon as anything practical is proposed, the hollowness and unreality of it all is made apparent. Judging by their conduct in this respect, the most highly educated and advanced among them would rather that the females, young and old of their households, should grow up and live on in ignorance and degradation than take the trouble of teaching them themselves, or incur the ridicule and contempt of their companions for letting them be taught by others. At present the only course which appears open in this matter is, to improve every opportunity of teaching carefully and diligently those females, old and young, who are accessible, in the assured hope that by their influence the work will be gradually extended to others.

X.—District and Municipal Committees and Local Boards.

The extent to which such committees or boards may with advantage be entrusted with the control, support and management of education, will depend on the character and qualifications of the members who are elected. At present, in Kumaun, almost all the men qualified by education to undertake such duties are already in Government employment, and it is doubtful if any unofficial persons can be found able and willing to discharge them. It is probably otherwise in the plains, but in Almora it is difficult to find any one willing to act at all in the Municipal committee in any capacity, and to leave the control of education, whether primary or other, in the hands of such persons could not fail to issue in disastrous results.

The men themselves need to be taught before they can be competent to take charge, in any degree, of the machinery necessary for teaching others. If educated Natives are eligible, although engaged in Government service, to act as members of Municipal committees or local boards, it is probable they might render efficient service in promoting general education. Or even if there is only a decided majority of them in the committee, the other members might, through co-operation with them, acquire gradually some fitness for the duties. The object aimed at in this arrangement is so very desirable in itself, that on all accounts it must be right to employ every reasonable and possible means to accomplish it.

ALMORA, J. H. BUDDEN.
The 12th July, 1882.

Answers to the Commission's questions, prepared by BABU BIRESHWAR MITTRA, *Pleader, High Court, North-Western Provinces.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I was for some time a teacher in an aided school. I have served for a number of years as tutor to minor Rajas under the Bengal Court of Wards. I have been associated with the managing committee of the Bengalitolah Preparatory School at Benares for several years past. I have also had frequent opportunities of forming my opinion on educational matters by reason of the interest I took in the education of several of my relatives and friends.

My experience has been gained mostly in the North-West.

Ques. 2.—Do you think in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—(*a*) I do not think that in the North-West the system of primary education has been established on a permanent footing. The present system of halkabandi schools, founded for the purpose of giving elementary instruction of a uniform character, having reference only to geographical areas, takes no cognizance of special local requirements. Certain districts or portions of districts are more backward or more advanced than others in the cause of education. Moreover, every distinct geographical area has its special claims. A system therefore which is equally applicable everywhere is not capable of healthy development.

(*b*). In my opinion the sound basis for imparting primary education can be no other than the indigenous system, which, if brought under proper discipline, and regulated by a more enlightened method, will be capable of better and more extensive development than the primary (halkabandi) schools. The course of instruction pursued in schools of the latter description finds no favour with the people. I shall deal with this subject more fully in my answer to the 4th question.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction, as given in the halkabandi schools, has hitherto been availed of only by those who have come in contact with the influence of facts brought into existence by the exigencies of the British rule. The sons of Government servants and of those who have directly or indirectly something to do with the English community attend these primary schools. Just in the same manner and to the same extent as the system of English (allopathic) method of medical treatment is adopted by the Natives, so are the advantages of this new system of instruction received by the people for whom these schools are chiefly meant. The lower castes have generally held aloof from the benefits of the primary schools, and might almost be said to have been practically excluded from this system of elementary instruction. The reasons are twofold:—(1) The rigorous discipline of the halkabandi schools; and (2) the peculiar circumstances of these people, who are for the most part poor, and who can ill afford to permit their children to attend schools at a time when their labours would be required at home or in the field. I may here suggest that the hours of attendance in institutions meant for the agricultural and the poorer classes of the people should be fixed with special reference to their habits and mode of life.

The attitude of the influential classes in the North-Western Provinces, with very few exceptions in the case of enlightened landlords, is one of stolid indifference with reference to the extension of elementary knowledge to all classes of society. I would, however, add that there is scarcely a boy in the higher or middle classes of society who has not received education in some shape or other.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State-aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools and can it be further extended?

Ans. 4.—(*a*) Indigenous schools do exist in the North-Western Provinces, but not fully up to the requirements of the people. The encroachments of schools founded on new-fangled methods have affected injuriously those institutions existing as an old established system.

(*b*),(*c*),(*d*), and (*e*). In the hierarchy of the ancient village system, the priest of every large village had the charge of the education of the sons of those who were under his spiritual guidance. The *pathsalas* set up by these *gurus* (as the village schoolmaster was called), were supported by the well-to-do classes out of regard for the priesthood, who, if they did not teach themselves, had the task performed by their relatives or friends. This state of things has partly given way to what might be designated as the primary school system, and it is only due to the conservative character of the Hindus that *pathsalas* do still exist. The system as it exists, however, possesses the capacity of expansion and development, not only in the sense of increase in the number of such institutions, but also in the method of instruction given. The fees taken by the *gurus* were partly paid in kind and partly in money. The quantity of grain or other edibles given, and the amount of money paid as tuition fees depended on the degree of competency of the parents or guardians of the pupils. There is no arrangement, judged from the modern standard, for the training of these *gurus*; but they are as a class brought up in these schools themselves and acquire a smattering of Sanskrit in *pathsalas* kept up for the purpose by the more learned of the priesthood. I might here mention the existence of indigenous schools for the purpose of given elementary instruction in the Sanskrit language and literature, and teaching the numerous kinds of *pujas*, sacrifices, and ceremonies.

(*g*),(*h*),(*i*), and (*j*). The improvement of these institutions can best be secured by recognizing their importance as a system of national agency for giving elementary instruction, and by affording to the existing schools the advantages of State aid and inspection. The supervision of these schools may be advantageously made over to the district committees, who will be able to place them under proper local control. The *gurus* can certainly be made willing to receive aid from Government and to conform to the rules imposed upon them as the condition on which such aid is given.

I would suggest the adoption of the following measures—

(1). By way of taking a preliminary step, it is, in my opinion, advisable to take a list of all indigenous schools existing in the province. This can only be done with any degree of accuracy if the members of the local committee of public instruction could be persuaded to take a personal interest in the matter.

(2). The indigenous school system could not be properly developed in accordance with approved methods of education, unless pecuniary aid be given by the Government. This will, moreover, have the effect of bringing the whole system under State control. State aid should take the form of a capitation allowance on the average attendance of scholars in each *pathsala* or *muktab*.

(3). The indigenous schools must submit to the rules and orders of the Director of Public Instruction with respect to—

(*a*) periodical inspection by educational officers or representatives of district board;
(*b*) the selection of text-books;
(*c*) periodical examinations, and
(*d*) submission of returns and maintenance of registers as enjoined by the Department.

Any further interference with the working of the system will act prejudicially.

(4). The standard of instruction must be confined to elementary education, *viz.*, reading, writing, and arithmetic.

(5). The appointment and dismissal of the village schoolmasters as well as all other matters of internal economy, should be left as far as possible in the hands of a body of resident Native gentlemen owning property or possessing local influence in the village, and who have a personal interest in the well-being of the schools.

I would strongly recommend (*a*) the improvement of the *status* and material of the indigenous schools; (*b*) the gradual assimilation of the primary or halkabandi schools with the older system; and (*c*) the establishment of both on a footing which will ensure the benefits of

elementary instruction being brought within the reach of the greatest possible number of the people.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—(*a*) Home instruction is confined to well-to-do classes of society. Up to a certain standard boys can and do learn more readily and rapidly at home than in the schools. The reason is obvious. There is at home more pains bestowed by the teacher or the guardian in the teaching of one lad, than in the case of a schoolmaster having charge of the teaching of a whole class. The limit or standard up to which boys are and can be educated privately varies, and must continue to vary, according to the nature of education the head of the family has himself received or according to his means. But the highest limit that can be reached by "home education" is the middle school standard.

(*b*) There are no examinations, that I am aware of, which qualify for the public service, unless the middle class examinations be meant in the question. Here, certainly, the previous discipline and examinations which boys brought up in schools have to undergo, and the healthy competition in the midst of which they are educated, render their chances of success far greater than that of boys educated privately.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—(*a*) I have already answered the first part of the question in stating my answer to the 3rd and 4th questions.

(*b*) The only agency which exists for promoting primary instruction in rural districts is the village hierarchy, which gave rise to the indigenous school system. This is about the only agency that can be relied upon.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education in rural districts should be administered by district committees or local boards, and devoted chiefly to the purpose of giving a capitation allowance on the average attendance of boys in the primary schools, or by providing these institutions with certificated schoolmasters.

(*b*) The proper limits of control to be exercised by local committees or district boards should be the same as stated in the 3rd paragraph of my answer to clauses (*g*), (*h*), (*i*), and (*j*) of the 4th question.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—(*a*) A certain number of primary and middle class schools sufficient for the requirements of the population of the towns must be maintained by the Municipal committees.

(*b*) A certain percentage of town duties should be specially appropriated for the purpose of supporting these educational institutions.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—(*a*) The present system of Normal schools, as being the only machinery for providing teachers in primary schools, has, so far as my experience goes, worked satisfactorily. The only suggestion I have to make is that the curriculum of studies in these schools should embrace a little of classics (*viz.*, Sanskrit and Arabic) in order to supply materials for a healthy development of vernacular literature.

(*b*) The present social *status* of a village schoolmaster, though by no means inferior to that of a *guru*, is not generally recognised and acknowledged in villages, where the people, by reason of old standing prejudices, are more than ordinarily intolerant of reforms from without.

(*c*) The influenee which a teacher in the primary schools can exert among the villagers depends greatly on the caste to which he belongs, and to his address and intellectual acquirements.

(*d*) The only measure I can think of (and I state it with great reluctance) is the appointment of schoolmasters of good caste, except in the case of institutions where the majority of scholars are other than those on whom the prejudices and traditional observances of the caste system exert little or no binding influence. I will add that the possession of knowledge likely to be useful to the people among whom he is called upon to exercise the calling of a teacher will help the village schoolmaster in gaining popularity and influence in the village.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—(*a*) Besides the elements of knowledge (the three R's), lessons on improved method of agriculture would be both acceptable to the community and useful to the villagers.

(*b*) I would suggest the publication of a book divided into two parts—one treating on agriculture, and the other on the relations which should exist between a landlord and his tenants. In order to create a desire for receiving instruction in those subjects, I would recommend that a copy of this book be given gratis to two or three of the best boys attending the village schools, indigenous or halkabandi.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? and if not, are the schools on that account less useful and popular?

Ans. 11.—(*a*) The question of the vernacular is a very delicate one in the North-Western Provinces. The recognition of Urdu as the written and spoken language of the courts in this province has a direct influence on the vernacular. Undoubtedly the highest aim of an ordinary Hindu villager is to be able to recite and understand the Ramayana (or works of equal sanctity). But the language of the Ramayana is not the language which the Government recognises as the vernacular of the people, and the study of this language is becoming to be the least profitable. Here lies the difficulty. Spasmodic efforts have been made, but with little or no success, to overcome this difficulty by reconciling the forces arranged in favour of and against Hindi. The battle between Hindi and Urdu has been fought in Behar, and the victory was justly gained by the partisans of Hindi. The result is that Hindi is the written language of the courts in that province. The wealthy landlords in the several districts of Behar appreciate thankfully the change. I can state this as a positive fact by reason of my acquaintance with gentlemen connected with the management of the richest estates there. The Maharajas of Bettiah, Dumraon, Durbhunga, and Hatwa are fully sensible of the advantages resulting from the Resolntion of the late Lieutenant-Governor of Bengal in respect of Hindi being declared to be the written character of the courts. The same conditions which operated in favour of Hindi in Behar, exist in almost all the districts in the North-West, excepting perhaps the districts of Moradabad and Bareilly. I think I may safely state that Hindi is the written and spoken language of at least nine-tenths of the people who have occasion to come to the courts. It will be out of place here for me to recapitulate all the arguments which have been, and can reasonably be, adduced in favour of Hindi. I will satisfy myself by saying that the recognition of Urdu as the language of the courts is regarded by the people as a pure and simple survival of the old Moslem tyranny in India. How far the change of the language at present in use in the courts is feasible, however, for the whole of the North-West or in any portion of the province, I will not undertake to say, by reason of my predilection in favour of Hindi and prejudice against Urdu. The question of the form of the several written characters passing under the name of Hindi, is allied to the subject under consideration. Giving due weight to all arguments urged on both sides of the question, I consider that the Roman character could, with advantage to all parties concerned, be adopted as the written character of judicial proceedings and processes. The system of transliteration, on the well-laid and approved method of Dr. Hunter, can very easily be learnt. The plan I have the honor to recommend has, moreover, the manifest advantage of enabling European judicial officers to read the records of cases themselves, and how far this will materially help in the task of administering justice I will leave the Civilian Members of the Commission to represent and decide. So far as the interests of education are concerned, I must say that the adoption of this plan will leave the vernacular of the people of the North-West under normal conditions of growth, which is certainly impeded to an incalculable extent by the preference given by the Government to Urdu, very properly regarded as the language of Muhammadan foreigners in the country. I will take leave to add that the rapid, rich, and luxuriant growth of the vernacular literature in the adjacent province of Bengal, even after making due allowance to the circumstances of education having had the first start in that province, is greatly due to the fact that the real vernacular of the people there has not had to compete with any foreign element in point of use and profit.

(*b*) I have mentioned above that efforts have been made to effect a compromise between the rival and opposing forces of Hindi and Urdu.

The result of this compromise is that a number of books have been written in a language which is supposed to be the "language of the camp," though not the real vernacular of the Hindus in this province. A degree of unpopularity attends the study of books which are not written in the language of the forefathers of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor ignorant people?

Ans. 12.—The system of payment by results is suitable for promotion of education amongst a poor and ignorant people. The great end in view, in the present state of "mass education" in the country, should be the extension of the benefits of elementary education to the largest possible number of the people.

Ques. 13.—Have you any suggestion to make regarding the taking of fees in primary schools?

Ans. 13.—The only change I would allow, with reference to the taking of fees in primary schools, is, that boys may be permitted to pay for their instruction in kind as well as in money. How far this will do for halkabandi schools I am unable to determine. I am certain, however, that the change will find favour with the people in the rural districts.

Ques. 14.—Will you favour the Commission with your views—first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—In answer to this question I would refer to all that I have stated in answer to the 4th question. I am not quite sure whether the scheme of "compulsory education" is in advance of the period of history in which we find ourselves. I may, however, state that a great deal can be done towards the increase of schools intended for giving elementary instruction, and for rendering them efficient, by the district officers taking an increased interest in the development of primary—I may say mass—education in the country. If the zamindars could be impressed with the belief that they will receive certain considerations at the hands of the Government by helping in the cause of the education of their countrymen, good results will certainly ensue.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies as contemplated in paragraph 62 of the Despatch of 1854? And and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any instance in which a Government educational institution in this province was transferred to the management of a "local body." The reason is that there are not "local bodies" who have expressed a desire for, or possess the capacity of, taking the management of such institutions. I do not think that the contents of paragraph 62 of the Educational Despatch of 1854 are known to the general public.

Ques. 16.—Do you know of any cases in which a Government institution of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I am not aware of any instance in which a Government institution of the higher order could be closed without injury to the cause of education and national progress. So far as I am aware, 'private bodies' do not exist to whom the management of such institutions could be transferred. The state of things contemplated in this question might possibly exist in Bengal, but certainly not in the North-West.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I do not think that in the North-West there are gentlemen who will aid in the establishment of colleges upon the grant-in-aid system. With regard to schools, I will state my opinion in my answer to the 36th question.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Under the circumstances stated in the question, I would recommend that before the actual withdrawal of the State from the maintenance of a higher educational institution, such school or college should for a certain number of years be made over to a body of residents qualified for the purpose of taking the support and management of the institution into their hands, to be maintained by them on trial under Government supervision. If, after the expiration of the probationary period, it be found that such body of gentlemen can satisfactorily manage the institution, it might be transferred to their care and control. But no such school or college should be transferred without the guarantee of a permanent fund, which would yield an income of at least half the expenditure on which the institution could be maintained on an efficient footing. This fund should be entrusted to intelligent and respectable trustees from among the body of gentlemen charged with the management of such institution. Care should be taken that the principle of strict religious neutrality is duly observed, unless the institution be expressly intended for a class of people professing a certain religious system.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—(*a*) I would suggest that the observance of the rules on which grants-in-aid are given might be relaxed in favour of districts, or special classes of people, more than ordinarily backward in the cause of education.

(*b*) There are certainly complaints with respect to the adequacy of grants in the case of girls' schools. I would recommend that in the present state of female education in this country, the grants to girls' schools should be on a more liberal scale than the Resolution of the Government on the subject of grants-in-aid will permit of.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as at present administered, is certainly one of practical neutrality with reference to religious principles which may or may not be taught in any school or college. I have not heard of any complaints made, even in the case of Missionary schools or colleges, where, notwithstanding the object with which they were established, secular education is given, which is the condition on which they receive State aid.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—(*a*) The colleges and schools of the higher order are principally availed of by the middle class, who justly and reasonably look to the future advancement of their children by affording them the advantages of a liberal education.

(*b*) The complaint that the wealthy classes do not pay enough for the education of their children is certainly a very general one. The reason for it, apart from the fact that the advantages of education are not fully appreciated by the rich, is to be found in there not being a more graduated scale of fees in colleges and schools.

(*c*) I am not prepared to state accurately the rate of fees payable for "higher education" in this province. I believe that the scale of fees ranges within a minimum of eight annas and a maximum of three rupees. In the Missionary schools the boys pay less.

In my opinion the scale of fees could be raised to a maximum of ten rupees, payable by the sons of rich parents.

In Government colleges there might be a uniform scale of fees, the amount being regulated by the capacity of the college to impart instruction, and the advantages the State may have to offer to young men who have completed their college education. In the Presidency College of the Calcutta University all the students pay a fee of ten rupees in the arts classes. But the instructive staff of that college is immeasurably superior to the staff of any college in the North-West; and then, moreover, you have not similar advantages in the North-West to offer to graduates with respect to State appointments. I beg leave to be allowed to add that the so-called lecturers and professors in some of the Government colleges in this province are appointed on what cannot but be regarded as a "cheap and nasty" principle. While, on the one hand, I am strongly opposed to the supply of the benefits of the education given in colleges at cheap rates, I maintain, on the other, that sufficient consideration must be held out for charging high fees in those institutions.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not know of any instance of a proprietary school or college being supported entirely by fees in the North-West, and maintained for the purpose of giving instruction to the Natives.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is possible for a non-Government institution of the higher order to become stable and influential, notwithstanding its being placed in competition with Government institutions. Take the Canning College at Lucknow for instance. It is a mistake to suppose that this college is availed of only by scholars living within the province of Oudh. I know of several cases of under graduates who have left the Government College at Benares in order to prosecute their studies in that college. Provided that the college be richly supported and be able to maintain a good instructive staff like the principal and professors of the Canning College, a non-Government institution may be able to hold its own against Government Colleges.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition? and if so, what remedy, if any, would you apply?

Ans. 24.—The cause of higher education is to a certain extent injured by unhealthy competition. This "unhealthy competition" is to a great extent brought about by the existence of Missionary colleges, especially in places where similar Government institutions are provided. The greatest injury which these Missionary colleges cause to the interest of high education is by charging fees on a very low scale. I would suggest that no State aid be given to any higher

educational institution in places where a similar institution is maintained by the Government. So far as the North-West is concerned, cases must be very rare indeed, where in any town, however large, one college is not sufficient for the requirements of the people. I would also suggest that in every case in which State aid is given to any college, the aid should be given on the expressly stated condition that the scale of tuition fees payable by students in such aided institution shall under no circumstances be lower than that payable in Government colleges.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—In my opinion educated Natives do not "readily" find remunerative employment.

So far as Government service is concerned, the amlah and heads of offices have a strong aversion to the employment of educated young men to serve under them. Then, again, notwithstanding the existence of such a large number of graduates from the colleges in North-Western Provinces and Oudh, you will find scarcely one in the subordinate executive service, or serving as head of an office establishment in the judicial, revenue, or any other departments of the public service. The recent circular with reference to the appointment of candidates to ministerial posts will have a salutary effect, so far as primary and middle class education are concerned. Until, however, a well-digested and more comprehensive scheme for throwing open all the highly-paid posts in the Government service to competition by educated Natives is put in operation, the present state of things will continue, so far as relates to the progress of high education in the province. It is not absolutely necessary to declare graduates or any special class of educated young men to be the only eligible candidates. But the scheme should be so laid as to operate against the intrusion of incompetent men into the ranks of the uncovenanted service. A move in this direction will be far more generally useful to the people than any scheme for appointing Natives to posts specially reserved for the covenanted civil service, which can but create unpleasant relations between the rulers and the ruled. At present the prevailing principle on which Natives are selected to fill well-paid appointments falls, in most cases, very little short of rank favouritism. Power and responsibility in the hands of ill-educated men will incur the danger of being grossly abused. The sooner, therefore, the influences of interest and 'patronage' in making appointments give way to a more enlightened and honourable system, the better for the cause of high education and the public service.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The course of instruction adopted in secondary schools is fairly calculated to store the minds of scholars who may not pursue their studies any further, with useful and practical information. Any violent and radical change in the subjects of instruction will be in advance of the times, and inconsistent with the conservative and almost traditional theory of education. Text-books for teaching the method of keeping accounts, short treatises on meteorology, and even science primers on the plan of the English school series, can with advantage be introduced into all middle-class schools; and special prizes and scholarships or other rewards might be given for the encouragement of the study of, and proficiency in, those subjects.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I am certainly of opinion that the attention of teachers and pupils is unduly directed to the University entrance examination in almost all schools teaching up to that standard. This circumstance certainly impairs the value of instruction received by scholars who do not extend their studies beyond the secondary stage of education. I would strongly advocate the wholesale separation of the middle-class schools intended for the purpose of giving secondary instruction from high-class schools which are legitimately intended to serve as feeders to high educational institutions. I will refer more fully to this subject in my answer to the 47th question.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—In addition to what I have stated in my answer to the preceding question, I will only add that the number of pupils in secondary schools who present themselves for the University entrance examination is not large when compared to the requirements of the country, but certainly large when compared to the number of students who prosecute their studies further in a college.

Ques. 29.—What system prevails in your province with reference to scholarship; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—(*a*) There exists a chain of scholarships which will lead a deserving scholar from secondary intruction to the highest standard of education which colleges in this province have to offer.

(*b*) I am unable to state whether the scholarship system is impartially administered as between Government and aided schools. I have heard no compaints on the subject, beyond what may be regarded as due to the maintenance of a more efficient teaching staff in the Government schools.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—So far as I am aware, municipal support is given to grant-in-aid schools, whether kept up by Missionaries or other bodies. In order to make this support permanent, a portion of the funds set apart for educational purposes might be devoted to giving aid to deserving middle-class schools established within the limits of the Municipality.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Speaking generally, I would say that the University curriculm of studies does give a sufficient training for teachers in secondary schools. In my opinion special Normal schools are not needed for the purpose.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The task of school inspection is for the most part confined to the educational authorities and not efficiently performed by them. It would be better if the co-operation of educated residents in towns and villages were secured to aid in this work. The members of the district boards might severally be entrusted with the inspection of schools which are situate within a convenient distance of their residence.

Ques. 33.—Can you suggust any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—In addition to what I have stated in my answer to the preceding question, I would suggest that the privileges of inspecting and examining schools might advantageously be accorded to Government officers, pleaders, and to educated men in general.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books in use in English schools are not, in my opinion, well chosen. The old series of Readers known (if my memory serves me right) as "Bengal Readers" are far more suitable for Native youths.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of useful vernacular literature?

Ans. 35.—I do not think that the present arrangement of the Education Department, with respect to examinations and text-books, unnecessarily interferes with the free development of private institutions. I am of opinion, however, that the language of text-books (Hindi) not being the real vernacular of the people, the use of such books is detrimental to the healthy development of vernacular literature, properly so regarded.

Ques. 36.—In a complete scheme of education for India, what part can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The State should, under the peculiar circumstances of the country, undertake the direct control and management of elementary and high education. It is to the manifest advantage of the State that a larger number of the people should be literate. It is equally advantageous to the State that there should be a body of men who will, by imbibing ideas of Western science and learning, help in the task of civilising the country, and in bringing their countrymen to an intelligent appreciation of the blessings resulting from, and to sympathise with, the British rule.

If the two extremities were secured, then, as a natural outcome, the institutions for giving secondary education will, by an irresistible force of circumstances, be cared for by other than Government agency.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The effect of the withdrawal by Government to a large extent from the direct management of schools or colleges will, under the present circumstances not only impair their efficiency, but affect injuriously the cause of education in this country. The immediate effect of such withdrawal will be that the task of education will be taken up very greatly by the several

denominations of Christian Missionaries in India. The extensive increase in the number of Missionary colleges or schools which will inevitably ensue might not be deemed quite consistent with the principle of strict religious neutrality which the Government is so anxious to maintain. The present state of educational affairs in this province does not warrant the growth of a spirit of reliance "upon local exertions and combination for local purposes."

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—(*a*) I believe that the standard of instruction will deteriorate in colleges and high schools if Government were suddenly to withdraw from the direct management of those institutions. There will, in that case, not be the same class of teachers and professors in those institutions.

(*b*) The cause of high education will suffer irreparably if Government were to withdraw from the control and support of colleges. The interests of secondary education will not be injured if Government were gradually to withdraw from the management of middle class schools, and transfer them to competent local bodies under State supervision.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestion to make on this subject?

Ans. 39.—(*a*) Definite instructions "in duty and the principles of moral conduct" will be out of place in a collegiate institution. Nothing of the kind is done in Government schools.

(*b*) I would suggest the introduction of such books as "the moral class book" into the curriculum of studies in schools.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—(*a*) So far as I am aware, no steps are taken in the colleges and schools in this province for promoting the physical well-being of the students. The only exceptions are in the cases of Muir Central College and the Benares College, where students are encouraged to play cricket, foot-ball, &c.

(*b*) I would propose that a certain allowance be made towards the furtherance of this object to every Government school or college. The care of this branch of instruction might be entrusted to a teacher who, by reason of his training and habits of life, is likely to take a personal interest in the physical well-being of the students.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are no indigenous girls' schools in this province that I know of.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—(*a*) The progress made by the Educational Department in instituting schools for girls has been very little, compared to the actual requirements of the country. The Government schools that do exist for the education of girls give elementary instruction. I am not aware of the existence of any Government school teaching up to the standard of high or middle class schools for boys. The aided schools for the latter purpose are, if my information be correct, mostly meant for Christian girls.

(*b*) I would suggest that in every district a certain number of Native gentlemen be appointed to form a committee for the spread of female education.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are, and for years to come must continue to be, in advance of the ideas of the people with regard to female education and, generally speaking, repugnant to their social habits and customs.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The most feasible plan for providing teachers for girls' schools will be to appoint Native Christian, Eurasian, and East Indian ladies for the purpose. There are Normal schools in Calcutta, where young ladies are trained as teachers, and whence a supply of efficient teachers can be obtained.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—I am unable to answer this question satisfactorily. In my opinion schools for girls should be far more liberally dealt with in the matter of grants-in-aid than schools for boys.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—With honourable exceptions here and there, European ladies (unconnected with Missionary bodies) have taken no interest whatever in the promotion of female education in their province. Ladies connected with the Zenana Mission Society, and others whose husbands are Missionaries have exerted themselves in instituting girls' schools, but such institutions are unfortunately attended only by girls of the lowest castes, who are persuaded to come by reason of the pecuniary inducements held out to them. I would suggest the adoption of the following measures:—

(1) The appointment of ladies' committees in every large town, or wherever possible, for the purpose of instituting, visiting, and examining girls' schools. In the case of ladies who have to accompany their husbands into the interior of the districts, the task of inspection and examination of schools established in rural districts might be entrusted to them. A great deal of good could be done by European ladies having no connection with any religious society taking an active personal in the spread of female education.

(2) The appointment of European ladies as honorary visitors of girls' schools.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I have to find fault with the system of instruction which prevails in the English schools in this country. Whether these schools be viewed as feeders for colleges or as institutions for the purpose of imparting secondary education, they have failed to achieve either of those objects; and the failure is, in my opinion, attributable to the method of instruction pursued in them. Let me explain myself. Take an ordinary institution like the Benares Collegiate School, with which I am most familiar, having been educated there. There are 9 or 10 classes which take students through a course of seven years' study before they can hope to present themselves to the University entrance examination. This period of seven years, it may be stated, applies to the case of a boy of fair ability who takes a class at the end of each session. The result of this seven years' study is, in my opinion, not commensurute with the time spent in a school. This accounts very greatly for the fact that a comparatively small number of undergraduates are successful in their University career.

The whole curriculum of studies prescribed for the several classes of a Government school might be divided into two sections; (1) English language and literature, and (2) general subjects of instruction, *viz.*, history, geography, and mathematics. The method adopted for teaching boys "English" is to take them through a course of so-called Readers, from the first of the series, which is a primer, to the most advanced, containing poetical and prose pieces from well-known authors. The mode in which the boys are taught is, with the exception of three or four higher classes, this:—Every sentence in the book is translated by the teacher into the vernacular, and this translation is committed to memory, parrot-like, by the pupils. In some cases, the teachers have translations of the text-books ready, which is dictated to the boys and taken down in writing by them as each day's lesson is set. This translation is repeated the next day after the reading of the lesson in English is over. I know of instances in which these translations are printed, and each boy provides himself with a copy of these books in order to save himself the irksome task of writing out the translation of each day's lesson in English from the teacher's dictation. Then, again, some of these Readers are most inartificially compiled, and not suited to the capacity of Native youths in whose hands they are placed. In one of the number of the series of Readers will be found such pieces as Hamlet's Soliloquy, Adam's Prayer from Milton, and others of a similar character. The boys are utterly incapable of understanding what they are made to read through, and I venture to submit that no efforts on the part of a translator, however accurate a scholar he may be, will enable a Native lad to comprehend and recognise the beauty of such highly artistic pieces of composition in the English language.

We will now take English grammar. From a work which professes to teach the elementary rules within the compass of 10 or 12 pages to the elaborate work written by Professor Angus on the English tongue, there are several intermediate text-books. In the lower forms, the boys have to repeat the definitions without in the least comprehending them; and the examiner at the end of the session is perfectly satisfied with what might be properly regarded as the test of memory rather than the boys' understanding. Take an ordinary boy of the middle form, *viz.*, the fifth class in a school consisting of 9 classes, and examine him in English grammar. Ask him to define an intransitive verb. He will give you readily the rigmarole definition of a verb in which the "action does not pass from the doer to the object." Ask him to explain what he understands of this definition in his own words, either in English or in his own vernacular, and you will at once observe that the signification of the terms intransitive, "action," 'doer,' and 'object,' is one beyond his power of comprehension. The boy will give you the pluperfect tense, third person singular number of the verb "to write;" but ask him

to make use of that word in composing an easy sentence, and the poor boy will be at his wits' end. I hope I shall not be deemed guilty of exaggerating facts if I add that in most cases a boy brought up in one of these schools, begins to learn English grammar before he knows anything of the construction of his own language. History and geography are taught much in the same way. In the case of mathematics things are just a little better; but the same method of instruction is applied with more or less force in all branches of study.

The reason for the anomalous state of things I complain of seems to me to be obvious. The rudimentary portion of a boy's education must be imparted to him in his own vernacular, in the language in which he thinks. It seems to me to be mere waste of time and energy to seek to teach a boy general subjects of instruction in a language which he can only understand by means of translation into another language which is his mother-tongue. The result of this method of instruction seems to be highly deplorable. A large number of boys have to leave these schools unable to prosecute their studies beyond a certain point, and they go away having acquired only a useless smattering of the English language. The best portion of their time has been frittered away, not in storing their mind with facts, which might properly be said to constitute the elements of real education, but in a vain endeavour to *unlearn* that which is most natural in order to *seek to learn* that which can only be learnt by a highly artificial process. They are thus neither prepared for receiving the benefits of University education, nor can they be said to have done much in the way of acquiring general knowledge of some practical value.

One of the great principles to be observed in the art of teaching—in fact the most important principle— is to impart instruction in the manner in which the facts taught can be most easily conveyed to the comprehension of young minds. That which is readily understood will be easily and long retained. The solution of the problem, whether it is easier to suggest facts to a boy's understanding in his own vernacular, or in a foreign language, admits of no difficulty. What I ask for is that the Department of Public Instruction, and persons charged with the task of educating youths in this country, do once for all recognise the exact importance of the principle I have tried to elucidate. If the instruction sought to be imparted to the boys in classes teaching up to the standard of middle-class schools, is to be of any real value and permanent advantage to them, whether in their after-life in the world, or in their college career, I submit that the vehicle of instruction must be in the vernacular, so as to ensure the easy comprehension and retention of facts taught to them. For instance, you want to teach a lad of 10 or 11 years of age, and of average intelligence, the facts of Indian history. Now, if you teach him those facts in English, what do you do? You lead the youth, however gently, to dash from his mind impressions as they come uppermost in his own vernacular, in order that he should receive those very ideas in a form in which they were not naturally presented to his mind before. Repeat the same process and what happens:—an idea pure and simple in itself is made complex in the course of its formation, before it is conveyed to the young mind in the shape you wish it to be received. It is not sufficient answer to say that a certain degree of success has been achieved by the English schools. A little observation and reflection will enable any unprejudiced person to perceive that if the facts constituting the average *quantum* of knowledge taught in these schools be remembered by the boys at all, the reproduction of the impressions of those facts will, in the case of those who have not the capacity to think in English, be in their vernacular. I may also add that only so much of the total quantity of facts taught will be remembered by them as the boys have learnt to understand and retain in their own language.

I beg respectfully to commend the above observations to the serious consideration of the Education Commission. If the objections I have urged against the English school system be deemed valid, I would suggest the adoption of the following measures:—

First.—The enforcement of a uniform rule that the teaching of all subjects of general instruction shall be in the vernacular, in all institutions and classes educating up to the standard of the middle-class schools. This will render necessary the abolition of all junior classes in English schools, except the first two or three, to be kept up for the purpose of preparing boys for the University entrance examination. In all middle-class schools English will be taught as a language. There will thus be no necessity for keeping in English schools more than a certain number of classes absolutely necessary for teaching the subjects required for matriculation. I would even go so far as to suggest that the rules of English grammar might, in the first instance, be taught to the boys in the vernacular; and when they are able to understand the construction of easy sentences, then they should be entrused with the study of English grammar in English. My idea is principally derived from the method of teaching Latin grammar and composition so generally adopted in the schools in England. English composition can very easily be learnt from text-books written on the plan of Henry's Series of Latin Books. The nearest approach to such text-books have been made in this province by Mr. Stapley, and Babu Mathura Prasada Misra, but there is great room for improvement.

Secondly.—The separation of the English schools from the middle-class schools throughout the country. In the former class of institutions general instruction will be given in English, a second language being taught at the option of the boys; whereas in the latter, general instruction will be given in the vernacular, English being treated as a second language.

In that case, boys who have no ambition to enter on a college career will regard their education as completed as soon as they have reached the highest stage of knowledge attainable in the middle-class schools.

High education, in the sense in which it is at present understood, must for years to come be given in English. Hence the necessity of maintaining English schools. These schools should not therefore be regarded as places for giving secondary instruction. Let them be rated at their real worth. Regard them as feeders for high education and nothing else. I would divide all educational institutions into three classes and define their objects thus :—

1st. Primary Schools.—The object of these schools is to impart elementary instruction (reading, writing and arithmetic) to the largest possible number of the people.

2nd. Middle-Class Schools.—These might either be purely vernacular or Anglo-vernacular, according as English is or is not taught in these schools. These institutions are chiefly intended for the bulk of the middle class. Here the standard of instruction given should be of such a character as to convey a knowledge of facts generally useful in all the practical concerns of life.

3rd. High Educational Institutions.—viz., all colleges teaching the subjects prescribed by the University and English schools kept up for the purpose of preparing young men to enter into the college. In my opinion both the college and the English school should be regarded as one institution. In places where Government maintains a college, the English school might be attached to such college; and the whole institution could be then supervised and controlled by one agency. This measure can be recommended on the ground of economy.

The above three classes of institutions should be treated, as far as possible, as distinct systems of instruction.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—The expenditure incurred by the North-West Government in maintaining the three colleges at Agra, Allahabad and Benares (with its Sanskrit department) is necessary. But the expenditure incurred in giving grants for the support of private institutions teaching the University or college classes is certainly unnecessary; and in cases in which these institutions are situate in those three towns or in adjacent places, the grant-in-aid has the effect of impairing the efficiency of the Government colleges, and of being prejudicial to the cause of high education in this province.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I am not aware of any instance in which Government institutions have been set up in the North-West in localities where places of instruction previously existed. What I would complain of is (*vide* my answer to the preceding question) the giving of State aid to private institutions set up in or near localities where Government institutions exist, and which adequately supply the educational wants of the people.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—It is not true that officers of the Educational Department take too exclusive an interest in higher education.

I do not consider that there exists any necessity for introducing into the Department "more men of practical training in the art of teaching and school management." The existing staff carry on the duties of teaching and school management satisfactorily.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—I am not aware of the existence of the system of pupil-teachers or monitors in the Government institutions in the North-West. The system might exist in schools established by Missionaries or other bodies; but I cannot state to what extent it exists, or how it works.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—(*a*) There is to a certain extent a tendency to prematurely raise primary into secondary schools.

(*b*) Measures should be taken to check this tendency only in cases where the existing number of middle-class schools is sufficient to meet the requirements of the people.

(*c*) The most effective method of checking this tendency would be by withdrawing State aid. If that prove ineffectual, let matters alone. The raising of the *status* is due to normal and healthy causes.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The rate of fees in all primary and secondary (or middle class) schools should vary according to the means of the parents or guardians of the pupil. In the colleges a uniform rate of tuition fees should, in my opinion, be maintained.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—(*a*) The demand for high education in the North-West has not reached such a stage as to make the profession of the teaching a remunerative one.

(*b*) I am not aware of schools having been opened in this province by men of good position and education with the view of earning a livelihood.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—The system of assigning grants according to the results of periodical examinations should be applied to middle-class schools only. The grant should be made with reference to both the number of students sent up for middle-class examinations, and also to the number who actually pass.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—The system of assigning grants-in-aid of the salaries of certificated teachers can be best applied to (1) primary schools for boys, and (2) girls' schools.

The system should be brought into operation in—(1) cases in which certain districts or portion of districts are backward in the cause of education; and (2) in cases in which such institutions are established among the poorer classes of the people.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—Under ordinary circumstances the grant-in-aid should amount to half the gross expenses incurred in maintaining colleges and schools of all descriptions. But in the cases of primary schools in places backward in the cause of education, and in that of girls' schools generally, the grant-in-aid might amount to a minimum of two-thirds of the gross expenditure.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider that the maximum number of pupils that can be efficiently taught by one instructor may be as follows:—

(1) In the case of primary schools—twenty.
(2) In the case of secondary schools—thirty.
(3) In the case of colleges where instruction is given by professors or lecturers—twenty-five.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—In my opinion fees in colleges should be taken by the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not require the withdrawal of the Government from the direct management of colleges and schools. Whether the observance of the principle demands the withdrawal of State aid from institutions where religious instruction is given may be regarded as an open question.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—The institution of University professorships would certainly have an important effect in imparting a healthy tone to the character and quality of high education. But these professorships should be distributed among the different colleges affiliated to the Calcutta University. So far as the North-West is concerned there might be three professorships for the purpose of delivering lectures on three distinct branches of study, in the three Government Colleges at Agra, Allahabad, and Benares, in order to give a special character to each of those institutions. Suppose, for instance, the professorships of English language and literature to be attached to the Agra College, the professorship of science to Muir Central College, and that of mathematics to Benares, the result will be that undergraduates wishing to take honors in one or other of these subjects will attend the college where lectures are delivered by the University professor in the subject he has chosen.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotions from class to class should be left to the school authorities, with the exception of cases in which certain distinct stages of instruction are reached, to test which a uniform system of examination is provided for the whole province.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another. What are the arrangements which you would suggest?

Ans. 63.—(*a*) I believe that there are arrangements for preventing a boy expelled from one Government college or school from being received into another. But whether there are such arrangements in the case of schools kept up by Missionaries or other bodies I do not know.

(*b*) The best plan would be not to admit a boy, who has previously been educated in one institution into another, unless he produces a certificate of character from the authorities of the former institution. No boy should be admitted into any institution without an enquiry being made into his character and antecedents.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—(*a*) It would be simply ruinous to the cause of high education in this province if Government were to withdraw from the maintenance of the existing colleges; should such withdrawal, however, be decided upon, it will be absolutely necessary to retain a model college for the province.

(*b*) (1)—The model college should be located not necessarily at the head-quarters of the province, but in the healthiest town in it.

(2) Provision should be made for the "residence" of the undergraduates. If only one model college be retained in each province under the direct management of the Government, I would propose that the laws in force in the Universities of Oxford or Cambridge with regard to residence, discipline, keeping of terms, &c., be enforced in these provincial colleges, so far as the circumstances of the country will permit.

(3) The provincial colleges should be richly endowed with scholarships. The number of these scholarships, and the period for which they may be declared to be tenable, should (with the exception of scholarships given for proficiency in special subjects) be so regulated and fixed as to carry a deserving scholar through the whole of his University career.

(4) The provincial colleges must maintain professorships for lecturing on all or most of the subjects of studies in which degrees are conferred by the University.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B. A. standard?

Ans. 65.—In all colleges teaching up to the B A. standard none but European professors should be employed to lecture on English language and literature. Natives of high academical attainments, and who have attained reputation as successful teachers, may be appointed as professors of mathematics, science, &c. I would, however, object to the employment of graduates, who have not gained any experience in the art of teaching, as professors in colleges.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—European professors are likely to be employed in colleges under Native management for the purpose of giving lectures in "English" only.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due and how far have they been provided for?

Ans. 67.—I do not think that the circumstances of any class of population in the North-West are so peculiar as to require exceptional treatment in the matter of English education. The Muhammadans occupy a solitary position in putting forward claims to "exceptional treatment." They have a sentiment against attending colleges and schools where instruction is given on what they regard as an infidel system. This is sheer prejudice; and it is greatly to be regretted that eminent Muhammadans, taking stock of such a prejudice, trade thereon with the almost sinister motive of keeping their co-religionists socially aloof from the general body of the people with whom, by reason of their strong religious antipathy, they feel an unreasonable abhorrence to associate. There is a plausible ground for East Indians and Eurasians objecting to send their children to institutions attended by Hindus; but the Muhammadans can have no pretext whatever. They enjoy already more than their legitimate share of the "loaves and fishes" of the Government service without receiving the benefits of English education. It is their own fault if they do not send their children to institutions founded for the education of

all classes of the people. In my opinion, anything that tends to raise the belief that Government will countenance their prejudices is not only untenable on the grounds of strict observance of the principles of religious neutrality in the matter of education and justice to all classes of people under the British rule, without distinction of race or creed, but may be politically dangerous. The decaying remnants of the old Moslem *hauteur* towards the Hindus must die out.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—In my opinion Government would not be justified in withdrawing from the maintenance of any existing college or school if the only alternative institution is objected to by the people on the ground of its religious teaching.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—In the present state of education and civilisation in this country, schools and colleges under Native management cannot hope to compete, with any degree of success, with corresponding institutions maintained under direct European management.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I have no remarks to make on the system of grants-in-aid in addition to what I have already said in my answers to questions touching on that subject.

BENARES,
The 8th August, 1882.

An Address against the abolition of the Agra College from the Members of the Agra Bar.

To

THE HONOURABLE W. W. HUNTER, LL.D., C.I.E.,
President of the Education Commission.

HONOURABLE SIR,

We, the members of the Agra Bar, beg most cordially to welcome the Provincial Committee of the Education Commission and its illustrious President, the Honourable Dr. Hunter, and to express our most heartfelt thanks for the disinterested labours of the Commission in the cause of our National Education.

As members of the legal profession, we cannot but humbly yet earnestly advocate the cause of high education in a province in which it is yet in its infancy. But while we do this, we beg also most sincerely to sympathise with you in your efforts to spread primary education among the lower classes of the people; and only desire that this most noble object may be achieved without any injury being done to the cause of high education.

Residing at Agra, we are obliged to educate our children here, for we cannot, in their tender age, send them to distant towns for education. It is, therefore, to us a matter of deep regret to hear that it is in the contemplation of Government to abolish the Agra College. This college has been in existence for nearly sixty (60) years and many of its alumni have greatly distinguished themselves in life. The princely endowment of the late Pandit Ganga Dhar Sashtri yields an annual income of upwards of Rs. 25,000, and it seems to us that by judicious and local management, this sum is nearly sufficient for the maintenance of the college. Considering that if the college be abolished there would be no Government institution imparting high English education from Lahore to Allahabad, and the cause of education in this backward province would be materially retarded, we respectfully solicit your kind sympathy and beg that you will help us in the preservation of the college, as we believe that the want of progress in the collegiate department of late years is greatly, if not solely, due to inefficient management.

We beg to assure you that if necessary, the people of Agra are willing, through respectable and trustworthy representatives, to take up the management of the college with its endowment and to maintain it at its present standard of education under the supervision of Government. We give our sincere and hearty assurances that we shall do our best to help them.

The Bar, and the subordinate judicial and executive services of this province are said to be very weak, and this is owing principally to the want of a sufficient number of institutions imparting legal instruction. We think that this want may be to a great extent remedied by opening such institutions in connection with the Agra and Benares Colleges, where barristers and distinguished pleaders might be appointed lecturers on comparatively small salaries. We have every hope that they would soon become self-supporting. We beg that you will give this matter such consideration as it deserves.

AGRA,
The 11th August 1882.

An Address against the abolition of the Agra College from the Municipal Commissioners of Agra.

To

THE HONOURABLE W. W. HUNTER, L.L.D., C.I.E.,

President of the Education Commission.

HONOURABLE SIR,

We, the Municipal Commissioners of Agra, deem ourselves fortunate in the fact that our city has been selected as one where the Education Commission is to hold some of its meetings. We consider this a great honor, and we hasten to express to you, Sir, and the other gentlemen of the Commission our high appreciation of the arduous duties before you, and of the assiduity, zeal and ability hitherto abundantly evinced in the prosecution of your work.

We desire to assure you of our sincere gratitude for the disinterested zeal with which you are endeavouring to solve one of the most important questions of the day, *viz.*, how best to promote education in all its branches among all classes of the people, and we pray that the Divine blessing may assist and sustain your efforts.

We deem ourselves especially fortunate in being honored with a visit of the Education Commission now, for not only the citizens of Agra but the inhabitants of Upper India of all creeds and classes are threatened with an unexpected danger and calamity, in view of which we gladly turn to you relying on your sincere sympathy and unswerving justice. We have learned with profound surprise and regret that the Government of India contemplates the abolition of the Agra College, an institution which has been in our midst for sixty years, and we gladly avail ourselves of this opportunity to lay before the Commission our contention in this matter. The principal cause assigned for the abolition of the Agra College is that the expenditure is excessive, while the results are small. Now we venture to invite your best attention to the fact that this college is maintained from endowments known as "the Gunga Dhur bequest," annually supplemented by grants from the Government revenues. The grants to Agra are extremely small as compared with those of Benares and Allahabad. For example, the education report of last year shows that the grant to Agra was in round figures Rs. 10,000, while to Benares was Rs. 42,000 and to Allahabad Rs. 58,000, and the cost to Government per student was in Benares Rs. 595, in Allahabad Rs. 1,028, while in Agra it was only Rs. 484. If expense to Government, then, be taken into consideration, Agra is the last of the colleges to be abolished.

As to the paucity of the students in the college department the citizens of Agra have regretted the fact for long, and they beg that the investigation of its cause may engage the attention of the Commission. More especially as it appears that no progress has been made in the college department, while the school department has made most satisfactory progress. In 1870 there were less than 150 scholars in the school department, now their number has increased more than threefold, there being above 500 scholars in 1882, and this notwithstanding that it has three formidable rivals in its vicinity, which teach about 1,200 scholars.

We regret extremely that of 1,600 scholars, whose education has so far progressed that they are ready to enter the college department, less than 30 are found who continue their studies there. So much, we, the citizens of Agra, venture to submit for the consideration of the Commission. We ask for patient investigation as to the management of the collegiate department of this institution, which, when its results are compared with those of other similar institutions, seems essentially bad, as we are convinced that it will result in a reconsideration of the orders which seem to be on the point of issue requiring our college to be closed.

We do not encroach on the valuable time of the members of the Commission further than to ask them for a careful perusal of a memorial submitted by us to Government, and the report by the Collector of the district, reviewing the whole circumstances on this subject, dated 27th March last.

In conclusion, we repeat our sense of the high honor conferred on the city by its selection as a place for the meeting of the Commission, and our conviction that the cause of education throughout the length and breadth of India will be furthered and sustained by its wise and zealous labours.

The 11th August 1882.

Statement made at a Public Meeting in the Municipal Town Hall of Agra, against the abolition of the Agra College by the citizens of Agra.

At a public meeting held in the Municipal Town Hall of Agra on the 26th February 1882, for the purpose of adopting certain means whereby to maintain the Agra College at its present footing, and to show to the public the unjustifiableness of the Government in abolish-

ing this old and famous institution, the Agra College, the following gentlemen were present :— Pandit Kedar Nath, Munshi Sheo Narain, Doctor Mookund Lall, Munshi Nirunjun Lal, Lala Girdhar Lal, Munshi Nund Kishore, Maulvi Ali Ahmed, Maulvi Ghulam Safdar, Hakim Ishtak Ali, Babu Baij Nauth, Babu Muthra Das, Lala Dwarka Das, Munshi Sukhun Lal, Babu Jamna Das, Babu Jugul Behari, Babu Bireshwar Sircar, Babu Gobind Chunder Rai, Babu Jadhu Nauth, Babu Rajkristo Banerji, Sheikh Abdul Guffoor, Lala Ram Narain, Mirza Karim Beg, Pandit Jaggan Nath, Pandit Maharaj Das, Maulvi Turab Ali, Maulvi Zamin Ali, Lala Pirbhoo Dyal, Babu Kishen Narain, Babu Ram Das, Babu Amar Nath, Syed Mohsin Ali, Lala Bhugwan Das, Lala Jaikishen Das, Doctor Navin Chunder, Babu Janki Bullub, Mr. L. S. Beddy, Mr. T. Martin, Kunwar Kunhye Singh, Lala Ram Narain, Pandit Ganga Bishen, Pandit Ganga Ram, Babu Ram Chundra, Babu Shiban Lal, Babu Bankey Behari Lal, Maulvi Fidah Hussan. It was brought to the notice of the gentlemen present that the Government of India have almost settled to abolish this time-honoured institution with which the people of Agra have so long been associated. The Government resolution says—"In the event of a strong local desire being manifested for the maintenance of the college on its present footing, the Government of India would not object to make over the institution, together with a portion of the endowed funds to a body of local trustees or to a local committee, provided that such trustees or committee undertake to maintain it on efficient footing, and subject, as regards Government aid, to the ordinary terms and conditions of the local grant-in-aid rules."

In the first place it was remarked that no attempt was ever made at reformation, and no means ever thought of for curtailing the expenses. The district officers and local committees were never asked to enquire into the causes which brought about the general decay of the college department in shape of empty class-rooms and poor results on one hand, and heavy expenses on the professorial staff on the other. If the Government came to this sudden, unlooked for, unhoped for, and unwelcome resolution simply on the strength of the report of the head of this institution as to the drawbacks in its improvements, the abolition of the college should not have been determined upon on such inadequate grounds as the report of a single individual; but the Government should have made a thorough investigation as to the working of the college, and if then the present evils could not have been altogether got rid of, they could justly have carried out their determination to close up this college, which has been in existence ever since the year 1824. This fact should also be not lost sight of, nay, should form the standpoint of our appeal to the Government that the college was originally started from funds left in the hands of the Government by the death of Pandit Ganga Dhar Shastri, solely for the purposes of Hindu education in the strict signification of the term, for on the death of Pandit Ganga Dhar Shastri the Government took into their hands the management of his estates and decided upon employing three-fourths of the net income of the estates released to the Pandit, primarily for the Vedic education of Hindus, and secondarily for general education. The first proposition was to establish three separate institutions, but after mature consideration it was decided to build one large college in this city for Sanskrit education. Agra was chosen as the central place on account of its being situated near Muttra. The Government will thus see that the establishment of the present college was due solely to Hindu influences, for the grants made to Pandit Ganga Dhar came from a most orthodox Principality of Hindu chiefs *viz.*, from the Peshwa. Ganga Dhar himself was a Brahmin of the first water, and after his death the Government too thought it proper to employ the money of a Brahmin on purposes wholly and solely Braminical, *viz.*, the study of the Vedas. Though one now cannot hear the chanting of Vedic prayers in the ample hall of the Agra College, though one now cannot meet with students of the Vedas in the college precincts, but still this fact can never be ignored nor its value lessened that the college is still essentially a Hindu institution. We feel confident that our benign Government will themselves take into consideration how repulsive it will be to the feelings of a Hindu, to think that funds belonging to one who was an orthodox representative of the tenets of his religion, have been taken away from a Hindu Institution and devoted to other purposes. The Government can very well understand what the feelings of Ganga Dhar himself would have been if he had known that the estate he acquired would one day be devoted towards purposes which would be anything but advantageous to Hindu religion and society.

The Government should also consider that the bare fact of opening the college both for Hindus and Muhammadans does not lay it under the obligation of giving portions of the endowment to both of these races, should the present college cease to exist as a Government institution. That a wrong was perpetrated in admitting Muhammadans to an institution founded with Hindu money may be admitted, but this, they humbly represent, does not justify the Government in lessening the means of the Agra College in order to subsidise one of a different creed.

The grants of the Pandit consist of certain villages in the Agra and other districts yielding an annual rental of Rs. 16,400, together with Rs. 1,78,400 in Government securities, whose interest amount, to Rs. 7,611 per annum. In addition to these the college also derives Rs. 625 per year being the interest of Rs. 22,500 invested in Government securities to the credit of the college. These are annually supplemented by a grant of Rs. 392 from the Gwalior and Bhurtpore estates. Thus the total private income of the Agra College is Rs. 25,028.

By arrangements which were made for the use of these munificent grants these sums can only be employed on purposes of education, not where the Government choose, but in the specified locality of the Agra district, and as this city has been in the enjoyment of these funds for the last 58 years, there is no reason why this should at once be discontinued. The Government in thus being the trustees of the Ganga Dhar bequest have a sacred obligation to fulfill, and seeing the loftiness of purpose and generous aims of the British administration, we have no doubt that the Government would never have, if the matter were properly represented to them, come to this unholy resolution which will be the cause not only of the greatest sorrow to the citizens, but will be the means of their degradation in social scale. If the abolition of the Agra College is due to the present high expenditure, it is no fault of ours, but the Government in all justice must bear the blame themselves, for in the time prior to the grading of officers in the Educational Department the pay of the staff was not half so high as it is now, and the officers then serving in the Department were not men of inferior types, but had all the attainments of well-read scholars. If under other auspices and with a less highly-paid staff the Agra College is unable to compete with younger brethren, we would allow this might be ground for assisting other Hindu institutions with these funds; but a Government which cares for its faith will never, they are assured, build up a Muhammadan college with money taken from Hindu endowments. Should local management fail, and the desire for high educational advantages be no greater than it has been of late years, reductions might then be made in favour of the Allahabad University, but not for a Muhammadan College. For years the local officers and people of Agra have been disconnected with the management of the college, the money of which was given for Hindu purposes in the Agra neighbourhood.

It will thus be seen that the people of Agra are about to suffer for what in no way can be attributed to their failing, but which the Government in the first place are chiefly to blame for, and which can very easily be remedied. The Government should know that as trustees they have no right to annihilate the grant, or dispose of it in portions to different institutions otherwise than those connected with a Hindu society. The Government should also take into consideration the fact that the Agra College, being endowed with Rs. 25,048 annually, this sum itself if left in the hands of proper trustees, will be sufficient to defray the expenses of a college working up to the B.A. standard. They will be prepared to work the college with its endowments alone, thus releasing about Rs. 10,000 which in its present hands the Government are called upon to pay. And they think that Government will accept this solution when they come to know that the reduction of the Agra College and the dispersal of its fund to (among others) a Muhammadan Institution will be deeply felt, not only in Agra, but among the Hindu princes of Rajputana, who still look to Agra as a place of royal association.

Thus the Committee beg to say that in no way can the Government be justified in entirely breaking up the Agra College. Its expenditure may be reduced and brought to the same level as it was in the time of Messrs. Middleton, Cann, &c., its system of carrying on the work may be altered, but it should not wholly cease to exist as a college, especially when the Government can carry it on in accordance with the spirit of the Education Despatch of 1854, However, if the Government do not wish it any further to remain as a state institution, the Committee beg that the whole of the endowments may be made over to a body of local trustees comprised of the following gentlemen;—

1.—Raja Luchmin Singh	*Deputy Collector.*
2.—Dr. Mookund Loll	*Hony. A. Surgeon to H. E. the Viceroy.*
3.—Baboo Baij Nath	*Raees & Municipal Commr.*
4.—Hukeem Syaid Mehr Ali	*Raees.*
5.—Hukeem Syaid Istaq Ali	*Ditto.*
6.—Meer Imdad Ali, C.S.I.	*Deputy Collector.*
7.—Munshi Nund Kishor	*Raees.*
8.—Pandit Ajoodhia Nath	*Pleader, High Court.*
9.—Sir Raja Dunkur Rao, K.C.S.I.,	
10.—Mirza Nisar Ali Beg	*Deputy Collector.*
11.—Mr. T. Martin	*Government Pensioner.*
12.—Saith Luchmun Das	*Banker, Muttra.*
13.—Rai Salig Ram Bahadur	*Post Master General, N.-W. P.*
14.—Rai Kunhia Lall Bahadur	*Executive Engineer, Lahore.*
15.—Moonshi Narain Das	*Ex. Asst. Commissioner, Oudh.*
16.—Meer Toorab Ali	*Deputy Collector.*
17.—Meer Mohsun Ali	*Tehsildar.*
18.—Rai Bal Mookund	*Deputy Collector.*
19.—Meer Aullay Mahummad	*Ex. Asst. Commr., Nursingpore.*
20.—Rai Muthra Doss	*Raees and Special Magistrate.*
21.—Pundit Roop Narain	*Alwar Prime Minister.*
22.—Pundit Juggun Nath	*Pleader.*
23.—Moonshi Juggun Pershad	*Pleader.*
24.—Moonshi Nuval Kishore	*Proprietor,* Oudh Akbar, *Lucknow.*
25.—Moonshi Sheo Narain	*Assistant Secretary.*

It was further resolved that a sub-committee consisting of the following gentlemen be appointed for the purpose of submitting the memorial to the Government.

Dr. Mookund Loll, *Hony. A. Surgeon to H. E. the Viceroy.*
Pundit Juggun Nath.
Naveen Chunder Chuckervurti.
Pandit Kedar Nath.
Mr. T. A. Martin.
Mr. L. S. Beddy.
Moonshi Juggun Pershad.
„ Girdhur Lall.
„ Fidah Hosain.
Saith Narain Dass *of Muttra.*
Koonur Kunhia Singh, *Secretary.*

An Address against the abolition of the Agra College from the Inhabitants of Agra, Muthra, and other neighbouring Districts.

To

THE HONOURABLE W. W. HUNTER, LL.D. C.I.E.,
President of the Education Commission.

HONOURABLE SIR,

We, the inhabitants of Agra, Muthra and the neighbouring districts in public meeting assembled, beg to welcome you and the members of the Provincial Committee of the Education Commission to the city of Agra, and to express to our kind and benign Government our deep gratitude for appointing the Education Commission for the promotion of national education in this country. We think the time has come for making the enquiry which you are so carefully making.

We cannot too highly value the benefits of English education. We think that they are not the least important of all the benefits which have been conferred on us by our enlightened Government.

While we deeply sympathize with you in your endeavours to promote the spread of primary education, we humbly think that it is by high English education alone that the nation can be civilized and reformed. We therefore beg that in promoting the cause of primary education nothing will be done to injure that of high education, particularly in this province, where such education has not yet made any great progress.

We cannot tell you how grieved and mortified we are to hear that the Government of India, against the representations of the people, the local officers and the North-West Government, intends to abolish the Agra College and to transfer its endowments to the Muhammadan College at Aligarh. In the first place, we cannot understand the policy of breaking up an old and time-honoured institution in order to help a newly-established one. In the second place, although we admit with regret that the Agra College has not of late shown much increase in the number of its pupils in the college department, the reason for its failure must be sought for in inefficient management which deters pupils from joining the college after they have finished with the school classes. This question should be carefully enquired into. In the third place, this college is almost the only one in the North-Western Provinces which is supported by large endowments. The noble-minded Brahmin and Pundit, Gungadhur Shastri, has left to us a most munificent bequest for the promotion and encouragement of learning at Agra, and its princely income, together with that of some other endowments, amounts to Rs. 25,000 a year, which has hitherto met the bulk of the expenses of the college. While the Government spends only about Rs. 10,000 a year for it, it spends Rs. 42,000 for the Benares College and Rs. 58,000 for the Muir College at Allahabad, and its cost per student in our college is considerably less than in the other colleges. There is no reason, therefore, why the Agra College of all others should be selected for abolition. In the fourth place, the Government itself is at fault for keeping such a highly-paid principal and professors for the college. The college can easily be maintained, we think, at the highest standard of the Calcutta University, and with better efficiency, by using more largely the services of distinguished Native graduates and, if proper steps be taken in this direction, the income of the endowments may be found sufficient for all its expenses.

It is to us a matter of great gratification that you have been pleased to visit us at this time, and we beg that you will kindly make such enquiry into the matter as you think proper, and make such recommendations to the Government of India as will preserve to us and our sons this dear and noble institution.

If the rumour be true that Government contemplates transferring the endowment of the Agra College, either in whole or in part, to the Muhammadan College at Aligarh, we feel it our bounden duty most solemnly to enter our humble but strong protest against such a proposal. We do not desire to make any distinction in race or creed, but Pundit Gungadhur Shastri's bequest is *our* property, and we cannot for a moment believe that our just and kind Govern-

ment would be guilty of such a breach of faith and rob us of what is *ours* in order to give it to others.

If the Government has really made up its mind to remove the Agra College from the list of State Colleges, we are willing on behalf of the inhabitants of Agra and the neighbouring districts to name a body of distinguished and trustworthy men to take up the college with its endowments as trustees, and to give whatever guarantee the Government may require for the proper management of the college and its fund. We are quite confident that we shall be able to manage the college with efficiency and success with the income of the present endowments. An essential condition of success in this matter is that the body of trustees shall have authority to appoint, suspend and dismiss all the officials on the college staff.

That the people of Agra are able to conduct and maintain a college is proved by the history of the local Victoria College, which has for 20 years been efficiently managed by a Native committee of management. This committee is willing to give its help in the management of the Agra College if it be transferred to us, and there is every hope of the two institutions being amalgamated and one strong and powerful college being formed.

We pray that you will take this our humble representation into your kind consideration and lay it before our kind and liberal Viceroy, His Excellency Lord Ripon, whose just and impartial administration, and whose warm interest in our welfare, has endeared him to usual. We can assure you that by helping us in this matter you will place us under a "debt immense of endless gratitude."

AGRA;
The 11th August 1882.

An Address from the Members of the Deputation representing the Bharat Barsha National Association at Aligarh in favour of Hindi and professional training.

To,

THE HONOURABLE W. W. HUNTER, LL.D., C.S.I., C.I.E.,

President of the Education Commission.

SIR,

We, members of the Bharat Barshia National Association of Aligarh, beg leave to approach you with this address in the hope that it may be accepted by you, and will receive due consideration from yourself and the other gentlemen who compose the present Educational Commission appointed by His Excellency the Viceroy and Governor General of India. As the object and aim of our association are to encourage education in general, we feel it our duty to lay before you and your colleagues a few suggestions on educational questions. The association was established here chiefly through the influence of Munshi Nawalkishore, proprietor of the *Oudh Akhbar*, the only daily Urdu newspaper in these provinces and it is in its contemplation, in consideration of the present state of funds at its disposal, to establish a library consisting of books on literature, history, science, and arts in the English, Urdu, Persian, Sanskrit and Hindi languages, and as Aligarh, through the indefatigable exertion of our venerable contryman the Hon'ble Syed Ahmed Khan promises to be a seat of learning, such a collection of books is calculated to confer immense benefits on the reading public, besides supplying a crying want of a suitable place for holding meetings for educational and social purposes. We are privately, but reliably, informed, that Sir Alfred Lyall our able and enlightened Lieutenant-Governor, highly approves of this proposal and attempt, and has condescended to allow us to call the proposed library after his name; we are therefore going to christen it as "the Lyall Library." We have also sanguine hopes and strong reasons to believe that our noble Government will grant us a plot of ground for the purpose of constructing a building on it in connection with this library. It is hoped that as our means increase further manifestation will be shown towards the encouragement and furtherance of education generally and high English education particularly.

It is not a matter of common gratification to us to see that an eminent gentleman of your intellectual attainments and scholastic abilities, sound learning and deep erudition, has been appointed a President of this Commission; there could not be a better selection, and it is really charming to see the right man in the right place, so to speak. This fact emboldens us to come forward with a few suggestions on the question of English education in general, and primary education in particular, as the latter seems to be one of the principal objects of Government, and, in our humble thinking, a matter of vital importance to the national progress and growth of a people.

The question is specially important to the inhabitants of these provinces, who have at present to labour under peculiar difficulties and disadvantages in this respect. It will be in vain

to deny the fact that English education has made little or no progress worth the name in these parts, and that our brethren here are considerably backward in comparison with the inhabitants of the other provinces of India. This state of things no doubt is a deplorable one, but not therefore irremediable. It still lies in the power of those in authority who are real friends of our education, social progress and national improvement, to devise sound and salutary means for the amelioration of our condition, and in our humble opinion the adoption of a very simple method will secure this noble and grand object in view. Our children meet with insurmountable difficulties in the way of their education by reason of the introduction and prevalence of the Urdu language in the courts and public offices of the whole of the North-Western Provinces including Oudh and the Punjáb. In order to acquire a competent knowledge of Urdu and get a mastery over it, they have to learn Persian, and sometimes Arabic, as without this they are not considered to be thoroughly conversant with Urdu required for the performance of works in the said courts and offices. It is not in the power of men of ordinary intellect and average abilities to acquire more than one foreign language besides their own vernacular, but the existence of the Urdu language here makes the case otherwise with us. The best portion of a boy's student life is taken up with the study of these languages, and the consequence is that their English education is altogether neglected. If the Urdu language be done away with and our own vernacular, the Hindi Bhasha be introduced in its place, our students will be able to learn it in a short time with comparative ease and greater facility than at present, and devote a greater portion of their time to the study of English. High education will make steady and rapid progress on a sound and firm basis, and the complaint that it had made no such progress hitherto will be a thing of the past.

Primary education or education for the masses of the people is undoubtedly desirable, but the cause of high education should under no circumstances be allowed to suffer on that account, *i.e.*, primary education should not be given at the expense of high education, which has already done much good in India. It has thoroughly changed the moral atmosphere of our country and taught people to know what they are. It has improved the tone of the subordinate judicial and executive services and of the Native Bar—a result highly satisfactory to ourselves and our noble rulers.

We feel it our duty also to mention here that high education has not received that support and encouragement from Government which it ought to get. At present a sort of general education is given to our countrymen, and they are afterwards left to look out for themselves. There is scarcely any institution here where they can receive professional or technical education. There are three branches or departments in the public service in which educated Natives can hope to get lucrative appointments. The first is law, which includes:—

A.—The independent profession of pleaders and vakils.
B.—The subordinate judicial service.
C.—The subordinate executive service.

The second is the medical profession, which includes the appointments of:—

A.—Assistant Surgeons.
B.—Native Doctors.
C.—Hospital Assistants.

The third is the Engineering Department, which includes the posts of:—

A.—Executive and Assistant Engineers.
B.—Sub-Engineers.
C.—Overseers.
D.—Sub-Overseers.
E. Miscellaneous appointments in the Public Works Department.

Now with regard to the first, we beg to say that only the Muir Central College at Allahabad is affiliated to the Calcutta University in law, and one institution in a whole province is totally inadequate to supply the wants of the people in this respect. Besides, B. L. degrees are not recognised by the Hon'ble High Court in these provinces, and they have got a special test and examination of their own.

With regard to the second, it is enough to point out that the Agra Medical School is the only institution where medicine is taught, but only hospital assistants come out of this school and the want remains still unsatisfied.

As regards the third or last, it is true that an Engineering College exists at present in Roorkee, but the greatest advantage derived there is by the military classes; only a limited number of Native students is admitted every year and there is no guarantee for more than three appointments as Assistant Engineers. The college is at such a distance that people think it a great hardship to go there and study for a number of years without any certainty of getting appointments in the Public Works Department. These are the stumbling blocks in the path of high education in these provinces, and some means must be devised to remove them in order to make the path smooth and easy.

Primary education, meant for the lower classes, to our thinking should be given to them through the medium of their own vernacular, which is unquestionably Hindi in these

provinces. Such an education in a foreign dialect will not only prove to be disadvantageous but almost impracticable. Moreover, the masses of the people cannot devote much time to their studies and the acquirement of a foreign language. These remarks apply with equal force to the education of the females which also is not less important.

In conclusion, we offer you our hearty thanks for giving us this opportunity of expressing our humble views on the grand educational question.

An Address in favour of the Hindi language from the Members of the Aligarh Bhasha Improvement Society.

To

THE HONOURABLE W. W. HUNTER, C.S.I., C.I.E., LL.D.,

President of the Education Commission.

SIR,—We, the humble members of the Bhasha Improvement Society, beg to present you an address on behalf of the society, by a deputation, with feelings of great delight.

When the Government of India appointed the Education Commission, we were happy to learn that an able scholar of well-established reputation both in Europe and India like you had been made its President. We are sure that you and your colleagues would do ample justice to the objects with which the Commission is entrusted.

In a country like India which is considerably left behind others in the race of progress, nothing can be of more vital importance to the welfare of the people than a right determination of the vernacular of the country in which instruction may properly be given to them.

The reason why so much stress is everywhere laid upon the importance of this point is to be found in the fact that it is almost impossible to educate the masses of a country unless their own mother-tongue is made the medium of instruction.

We all know that at an early age, when a boy goes to school, how very difficult it is for him to commence the study of two or three languages at one and the same time. And if the language through which instruction is imparted is difficult of acquirement, it is certain that a great portion of his time would be taken up by its study, which time he could spend in something more useful. We therefore respectfully beg to suggest that Hindi may be encouraged as it is an easier medium for imparting instruction, and we are assured an ordinary student can thoroughly learn it in a couple of months. It would not be considered out of place to mention on this occasion the objects and aims of the Sabha whose especial business is to encourage the study of Bhasha and represent its importance to the people in general. They are very succinctly but appropriately described in a few words of its prospectus which runs thus: "Sanskrit, the ancient classical language of our country, and English, the language of our rulers, are both exceedingly difficult to acquire and consequently beyond the reach of the generality. Hindi, the vernacular language of our country, although capable of vast improvement, contains few works on general literature. Hence the object of the society is to enrich it by encouraging original composition and free importation of useful matter from the ancient as well as the modern languages of the world.

The society dates its existence from 1877, but during these few years it has made a wonderful progress. It has published at its own expense several works in Hindi on various important subjects, and strongly hopes to do more hereafter. At present it has promised to award prizes ranging from Rs. 200 to Rs. 100 for books in Hindi on various important and useful subjects such as Indian agriculture, female education, chemistry, Hindi series, &c. Many competitors have appeared for the prizes, and their books, about thirty in number, are in circulation for revision and opinion.

The Sabha has got a small but valuable library of its own, and is highly obliged to the Venerable Goswain Goverdhan Lalji, Maharaj of Nath Dwara, for his contribution. It is proud to declare that it has got about 150 members of all parts of India on its list, and claims the special favour of a few European and Muhammadan gentlemen. It is our firm belief that the day is looming in the horizon when the world will see that the language of the people at last succeeded to become the language of the judge, the language of the culprit and the language of the court.

In conclusion we heartily thank you for the kind courtesy and attention with which you have listened to our humble address, and we earnestly pray for your health and prosperity.

An Address of Welcome from the Muhammadan Anglo-Oriental College Fund Committee.

To

THE HONOURABLE W. W. HUNTER, L.L.D., C.I.E.,

President of the Education Commission.

SIR—We, the members of the Muhammadan Anglo-Oriental College Fund Committee, welcome you and your colleagues, the members of the Education Commission, who have come to this small town of Aligarh to inquire, among many other things, into the objects which the members of this committee have had at heart for so many years, and the results of whose efforts are to be seen in so many ways. We also especially congratulate ourselves on the fact that the results obtained should now be brought to the personal notice of one who is virtually the President of Education throughout India.

Sir, it is generally believed that the bodily death of man is his real death; such is not our view. We believe that the spiritual death is the essential and real death of man. May God bless Lord Macaulay who, by his great efforts and ability, delivered India from the jaws of such a death in this nineteenth century. And in this eighty-second year of the same century, God has put it into your hands, and those of your colleagues, the members of the Education Commission, still further to deliver from spiritual death, and to give spiritual life to the many millions of India, a charge which beyond doubt involves a heavy responsibility.

We confidently hope that "the breath of life" which Lord Macaulay's efforts "breathed into our nostrils" will, by the efforts of the Education Commission, become still more effective. And you may rest assured that those of the Natives of India, who value literature and art, just as they remember Lord Macaulay and pray to God to bless his soul, will continue to remember you, the President of the Education Commission, and its members, and will look upon you as a second Macaulay in regard to the extension and improvement of sound learning which will be due to you.

Sir, our committee, in opposition to many opinions, has adopted the principle of "self-help," and expects Government only to encourage and patronize its efforts. It is not our desire that the Government should do for us that which we are able to do for ourselves. Difficult as it may appear to act up to such a principle, and though the time may not have come—as some think—that our country and our co-religionists should adopt such a principle, yet we shall not abandon it, even though by adhering to it our hopes should be destroyed. Our hearts are cheered by the belief that "God helps those who help themselves," and we firmly trust that God will crown our efforts with success.

Sir, in conclusion we beg to offer our heart-felt thanks and gratitude to you and to the members of the Commission, in particular the members of the provincial committee for the North-West Provinces, for having chosen Aligarh as one of the places for the meeting of the provincial committee of the Education Commission.

ALIGARH:
The 8th August 1882.

An Address from the representatives of the Muhammadan Community in the Districts of Aligarh and Bulandshahr, and the Muhammadan Association of Rurki and Mirat, in favour of high education, religious neutrality, and the Urdu language to be the vernacular medium of instruction.

To

THE HONOURABLE W. W. HUNTER, L.L.D., C.I.E.,

President of the Education Commission.

SIR,

We have come before you as representatives of the Muhammadan community in the zillahs of Aligarh and Bulandshahar, and the Muhammadan Association of Rurki and Mirat. We must, first of all, heartily thank the British Government which has made the education of its subjects a matter of its special consideration, and which, in order to procure sufficient information on the subject, and which in order to diffuse education more extensively and to improve its condition, has established a Royal Commission of which you are the President. And for the purpose of holding a meeting of the said Commission you have come to this

insignificant town which, as we expect, will, in future, become the centre of public instruction, specially for Muhammadans, in North-Western Provinces. We very thankfully welcome you as well as the Education Commission.

We are specially glad to find that you, whose fame as a man of letters and science has extended far and wide and who appreciate the worth of Western science and literature, are the President of this Committee. You are fully informed of the extent to which India stands in need of education in Western literature and science. You know equally well how far the diffusion of education to the masses of Indian population is needed. You are also fully aware of the disadvantage which may result from encouraging one sort of education and discouraging the other beyond the proper limit. Thus we are fully confident that the Commission will not come to a decision which, when carried into effect, may sacrifice one for the other.

We do not wish to waste your precious time by narrating the history of education, or by showing numerical figures from Educational Reports. We want to bring to your notice those special points to which we are particularly desirous to draw the attention of the Education Commission.

They are as follow:—

I. It is the prevailing opinion (though we do not believe in its soundness) that Government intends to retard high education. We most respectfully beg leave to state that, as far as we think, education in India has not as yet risen to the rank of high education. We have, from time immemorial, been learning Arabic literature, Grecian philosophy, logic, mathematics, astronomy, statics, physics, &c., &c. From this sort of learning, which has been prevailing among us from remote ages, we can form a judgment as to the standard which may deserve the title of high education. Now comparing the instruction in European literature and science imparted in India with the said standard, we venture to say that not a single individual has yet been so far educated as may deservedly be said to have received high education.

The education given at present by India Universities is commonly called high education. Now admitting that it is such, it may be shown by a reference to University Calendars that in comparison with the population of India the number of those who have obtained the degree of B. A. from Indian Universities is extremely small. In fact the ratio borne by the latter to the former is almost equal to zero. This fact proves that high education in India yet requires further encouragement.

We are desirous to say a few words particularly concerning Muhammadans. They have as yet kept aloof from education in European literature and science. Most of us who have come before you, are connected with a society which is endeavouring to diffuse European literature and science among Muhammadans. It is a matter of no small regret that none of us, forming as we do a deputation from the Muhammadan community, is able to read before you our application in English, that by your permission we are reading it in Urdu, our country language, and that we lay before you an English translation of the same. Such being the circumstances of the case, if Government were to withdraw its support from high education, the heaviest loss caused by the measure would be that sustained by Muhammadans our co-religionists.

It is expected, nay, it is quite certain, that if Government were to cease to support high education it will be confined to Missionary colleges and schools which are disliked by Muhammadans. Consequently they will then avoid high education to a much greater extent than at present.

We have read the evidence given before the Commission by the Honourable Sayyad Ahmad Khan, a great promoter of the progress of Muhammadans in European literature and science. We have also orally discussed the question of education with him. We honour him, have due regard for his opinions, appreciate his efforts for the advancement of his nation, and we heartily thank him for all the trouble he takes for the purpose. Yet he will excuse us that we do not agree with him in his opinion that natives of India ought to manage for their own education. The principle laid down by him is quite true, but the state of the country is not yet ripe for such a measure. Sayyad Ahmad Khan himself knows fully how many difficulties have, in consequence of the backward state of the country, been met with in establishing a single college. It is not yet in a satisfactory state, notwithstanding that India stands in great need of many such colleges. Thus it can by no means be admitted that the state of the country is such as to enable the natives to manage for their own education. For these reasons we most respectfully beg that the Commission may as far as possible intercede with Government not to withdraw its support from high education.

II. Besides this, the country stands in equal need of a lower scale of English education, commonly called school class education. Entrance examination may be taken to be its highest point. In order to maintain this sort of education a Government high school is absolutely required, with a few exceptional cases, for each zilla. We beg, therefore, the Commission will try its best to maintain the high schools already in existence in several zillas.

III. We have also read the evidence given by Dr. Leitner at Simla. We approve, against him, of the policy adopted by Government, of holding aloof from every sort of religious

instruction. No policy can be wiser for Government than to hold aloof from any such instruction in India. We hope the Commission, too, will suport the same policy.

IV. We heartily approve of the diffusion of education among the masses of population. We sincerely thank the late Honourable Mr. Thomason and Sir William Muir who exerted themselves hard to propagate education very extensively in this country. There can be no doubt that they brought it to a tolerably satisfactory condition, if not to perfection. The only flaw remaning in it is one in consequence of the defective course of study, a flaw the removal of which is, we hope, only a question of time. In short, the more extensively education is propagated the more satisfied we will be, provided it is not at the sacrifice of high education. We firmly hold that high education is a good aid to the extensive diffusion of education. The greater the progress of high education and the number of the educated in the upper and middle classes of people, the more extensive will be the spread of education in the lower classes.

V. For several years a point big with momentous consequences has invited the attention of the public. We mean the question of Urdu and Nagri. The Persian character has been commonly used by every class of people in India during hundreds of years. With the exception of mahajan shops, the same character has been current in every business, private or official. Urdu has been, for two centuries and a half, the Native tongue in these provinces, nay, in almost the whole of India. There is no part of India where Urdu is not spoken more or less, or at least to say where it is not understood.

Urdu is not our religious or national tongue. Nor is it introduced here from any foreign country. It is the product of India itself. It owes its origin to the joint action of both the Hindus and Muhammadans. It has thus gradually become the vernacular language of India. We are zemindars, often frequent our villages, talk with every description of cultivators of both sexes, see and hear them converse with each other, and find that it is Urdu which is the mother-tongue of them all. The only difference that exists between the speech of a citizen and that of a villager is this that the former is polished and perspicuous, while the letter is rude and inexpressive. But such a distinction is not peculiar to Urdu. It holds in the case of any language of any nation throughout the world. In every instance the tongue of a citizen is clearer and more expressive than that of a villager.

The Persian character is peculiarly fit for writing Urdu words, and it is the most common practice to write them in the same character. Hundreds of books in Urdu on diverse subjects printed in the Persian character are most in vogue, and Hindus and Muhammadans alike, who know how to read and write, make use of them. The Persian character is not Muhammadans' national or religious character; for such are first the Hebrew, then the Kufi, and lastly the Arabic characters. The use of the Persian character in Government offices is more advantageous and less expensive; for the Nágri character requires greater length of time to write and occupies a larger space. It would be quite impossible for ministerial officers in courts to do their work, or for the presiding judges to decide cases, in as much time as is required at present if the Nágri character were to be introduced in Government offices.

It was decided by Government in 1838 that court business should be conducted in the vernacular language, and it was admitted by officers then presiding in several courts that, excepting Bengal and the Deccan, Urdu was the vernacular language of the rest of India. It is equally settled that it is the most common practice to write Urdu in the Persian character. Such being the case, there is no reason why Urdu should be replaced by Hindi Bhasha, and the Persian by Nágri character. We perfectly belive, and all the information we have been able to gather sufficiently proves, that the alteration made in the province of Behar has done no good to the country. It is rather disliked by Hindus and Muhammadans both and also by European officers.

We assure you that those who propose such a change have no public good in their view. It is the religious bigotry which works at the bottom. They found the speeches they deliver in their commitees on religious bigotry only. They suppose that by extending the use of Nágri and Hindi Bhasha they give currency to one of their religious points. They bring people on their side by exciting their religious feelings, quite ignorant, as they are, of the fact that the kindling of religious zeal can never conduce in the least to general utility.

It is extremely astonishing, indeed, that those who try to propagate the Nágri character and Hindi Bhasha in the country, talk in Urdu with their intimates when at home. They speak the same language when they are jolly with their friends in private chambers. When they want to soothe the anxiety of their mind by the recital of poetical lines they read such as are in Urdu or Persian. It is still more astonishing that when they hold meetings for the purpose of promoting the cause of Nágri and Hindi Bhasha, the speeches given on the occasion are in Urdu, and copies of proceedings of such meetings, sketched in Urdu and printed in the Persian character, are placed before the public. In spite of all this they say that Nágri and Hindi Bhasha are the common character and language of the country.

We most respectfuly beg to state before you, Honourable President, that the question of Hindi Bhasha and Urdu, or that of the Persian and Nágri characters, is no longer such as may easily admit of a general solution or may be supposed to form part of the education question. The fact is that it has now assumed the shape of a political question. In order to disturb the existing order of things handed down from ages past, and in order to change the

policy adopted by Government long since and continued down to the present day, a very strong reason, indeed, must be shown, which is not forthcoming as far as we can think.

We do not know whether this question has any connection with the Education Commission or not. But as we learn that numerous memorials in connection with this question have already been sent to the Commission, and that some deputations, too, for the same purpose, are about to come before it, we have ventured to discuss this question briefly, with a view that the Commission may form a just opinion regarding all the points we have laid bare before you.

ALIGARH;
August 1882.

Memorial from the Members of the Satya Dharmavolambini Sabha at Aligarh in favour of the Hindi language.

To

THE HONOURABLE W. W. HUNTER, L.L.D., C.S.I., C.I.E.,
President of the Education Commission.

HONOURABLE SIR,—In selecting Aligarh for the investigation of such an important question as education in India, you have indeed done an honor to the inhabitants of this city. One and all are grateful to you, and it is to express publicly and collectively what we feel privately and individually that we have assembled here this morning. We assure you, Doctor, that this visit of yours and of your colleagues will long be remembered, and remembered with gratitude. We now sincerely hope and trust that the long cherished desire of the Hon'ble Sayyad Ahmad Khan Bahadoor, C. S. I., of making Aligarh a centre of education for the Natives of India, both Hindus and Muhammadans, will soon be accomplished.

We are the members of Satya, Dharmavalambini, Sabha, Aligarh. The enlightened and the educated progenitors of this association noticed with great sorrow the rapid decay of their brethren in religion and morality, things so indispensably necessary to our success in this world and happiness in the life to come. The deplorable condition of their brethren so touched their hearts that they at once resolved to remedy the evil as far as possible. It was then agreed to form an association with the object of improving the condition of the people at large, by encouraging the study of Sanskrit and Bhasha, which was thought to be the best, and indeed the only way of remedying the evils above mentioned. This association was formed on the 24th February 1878, and has since then been steadily progressing, and, we are thankful to say has since then much benefited those who have attended its lectures and studied its publications. The Reverend Pundit Chatorbhoja Shastri was the prime mover in forming the association, the success of which is mainly due to his exertions. We very much regret that he has been unable to be present at our meeting this day. The association found its supporters not only in the city and the district of Aligarh, but gentlemen from other parts of the country also appreciated its disinterested motives and gave it a helping hand. Besides the sermons and lectures which the masters of ancient science and literature delivered every week or fortnight, the association has also published, in the Nágri character, a few books written by its members.

We shall try your patience no longer by lengthening our address, but we beg to be allowed to remark that, from the experience gained in the discharge of our duties as members of this association, we can say with some degree of confidence that if there is any way of enlightening the minds of the ignorant masses, it is instructing them in Hindi. For the people at large the study of Hindi is not necessary only because it is their vernacular, but also because it is the only language, except, of course Sanskrit, through the medium of which they can be instructed in their social and religious duties. To teach people to live virtuously it is necessary first so to enlighten their minds that they can distinguish between right and wrong. It has been so often represented to you that Hindi can be learnt so much more easily and in so much shorter a time than the other vernacular languages by the people of this country, and that there are many other and more important reasons for its adoption as the medium of instruction that we need here say no more about it.

We thank you once more from the very bottom of our hearts, Hon'ble Doctor, for kindly allowing us to express our views, and we sincerely trust that your deep learning, thorough familiarity with the customs and the state of the people of India, and lastly your strong desire to do them good will enable you to understand what they really want and adopt the best measures for supplying it. It is our earnest desire that you may long live to enjoy the honours that are and may hereafter be, conferred upon you by our Government.

Memorial from the Inhabitants and Residents of the City and District of Allahabad in favour of Hindi.

To THE HONOURABLE W. W. HUNTER, L.L.D., C.I.E.,
President of the Education Commission.

HONOURABLE SIR,

We, the undersigned inhabitants and residents of the city and district of Allahabad, most respectfully beg to approach the Education Commission with this our humble memorial

containing our views and suggestions on an important question vitally affecting the interest of education in North Western Provinces and Oudh, and the adjoining provinces. When it was announced that His Excellency the Viceroy in Council had appointed a Commission composed of able and eminent men from the different provinces of the Empire, with yourself as its President, to make a thorough and sifting enquiry into all educational systems, machinery and appliances at present obtaining in the country and their results, and to examine calmly and impartially the many important questions in connection with public instruction with a view to their final settlement, we hailed it with the greatest pleasure, as we thought that its conclusions and recommendations based on authentic facts and reliable data would command the respect of all thinking men; and when adopted by Government, they would be of signal benefit to the country at large. Of these questions, the most momentous one as regards these provinces, which deeply affects the well-being and prosperity of millions of Her Majesty's subjects, is that of the vernacular, through the medium of which primary and middle education may be carried on. This question of the real vernacular of these provinces, though unhesitatingly declared to be Hindi by almost all men who have paid the least attention to the subject, yet remains unsettled by the authorities in their educational policy with regard to mass education, and infinite mischief has been the consequence. Not only has the practical substitution of Urdu in the place of Hindi in a very large number of primary and other schools in these provinces, been the cause of making them thoroughly unattractive to the people for whose benefit they were established, and to maintain which they are especially taxed, but it is painful to contemplate that lakhs of public money have been yearly spent without bringing in any adequate and hoped for results, or in any way thinning the dense immoveable mass of ignorance which still envelops these unfortunate provinces. Your humble memorialists broach no new question for solution by the Education Commission. In past years the question whether or no Hindi was the vernacular of a large majority of the people of these provinces, was several times brought in some shape or other to the notice of the local Government, which however did not pronounce any authoritative opinion so as finally to settle the question, and we take this opportunity, when it can be thoroughly examined and discussed by a most competent and especially accredited public body like the one over which you so ably preside, to invite your attention to the following facts and considerations in order to assist the deliberations of the Commission on this important subject.

2. The population of the united provinces has been enumerated to be 44,107,118 in the last census; 5,922,886 of which are Muhammadans. Of the total population about 13 per cent. only are Mussulmans. The bulk of the people being Hindus, they speak, with few inconsiderable exceptions, Hindi, which is in some form or other their mother-tongue. Even the rural Muhammadan population talk, as is open to general observation, in Hindi and not Urdu. Mr. Griffith, the Director of Public Instruction of North-Western Provinces and Oudh, recognises this fact, and says in his Report of 1877-1878, page 83: "As a rule Hindi is the true vernacular of the province, and is used by the rural population with greater or less purity according to the greater or less influence of Muhammadan rule and colonisation." Now elementary instruction for the masses should properly be imparted in their mother-tongue, which they have learnt from their infancy, for the simple reason that they are only taught those things which are indispensably necessary for them in their daily life and occupation. They cannot afford to read books of literature apart from the most useful things,—to wit, the three R's, much less learn a strange language and vocabulary. The utmost literary accomplishment they can aspire to, is to spell correctly the words they commonly use. That this has naturally been the judgment of the people themselves as imperfectly expressed by their conduct, is shewn by the fact that 71 per cent. of the boys, as stated in the North-Western Provinces Education Report of 1873-74, "spontaneously chose to be taught in Hindi in preference to Urdu." The importance of this fact is to be guaged by considering the superior advantages which the knowledge of Urdu offers over Hindi, in the former's being the language of the courts, officials, and most of the cultured classes of Natives, and most of the teachers in the primary schools being only Urdu-knowing men, they also naturally try to impose their own predilections on their pupils. That the cultivation of Hindi is still favoured by the immense majority of Hindus, is also borne out by the fact stated in Missionary reports that the Hindi publications of the Bible and Tract Societies in these provinces greatly preponderate over Urdu ones. Now if Hindi be really the language of the people, and both reason and statistics prove that it is so, what good can be derived from making it optional for Hindu boys in primary schools, the vanity of whose ignorant parents, fomented by the good offices of the village teachers and zillah inspectors, often leads them to declare for Urdu, which it is certain their sons cannot afford time and patience to learn properly.

3. The inherent difficulties of Urdu make it quite unsuited for mass education in Northern India. Although its verbs are generally conjugated according the rules of Hindi, and its nouns declined as far as only case-endings go with Hindi particles, yet the facts of its being written in uncouth and outlandish characters, and its being surcharged with Arabic, Persian and Turki terms, make it an altogether foreign tongue to the Hindu population of villages and hamlets. Most of its letters are so similarly shaped, that very often one is mistaken for another; and the sight is not uncommon of a man being baffled to read what he himself wrote before. The difficulty is still heightened by the absence of vowel-points in composition, and its unfortunate

learner is called upon at every step to draw upon his ill-stocked memory and exercise his judgment. Hence the initial efforts to learn the language become not only tedious, but excessively dry and laboursome. All these difficulties greatly tell upon beginners, and are the true cause of the Romanising movements among Europeans and Native Christians; and the latter, though they are natives of the country, generally use religious Urdu books printed in Roman characters. So it will be seen that boys of the labouring masses who are often obliged to assist their parents in their daily work, can hardly command leisure and patience enough to learn a language so well fenced in with difficulties, hardships, and inconveniences. Your memorialists humbly submit that the masses should be taught a language with which they are colloquially familiar, and which can be quickly and easily learnt, and would therefore urge upon the necessity of making Hindi compulsory for all boys whose mother-tongue it is in all primary and other schools of like nature.

4. In the case of Hindi, the foregoing difficulties and inconveniences do not exist. The language is the mother-tongue of the bulk of the people of the united provinces and of scores of millions besides, and has a grand tradition raising and enobling it in their estimation. Their great religious epics, old enough to make them venerated and popular, poems, songs and proverbs, are all composed in it. It is written in characters ancient, well-known, and regarded with feelings akin to reverence, and are easily learnt and remembered. Its alphabets, declared by competent judges to be well nigh perfect, completely and methodically represent the human articulated sounds, and are not marred by deficiency or redundancy like Urdu. Hence spellings are far easier in Hindi than in Urdu. Besides the learning of Hindi by a Hindu boy gives him a sort of pleasure in the process, as reproducing, in a little way, many of his early imbibed ideas and meeting with words in print which he knew from infancy. This cannot be said of Urdu, full of strange and foreign words and names and written in still stranger character, often difficult of articulation, and so unduly taxing the memory to get them up. Thus a Hindu boy can learn comparatively more things in Hindi with little trouble and in less time. The convenience of Hindi is recognised even by Muhammadan traders, who usually keep their accounts in it.

5. The chief cause of the non-advancement of mass education in these provinces, while a well-devised system of primary education based on special taxation has been in existence for a long series of years, may along with others, be assigned to the virtual displacement of Hindi by Urdu. In comparatively how short a time it has advanced in the lower provinces of Bengal the following statistics will testify, and the most effective cause of this progress appears to us that the people are taught there in their own mother-tongue. From 1878 to 1881 the number of aided primary vernacular schools increased at an average rate of 6,400 with 84,784 pupils per annum. The total number of boys reading in its 41,699 vernacular primary schools in Bengal in 1880-81 was 701,568, which, together with other boys reading in middle and high schools and colleges makes the total number of males receiving instruction in that year, *viz.*, 893,941. Sir Ashley Eden notes with pleasure that out of every six boys upwards of one reads in some school or college in the provinces under his rule. Now compare these figures with those obtained in North-Western Provinces and Oudh in the same year. The total number of vernacular primary schools, as returned in 1880-81, which existed in these provinces was, 5,462 with 202,447 pupils—of whom 170,478 were Hindus, and 31,619 Muhammadans. Of this total, however, 7,572 were girls, the remaining 194,875 were boys, receiving vernacular instruction in the purely primary schools of these provinces. This, together with other boys receiving education in the mixed-primary, middle and high schools and colleges of the united provinces, makes up the great total of 215,543 boys under instruction in that year. The last census says that the total number of males in North-Western Provinces and Oudh is 22,912,536; 15 per cent. of which according to an accepted principle of computation, are boys of school-going age, which number is just about 3½ millions; of this 3½millions of boys of school-going age, only 215,543 are receiving instruction in the schools and colleges of these provinces—that is, of every 16 boys only one can read and write. The primary vernacular schools are the mainstay of the education system of a country, and to these principally we are to look up for making an estimate as to how education is progressing in it. And generally for purposes of comparison they supply the chief materials, as the bulk of its school-going boys are taught in them.

To what might be assigned the cause of this utter disregard of the immense majority of the people of the united provinces of North-Western Provinces and Oudh to avail themselves of the benefits of the schools which have been mainly designed for them? Mr. Nesfield, the Educational Inspector of the Oudh Division, has candidly admitted it at least in the case of one district in Oudh, which, we submit, is typical of all. He says in his report for 1880-81: "One draw-back to the success of village schools in this disirict (Unao) is that the predominant vernacular of the inhabitants (or rather of that portion of the inhabitants which usually attends school) is Hindi rather than Urdu. The number of Brahmans and other high caste Hindus in the Unao district is unusually large. Their sympathies are for Hindi literature, while the court dialect or language, which is consequently more useful of the two, is Urdu. Thus their literary tastes are not well in harmony with their material interests. The Urdu form of the vernacular is however steadily gaining ground." The above extract is characteristic in itself, and suggests several important observations.

First, that it is not only the Brahmans and other high caste Hindus who desire Hindi instruction in primary schools, but also the lower caste Hindus do the same thing—for the simple reason that it is their mother-tongue. The difference between the two classes appears to be that while the former being naturally intelligent and not altogether illiterate express a desire for education, and with it the language through which it should be given; the latter having been ignorant and unlettered for ages, evince by their conduct no craving for it, and consequently they are not called upon to say as to which language should be the medium of their instruction. To imply that because the Brahmans and other high-caste Hindus desire to be taught in Hindi and therefore the other classes do not do the same—would surely be suggesting a manifestly false conclusion. They both desire Hindi—the former demonstratively, and the latter silently. Secondly, that the educational officers and their subordinates not often try to override their natural likings for Hindi, and substitute Urdu for it. Places which offered very poor scope for the spread of Urdu, are often made to yield to pressure and returned as where it is "steadily gaining ground." Your memorialists would further beg to state here that the initial efforts to learn Urdu being great and full of trouble, and there being no corresponding facilities and incitement to learn Hindi, the village schools are not sufficiently attractive to the people of both the higher and lower classes. Education, to be popular, should not attempt to assume a garb of strangeness and difficulty and must be in harmony with their traditions and cherished ideas. And in the case of mass education especially, even new knowledge should pass through old and accepted ways.

6. Female education can only be carried on, at least in the case of Hindus, through the medium of Hindi. It cannot be otherwise advanced. And your memorialists are not inclined to attribute its present deplorable condition in these provinces entirely to the want of appreciation for it on the part of the people. There were in 1880-81, in the united provinces only 286 vernacular primary female schools with 7,572 girls (out of a total of 9,254 educated in all schools), of whom 4,029 were Hindus and 2,600 Muhammadans; and in Oudh the number of Muhammadan girls was 996, and 665 Hindus. When such a remarkably large proportion of female pupils reading in the vernacular primary schools in the united provinces is Muhammadans, the inference, in the absence of definite official information, that may be drawn is that no adequate facilities exist for the learning of Hindi by Hindu girls, and in the case of female education especially (as it is natural and reasonable on moral and religious grounds where money-earning is out of question) the Hindu people would absolutely prefer Hindi as the medium of instruction to Urdu.

7. The carrying on of primary education preferentially through the medium of a fereign tongue has produced another result which is not less regretable than any other described in this memorial. It has frozen all independent energy of the people in founding and maintaining primary and middle schools of any importance by themselves. When men see that their own language does not find favour with the authorities, and that elementary instruction is mostly imparted through a tongue which is not their own, they become by necessity thoroughly dependent upon Government even for the little education which they desire to receive. To the poorer classes of the people, education in such circumstances, when it is not capable of being imparted by the ordinary indigenous agencies ready at hand, grows quite beyond their resources. The consequence is that most of the indigenous, or *Desi* schools, which existed for ages past, have either disappeared or are fast disappearing, and their places are very inadequately filled by Government schools slowly springing up in many directions. Mr. Griffith, in his report of 1877-78, writes: "I have said that the indigenous schools (in which reading, writing, and arithmetic are taught in Nágri or Kaithi character) are popular with many. But the Government village schools are slowly but surely superseding them in most districts." In 1880-81, the report says that only 49 aided vernacular primary schools existed in the united provinces, and 20 unaided ones. And the total number of Government schools of this class was 5,393. All these 5,462 schools spread over an area of 105,767 square miles, and contained about two lakhs of pupils. Now the 5,393 Government primary schools cost Rs. 64,775 from the provincial funds, Rs. 5,15,443 from local rates and cesses, and Rs. 41,180 contributed by Municipalities, and from fees and endowments; total expenditure on them was Rs. 6,21,398. Government paid Rs. 5,602 to the 49 aided schools as grants-in-aid. The grand total of expenditure from all sources on 5,462 vernacular primary schools in 1880-81 was R 6,39,331 and the cost of educating a boy in a Government school was Rs. 4-5-0 and to Government Rs. 4-0-5. Comparing these figures with those of Bengal, we find that the Bengal Government expended in 1880-81, Rs. 3,99,731 on 41,699 vernacular primary schools in grants-in-aid to them, in which 701,568 pupils read. The income of these schools, almost exclusively from fees, was Rs. 8,63,616. The total expenditure on them from all sources was Rs. 14,18,527. It must be noted here that the present Government system of primary education in Bengal dates, properly speaking, from the administration of Sir George Campbell, while here from the time of the eminent Mr. Thomason. These differences, even making allowances for the largeness of the population there, which is 16 millions more than that of the North-Western Provinces and Oudh, are so startling, that they lead us to conclude that there must be something radically wrong in the policy at present pursued with regard to vernacular primary education in these provinces. In the North-

Western Provinces and Oudh the Government, by expending Rs. 5,85,982, could only draw contributions in the shape of fees, Municipal grants, &c., to the amount of Rs. 53,349 while the Bengal Government by a judicious expenditure of four lakhs on primary education led the people to supplement it by considerably more than double the sum. It may be said that the rural population in the united provinces bear almost the whole of the expenses for the educational establishment kept up for them in the shape of the Halkabandi cess. But that is not the point your humble memorialists are aiming at. Our contention is: why the people in Bengal so readily pay for and avail themselves of the education (which is easily reached by them), and why here in our provinces they so largely keep themselves aloof from the institutions to maintain which they pay, though involuntarily? And also why the existing primary schools in the North-Western Provinces and Oudh, though greatly inadequate to meet the educational requirements of the people, do not shew any notable tendency to increase? The reason is not far to seek. Your humble memorialists most respectfully submit that our benevolent and paternal Government is trying to do in these provinces a thing which is no where else attempted. It levies an educational cess to establish and support vernacular primary schools, but takes no steps to make them popular and attractive. To attempt to educate 40 millions of rural population without enlisting their national sympathies in the cause and consulting their natural predilections, and by putting in the foreground a strange artificial tongue they can never like, and which is made the predominant medium of instruction in them, is a task, which in our humble opinion, offers the least hope of successful accomplishment. In the matter of mass education, the best policy, we submit, is to move *with* the natural inclinations and likings of the people, and not *against* them, and to avail of and utilize the existing indigenous agencies spontaneously set up by their own necessities, and so to assist and improve them by State aid and supervision. Thus they will be made more efficient and useful than before, and grow more important in the eyes of the people by Government connection and countenance. But to supersede the *Desi* schools wherein Hindi forms the exclusive medium of instruction (and probably that is their only fault), which Mr. Griffith declares to have been "the back-bone of our educational system," by rival Government primary schools or to suffer them to die out by active neglect, is simply to cripple mass education instead of in any way advancing it.

8. Though not directly connected with mass education, the following observations are submitted by us as having an important bearing on the claims of Hindi for the first place in a scheme of national education in these parts of the country. Many of the reasons advanced for the substitution of Hindi in the place of Urdu for the education of the masses will also hold good for middle education. Its absence, which is more marked in the latter than in the former, has produced one result which is disastrous in the extreme. Most of the boys of the moneyed-classes and others whose means of maintenance depends upon employment in the courts and public offices, learn either Urdu, Persian, or Arabic. They, of course, do that for reasons of utility. Although immediately they are benefited thereby, yet the ultimate results to the country at large are indeed very deplorable. The object of national education is to lift the nation to higher thoughts and ideas, and to inure it to a higher social, moral and political existence than at the time obtains therein. This can only be compassed principally by means of a national language and a national literature. In Bengal and Bombay much progress has already been made by way of founding a national literature. In short, manifest signs of a growing renaissance are visible every-where in those provinces. Whereas here a dull monotony and intellectual lethargy is the distinguishing feature, not only of the lower population, but even of educated classes also. The causes are no doubt various, deep, and potent. But the chief one appears to us to lie in the total displacement of the *national* and *traditional* for one which is strange, foreign and uncongenial. Renaissance is mostly the effect of the operation of a cause or causes. When a nation has already an old culture and literature, the influence of a new learning acting upon it produces what is called a renaissance of the life and literature of the nation. Here the *old* was almost wanting, and so the *new* did not produce the effects which are visible elsewhere. The impact only between the *old* and *new* produces the resultant—renaissance. Persian and Urdu books are good enough in their own way, and we acknowledge that several of them are well fitted to teach a certain measure of practical wisdom; but beyond that, they are powerless to affect the course of thoughts and feelings of the Hindu reader. While the injury they do is immense in undermining the depth and potency of the national types of excellence handed down to us by tradition and the Shastras.

9. The last paragraph naturally leads us to the consideration of the middle and superior vernacular and classical education in these provinces carried on in parallel lines with English, which is chiefly answerable for the deplorable state of things delineated therein. The Commission is alreary aware that the court language and the medium of official vernacular communication in the united provinces is Urdu, and this fact, coupled with the prejudices of interested classes (among whom not a few European officials might be included) drives a very large majority of Hindus of higher castes in towns and bigger villages to the necessity of compelling their young hopefuls to select Urdu, Persian, or even Arabic for their second language. Hindi and Sanskrit are all but prescribed in the middle and higher classes of the few superior zilla schools in these provinces. The pandit's position is a precarious one in them, and he is not unoften looked upon as an unwelcome intruder.

Of late years, however, his case has grown still worse. The local Government in its Resolution No. 1494, dated 18th July 1877, prescribed, that of all successful candidates who appeared at the vernacular or Anglo-vernacular middle class examination, only those whose principal or second language was either Urdu or Persian, were eligible in Government offices for posts of clerks or mohurrirs of Rs. 10 or upwards. Although a knowledge of Urdu or Persian is not of the slightest use in the carrying on of the ordinary work of the English provincial and most of the district offices of these provinces, and hence not much regard is paid to the letter of the above resolution in the selection and appointment of men in them, yet the fact of stringent Government orders being passed and kept in force on the subject, has scared away even that class of Hindus who have hitherto resisted the seductions of the study of Urdu and Persian, sanctioned by the authority of the courts and several Government departments. People seeing that their last resource of obtaining a livelihood is nearly being taken away from them and madly throwing to the winds their cherished partialities for their mother-tongue, are betaking themselves to the teaching of the munshi to get a certificate that his second language was either Urdu or Persian. The persecution—for practically it is so—of Hindi does not stop here. The Lahore medical school has ruled that only those boys could get its scholarships and free-studentships whose second language was either Urdu or Persian, as if there were any affinity between those languages and the medical science taught in English. Another great advantage existing in favour of Persian draws a large number of youths, who are rather idly disposed, into its fold. A boy begins to learn the same Persian book in the fifth class and leaves it in the entrance. In the third class he finishes it and passes the middle class examination in it, for which it forms part of its appointed course, and then if promoted, he gets along for two or three years more with the same book for the entrance examination. So repeated revisals of it fortify even the dullest candidate against failure at either of those examinations, and especially the last. This advantage is not a slight one. But such is the force of habit and custom, of early imbibed ideas and deep rooted love, but even with all these discouragements, the pandit's occupation is not entirely gone yet from our higher schools. The witchery of the mellifluous speech and kindly words distilled into the ears of the infant boy by the endearing lips of the mother, has enabled many a one to withstand the joint and persuasive pleadings of utility, interest and ambition, and self-denyingly to advance by signing the sweet and loved carols of Tulsidars to the greater and statelier songs of Valmiki and Kalidas! You will pardon us, Sir, if we have been betrayed into an expression of the feelings of our hearts. The vast interest at stake, *viz.*, the intellectual and spiritual life of the whole nation is our excuse; and we are sure that a philosophic thinker, distinguished also for his comprehensive learning like you will not fail to sympathise with us in our opinions. It is indeed painful to see the best and most intelligent of the land, led away by the attractions of power and riches, get themselves yearly divorced from the thoughts, ideas and sentiments left as deposit by the lapse of ages, which brighten the pages of their native literature, and become more and more strangers with the increase of their years, to the minds and hearts of the bulk of their silent and undemonstrative countrymen. Their double foreign education in their own country makes them quite aliens at home, and dries up the wells of those deeper, stronger, but subtler feelings from their hearts which ripple round the institutions amidst which they live and move. The powerful English culture which has the effect elsewhere of awakening, stimulating and invigorating the yet remaining but dormant energies of the nation, almost emasculates them here, and they lead a sort of dull, barren, and monotonous existence, unmoved by ideas, uncheered and unenlivened by high sentiments and hopes. They are, and cannot be, more than mere money-earning machines. Indeed the evil has grown to such a degree that it is possible that its enormity will remedy itself. But the Commission are well aware that the circumstances which have brought about this deplorable state of things in Northern India, are not of the people's own making, and we trust that you will, after mature deliberation, advise the enlightened and liberal Government of India and the local Government, whose reins are now guided by a Statesman who is also a scholar and thinker, to institute such wise measures that will effectually remove all impediments to the free growth and development of the true vernacular of the people.

10. Now if the higher classes of Hindus in towns and Municipalities are obliged to learn two foreign languages in order to earn their livelihood by serving in offices or courts, or make money by entering in the learned professions, the rural population who generally live by agriculture, farming, petty trade, skilled or unskilled manual or physical labour, need only learn their mother-tongue, if a certain measure of instruction is to be imparted to them. For no hard necessity drives them to the laborious and long-continued efforts under the teaching of the munshi or the English master. The work which they coarsely do now in their natural state of utter ignorance, would probably be better done if they were taught to read, write and cipher. Also the little mental expansion which is likely to take place by their acquiring some smattering of elementary knowledge and certain special first informations on subjects which are of advantage to them, would enable them more effectually to see and protect their interests, and introduce those simple and obvious reforms in implements, manure, materials, &c. which would give them better and quicker returns of profit. All this they can more fitly and expeditiously learn through the medium of their mother-tongue which they know from their infancy. The very reason which compels an urban high caste Hindu to learn Persian, and if necessary,

English too, will induce a ryot to learn only his Hindi, for that completely subserves his ends; and if his ignorance and vanity mislead him to make a different or wrong choice, the wisdom of an enlightened Government ought to direct him to make the right one. The principle of option extended to vernacular primary schools is most unsound and objectionable. It, in effect says to every simple village boy of tender years to choose the language in which he should be taught, which he or even his rustic parent is quite incapable of doing. And, often led away by the specious recommendations of Urdu urged home by the village authorities, the rural school-going lad stumbles upon the wrong choice, which not unusually shortens his necessarily short course in the school or effectually stops his progress there. Thus, Sir, you will see that even the undue and anomalous exaltation of Urdu and Persian in the higher spheres of life in the country, cannot affect the question of Hindi in a scheme of mass education in these provinces. Your humble memorialists, therefore, earnestly pray the Education Commission to declare that, at least, for mass education in the united provinces of North-Western Provinces and Oudh, Hindi written in Devnágri character is the proper and fittest language, and that it should be introduced in all vernacular primary schools in them, exceptions being made only of those schools which are entirely composed of Muhammadan boys, or the majority of whose pupils are Muhammadans, who object to read Hindi. Your memorialists firmly believe that the change advocated will not be disliked by most of the rural Muhammadans whose sons now resort to the halkabandi schools. Their ground for saying so is that in Western Behar, the circumstances of which in this respect are exactly like those of these provinces, Hindi has all along been the predominant language of mass education and that most of the Muhammadan boys take easily to the study of it with their Hindu compeers there. Mr. Grierson, the officiating inspector of schools of Patna circle, stated that in patshalas, inspected by him in 1880, Hindi was "studied by Mussulmans and Hindus alike, to the exclusion of Urdu," and that of "158 Muhammadan boys examined in the Patna district, 109 were reading Hindi and not Urdu." Your humble memorialists do not press the Education Commission and the Government for any radical change in the matter. Hindi is now read by many Hindu and a few Muhammadan boys in the primary and halkabandi schools, and we only ask them to make it general and compulsory for all whose mother-tongue it is. If our humble suggestion is carried into effect, we doubt not mass education will spread with rapid strides in these provinces, and it would not then be that hopeless task as generally accounted by many.

11. Your humble memorialists have in the preceding paragraphs shewn, according to the measure of their ability and information, the absolute necessity and the relative advantages of Hindi being made the medium of education for the masses in the North-Western Provinces and Oudh. They have also pointed out that all independent efforts, especially in the promotion of primary education are impossible under the present system in vogue in these provinces, which, along with other imperfections, discountenances the mother-tongue of the people. They have further shewn that its absence in their higher education, and the enforced contempt of the better and intelligent classes of Hindus for their national literature, are greatly answerable for the remarkable mental stagnation and lethargy which characterises them here, and which, even while acted upon by the blessed revivifying influence of English culture, they are powerless to shake off. Now all these grounds, and others, however imperfectly may have been urged by us, are undeniably weighty, and will, we hope, convince the Education Commission of the pressing necessity of a change in the educational policy pursued in these provinces. Popular instruction has been recognised to be a duty of Government in India, and if circumstances are shewn to exist which prevent the effective and successful discharge of it, your humble memorialists see no valid reason why they should not be speedily removed. The high principles which have uniformly been the guide of the Government of India, never more distinguished for its uprightness and liberality than at present, have enabled it not only to do substantial justice to all classes of Her Imperial Majesty's Indian subjects, and actively to promote the material prosperity of the country, but also to further by all judicious means the intellectual, moral and political advancement of the people entrusted to its charge. And your humble memorialists are emboldened to hope that those very principles of its policy, wherein lies its chief strength, will lead our paternal Government to restore to the mother-tongue of the immense majority of the population of the united North-Western Provinces and Oudh, its natural privileges, by making it the principal medium of primary execution and by recognising it as the language of the people in courts of law and public offices. And your humble memorialists most earnestly and respectfully pray the Education Commission to advise the Government to that effect, and by so doing, induce it to add one more instance to the numerous triumphs of the justice, beneficence, wisdom and elevating power of Her Majesty's rule in India.

12. In conclusion your humble memorialists beg to solicit the Education Commission's perusal of the opinions of some eminent authorities contained in the subjoined Appendix, on the question which forms the subject of this memorial, as they bear us out in several important particulars. And we, your humble memorialists, as in duty bound, shall ever pray.

ALLAHABAD:

The 13th August 1882.

APPENDIX.

Opinions of eminent men on the Hindi language.

Revd. J. B. Budden, *Almora.*

"Now if this subject is looked at historically, it appears from "Muirs' Sanskrit texts," that according to the Indian grammarians and the most learned Sanskrit scholars in Europe, the first modification of Sanskrit that originated colloquially, took the form of the Pali which is found in the Buddhist records below, and is there called Magadhi, and also in the inscription on Asoka's pillars. The poetical form of this is called Gatha, and is found in the Naipal records of Buddhism. After this, or contemporaneously with it, but apparently through the medium of the Pali, there came also from Sanskrit as their origin, the various Prakrits, which are used in the dramas as the colloquial dialect of the common people, in distinction from the pure Sanskrit of the educated. These Prakrits are classified as Magadhi, Maharashtri, Sauraseni, and Paisachi. The Magadhi is sometimes applied as already stated, to the Pali dialect of the Buddhist records in Ceylon, possibly on account of the intimate connection of Buddhism with the part of India formerly called Magadha. But the name is now chiefly applied to the provincial dialects that have prevailed in that part of the country, and which are now generally classified as Eastern Hindi. The Maharashtri Prakrit is the parent of the modern Mahratti; the Sauraseni is used as the name of the language spoken in the district around Mathura, and corresponds with the modern western Hindi; and the Paisachi is supposed, by some, to represent the dialects of the aborigines. Then from these Prakrits in the lapse of time sprang the dialects which the old grammarians called "apabhrans" or corrupt *patois* which are, in point of fact, the existing modern Aryan languages of India and, according to Lassen, have been current for more than 1,000 years. Of course in that period of time they have, like other languages, undergone considerable modification; but the general lines of this classification are still traceable, with the exception, however, that what are now called Eastern and Western Hindi, and which are the modern forms of the Magadhi and Sauraseni, appear to use in the main the same character, *viz.*, Deva Nágri, with the Kaythi for a running hand, and Mahajani, and other modifications, for business purposes. Besides, the differences of grammatical forms and current phrases of these branches of Hindi are not greater than may be found in the provincial dialects of the English or any other language. And though it is true that the people of different districts in North India in using each his own *patois*, may be as unintelligible to each other as a Northumberland collier and Somersetshire farmer when they talk together, it is nevertheless true that the eastern dialect of Tulsikrit Ramayan and the western of Lallaji's Premsagar, are as easily understood and thoroughly appreciated by them all, as simple English is all over England.

"Now if Hodge is not supposed to lay down the law of the English language, it is not obvious why the cowherd of Brindaban or the ploughman of Behar should be competent to decide what is pure correct Hindi and what is not. . . . . .

"For who can deny that the existing arrangement does involve much political injustice to the Hindus who outnumber the Muhammadans by five to one? It would, however, be beside our object to enlarge on this view of the question in the present paper, which is mainly concerned with educational work. But it is satisfactory to know that the injustice has been virtually admitted by the Bengal Government, in the recent promulgation of an order, that in the large and important province of Behar, from January 1st 1881, the Nágri character is to supersede the Persian in practice of the Government Courts. So that from that date so much of the immense area under consideration will be placed, in this respect, on a level with all other parts of the country where the genuine vernacular of the people is used for the transaction of all Government business. The equity of this procedure is so manifest, that even the writer of the article in the *Calcutta Review* just referred to, notwithstanding his peculiar notions on the people's language, and his manifest antipathy to standard Hindi, frankly admits that no "disinterested person can deny that the change ordered by the Bengal Government has been emphatically one in the right direction," and that the clamour raised against it has come from the indolent and the interested. It is not surprising that this change has excited alarm among the same class of persons in those parts of Northern India in which the same order has not yet been issued. It is earnestly to be hoped that their clamour will not be allowed to influence those who ought to be superior to it, and whose proper function it is to see equal justice administered to all. Instances, however, are not wanting, which might excuse, if not justify some apprehension on the subject. A remarkable one, showing to what extent even the highest authorities may be amenable to such influences may be seen in the Educational Report for the North-Western Provinces for the year 1873-74. In that Report the Director of Public Instruction had occasion to point out (p. 88) that according to the return of the Government vernacular schools, 71 per cent. of the boys spontaneously chose to be taught in Hindi, in preference to Urdu; thus showing in contradiction to an assumption lately put foward, that Hindustani or Urdu is the mother-tongue of Upper India, that the people themselves entertain different opinions on the subject. So daring an assertion as this could not be allowed to pass without rebuke. And in the remarks on his report by the Secretary to Government, North-Western Provinces, the Director is told (p. 16) that "it is a question of very little importance which of the two languages shall be called the mother-tongue," and that Government will not "attempt to alter the relative position of Urdu and Hindi, because those who speak Hindi are numerically the stronger body." To a similar effect are the instructions recently issued in connection with the approaching census of the people. There is a column in the census schedules, headed "mother-tongue" in English and "maki-boli," in the vernacular papers. At the same time the enumerators are instructed that in regard to all natives of the country, this column is to be filled with the word "Hindustani." Now, although it has recently been attempted to substitute this word for both Urdu and Hindi, and so in a sense to constrain the admission by the people that they are one and the same language, nevertheless Urdu is universally supposed to be meant by the word Hindustani. It is very easy to understand how, when Government gives the cue in a matter like this, all the indolent and the interested will only be too glad to take it up. Its success with other people, however, is not so apparent, and the justice of the proceeding is a totally different question. . . . . .

"In common sense and common justice it would seem that in accordance with the recent order in Behar, the written character at least of the immense majority of the people should be used in the Government courts, and that all summonses, decision and decrees should be issued in that character. This need not exclude the use of Persian Urdu writing, or English either, for similar purposes when necessary; nor would it necessitate the use of any other than the current, technical, and legal terms in which Government business is at present transacted. It merely means that the character in habitual use in the courts should be that of the people generally and not a foreign one; and that the language written in it should not be predominantly that of any one class of the people; that it should neither select nor reject terms simply because they are either of Hindu or Muhammadan affinity or origin; but take those which are the most generally and easily intelligible to the largest number of the people, and write them in the character which the majority understand. If the matter had now to be settled

and arranged for the first time, it is inconceivable that any other course would be adopted; and no intelligible or equitable reason has yet been assigned, for continuing in North India a course of action in this particular unlike that adopted in all other parts of the country."—*Pamphlet on the Primary Education among Hindus in North India with reference chiefly to Language. Pages 4-5.*

S. W. FALLON, ESQ., PH.D. *Halle. Late Inspector of Schools, Behar.*

"The living utterances of the people are almost absent from our dictionaries. Their place is filled instead by a great many Arabic, Persian, and Sanskrit words, which are seldom or never used in written or spoken Hindustani. To cull these so deemed choice exotics out of dictionaries of those languages, and foist them in the vocabulary of the indigenous language of which they are not a part, is the peculiar delight of book-learned moulvis and pandits. These are the autocrats who have banished the people's mother-tongue and forged, in its place, the artificial language which divides the people and the ruling class. With might and main they have laboured to keep out the spoken vernacular from the written language of books, and legal procedure, and official correspondence; and, what they were unable wholly to thrust out of sight, they have mutilated, and mangled, and crushed. "They have emasculated a vigorous racy language, and substituted for its living strength and fire, stiff pompous words"—strange Arabic sounds which have no meaning for the people, and the dull cold clay of Sanskrit forms which "speak not, fire not, win not now." They are ashamed of their mother-tongue. They pretend they never knew such vulgar acquaintances. They refuse to admit these earliest friends of their youth into the new found courts and palaces in which they have been installed by the royal favour. They speak one language in their houses, and another when they appear in public. When they give vent to the inmost feelings of the heart in the privacy of domestic life, they employ their own vigorous native tongue. When they go out among strangers and utter the common-places of conventional life, or the sentiments which they do not feel, they clothe themselves with the gaudiest foreign frippery and fustain, which serve both for display and the concealment of their thought. With their lips they lavish the most extravagant panegyrics on the pedants who are skilled in weaving elaborate patterns of curious Arabic inflexions, flowing Persian compounds and mystic Sanskrit "words of lengthening sound." But their substantial rewards are reserved exclusively for the bards and players who interest and amuse them with exact representations of the homely popular language which they affect to treat as vulgar and contemptible.

"How large a part of our most grievous political blunders and administrative weakness may not be set down to the use of so convenient a vehicle of mystification and the affectation of the very opinions and sentiments of their foreign masters, of whatever creed or nation, poured into willing ears in the sweet music of their native tongue, in set phrases, well connected and learned by rote by the meekest and most diligent of the pupils. How different it might be, if rulers and subjects could communicate with one another in the language of the people. The only national speech is that which bears the people's stamp, and in this category the first place must be assigned to the language of woman. The seclusion of native females in India has been the asylum of the true vernacular, as pure and simple as it is unaffected, by the pedantries of word-makers. It is also the soil in which the mother-tongue has its most natural development. The only way to the mind and heart of the people is through the language. Without this key there can never exist that accurate knowledge of the people, and real sympathy with their condition, which are the basis of good Government. Exemption from the labour of acquiring the peoples' language is purchased at an incalculably heavy cost, when a small section only of the people are able to learn the foreign language of their rulers or the highly Persianized and Arabic-ridden Urdu of the courts of law, and so to stand between the governing classess and the great body of the people. As the Bengali proverb expresses it—"*saheb lagan, amla ti berha* (the sabib is a garden and the amla the hedge)."—*Preface to the Hindustani and English Law and Commercial Dictionary, pages 1-2.*

"Besides the practical purpose for which it has been compiled, as an aid to persons who have to deal with courts of law and translators of law papers, this work will serve to show at a glance that the language of the law courts of the provinces in which Hindustani is spoken is made up almost entirely of foreign Arabic phrases. In a great many instances the Hindi equivalents given in this work by the sides of these Arabic phrases, clearly show the Arabic has been drawn upon without the slightest excuse, simply because Arabic is esteemed a learned language while Hindi is only the vulgar vernacular of the people of the country. And then it serves to keep up that mystification which is the nefarious advantage of the few, and a wrongful injury to the many.

"Thus the Plaint, Answer, Reply, and Rejoinder or the 'four papers' of the Civil Code, was in the authorized phraseology of the courts, *Kāgazāt-i-arba*, as though the Arabic *arba* conveyed any more precise idea than the common Hindi *char* four. And so of a host of words. For the well-known H. *dharor*, a deposit, we have A. *amānat, drisht bandhak*, hypothecation is A. *vahn bil-kafalat*, H. *jhutlāna* to make null from *jhut* false is A. *ibtal*. The Hindi terms for near relations also must be transformed into Arabic. Thus *betā* is A. *ibn*, H. *gailar bahn*, step-sister (different fathers) wears the equally occult from P. A. *hamshirah-i-akhyāfi*; H. *byah* marriage must be replaced by A. *izdivaj*; lineal descendants H. *ek bapke* by A. P. A. *aulad-i-rishta-mustaqimah*; H. *betyan*, daughters (female issue) by A. *aulad-i-anas*; H. *makapet*, mother's womb by A. *batn-i-mādar*; *garbh giráná*, causing miscarriage, by A. *isqat-i-hamal*. And then we have such commonly used phrases as H. *sukha*, drought, metamorphosed into A. P. *imsák-i-bárán*; H. *marghat*, a burning ground for Hindu corpses, into the elaborate phrase, A. P. *muqám-i-atish-zani-i-nash*.

"The common native name *dharti* for land soil, must be superseded by A. *arazi*; A. *qábil-i-zaráat*, culturable, has thrust out the universally used H. *kheti-jog*; and A. *mazára* the familiar H. *jota*, a cultivator *chori* theft, is A. *sarga*; H. *baiyar-bani*, women, is A. *masturat*; H. *sájhá*, is A. *sharakat*; H. *butwárá*, partition, A. *istaqsim* and *inqisám*; *sahaeta*, help, is A. *isteanat*; H. *bartáo*, use, is A. *istemál*; *kháná-pina*, food, is A. *akl shurb*; *roti kapra*, a maintenance, is P. A. *nan-o-nafqa*; H. *bastu*, P. *chiz*, things, is A. *ashya*; H. *gahak*, purchaser, is A. *mustari*; H. *bharat*, a load, is A. *mál-i-mahmula*.

"Even for the common Hindi particles, adverbs, &c., have been substituted elaborate Arabic phrases. Thus H. *or se*, on the part, of is P. A. *az jánib*; H. *un-sub mense*, out of the whole, is A. P. *az án jumla*; H. *joravori se*, by force, is A. *bil jalber*; nae *sire se*, anew, is *az sar-i-nau*; H. *alag alag*, severally, is A. *al al infirád*; H. *sada*, is A. *al-ad-davam*; H. *auraisa hi*, and so on, is A. *alá háza*; *bich men*, between, is A. *mabain*.

"The very sign-boards in the streets of Delhi bear witness to the foreign Persian and mystic Arabic which rules our courts and public officers with such despotic sway. Thus *lal kua*, the red well, has been transmogrified into *Lal Chah*; *bura dariba* into *dariba-i-kalan*; *chhota dariba* is *dariba-i-khurd*; *jute vala*, seller of shoes, is *juft-farosh*; *topi vala*, seller of caps, is *kulah-farosh*; *sunar*, goldsmith, is *zar-gar, dhunya*, carder, is A, *naddaf*.

"The Hindi *Behar Gazette* in which the laws of the country were to have been given in the vernacular Hindi of the people, would, under its present Editor, Rae Sohan Lal, have demonstrated beyond a doubt the practicability of rendering legal technicalities in the indigenous tongue. But its projector, Sir George Campbell, had left the country long before the project was sanctioned by the Government of India, and the *Behar Gazette* is published indeed in the Hindi character but the technicalities are still Arabic, pure but not simple.

The Editor's strong predilection for the simple and natural, joined to his command of popular Hindi, makes him especially fitted for the accomplishment of a task so important as that of enabling the people of India to read and understand the laws under which they live. The admirable Hindi translation of Sir G. Campbell's Educational Despatch by this writer, may be cited as an example of a successful rendering into simple Hindi of the abstract ideas and refinements of European thought, and the frequently complex constructions of a highly cultivated language."—*Preface to Law and Commercial Dictionary.*

MATHURA PROSADA MISRA, *Late Head Master, Queen's College, Banares.*

"LIKE a child in the hour of need, the Hindi must naturally resort to its parent, the Sanskrit, for help. By Sanskrit it must be fed and nourished. It needs no foreign aid, yet we sometimes see foreign aid *forced* upon it. Arabic, Persian, and Urdu words are arranged by its side in battalions to support, as it is said, its cause. But its officious and unwelcome supporters forget that a nation which relies on mercenaries only walks on quicksand, or leans on a broken staff. What should we say of a merchant who, having sufficient funds on hand, borrowed money largely on high interest? I do not mean that Sanskrit terms should be diffusely used in Hindi composition. Far from it. The earliest common Hindi should be employed, wherever it will suffice. But when its resources fail, preference should be given to Sanskrit over a foreign tongue. There may be instances in which the reverse will hold good. But these instances must form the exception, not the rule. In cases in which the stores of Hindi would answer well, exotic words should not be used in writings professedly Hindi. With every regard for those that differ from me, I aver that their favourite jargon—by no better name can I call their language—the farrago of Arabic, Persian, Urdu, Sanskrit and Hindi—serves, at least, to provoke a contemptuous smile in men of taste. But some would, perhaps, kill Hindi. They think it is dismissed from good society, and is, therefore, synonymous with rusticity—that it leads to no practical good; hence it must needs be discouraged. They should bear in mind that Hindi has retired from the court and from general society by the force of circumstances. The encroachments of Persian and Urdu have proved too much for it. Its case is analogous to that of English immediately after the Norman conquest. The language of the conquerors became the language of law and likewise of society to a very large extent. But though Hindi, like a modest maid, has withdrawn from the public gaze in towns and cities, yet it has ever been present about our hearths, and amid our family circles. Our mothers and sisters, wives and daughters, exchange ideas only in genuine forms of Hindi. Gentlemen in the highest walks of life, while in the public hall of audience, do hold converse in elegant Urdu. But when they are by themselves, with their dependents, or among their female relations, the scene is changed. Good homely expressions of Hindi then almost exclusively escape their lips or charm their ears. I now ask, why should Hindi, spoken at home by the greatest and most learned, be derided as barbarous? Again, on the ground of utility, too, Hindi merits encouragement. Beyond the pale of law, Hindi is found more useful than Urdu. In ordinary life, the former is more serviceable to Hindus than the latter. It is needed in the pettiest grocers' shop as well as in the most respectable firm. In the rural districts its use is very general. It does not, indeed, help us to good situations. But that does not warrant us in desiring its extinction. There are far higher ends to be served. The character of the mass of the people is to be raised. They must be taught to read and write, must be made to learn the truths of the west—not in the language of those by whom they were ill-treated, abused, and oppressed for successive generations, but in the genial speeech of their ancestors, which is their invaluable inheritance. National education must be conducted through the proper vernacular, if we desire success. . . . . .

"In this matter the State has made a good beginning. It now remains for public spirited Hindi-speaking natives to come forward and earnestly do their part."—*Preface to Triligual Dictionary, pages 4-5.*

REV. S. H. KELLOGG, M.A., *of the American Presbyterian Mission, North India, Corresponding Member of the American Oriental Society.*

"OF the two hundred and fifty million inhabitants of India, speaking a score or more of different languages, fully one-fourth, or between sixty and seventy millions, own the Hindi as their vernacular. In all the great centres of Hindu faith in North India, alike in populous Benares, Allahabad, Mathura, and in the mountains about the sacred shrines of Gangotri, Kidar-Nath, and Budri-Nath, among the Himalayas; in many of the most powerful independent Native States of India, as in the dominions of the Maharaja of Jaipur and other Rajput chiefs; in short throughout an area of more than 248,000 square miles, Hindi is the language of the great mass of the population. Only where Muhammadan influence has long prevailed, as in the large cities, and on account of the almost exclusive currency of Muhammadan speech in Government offices, have many Hindus learned to condemn their native tongue and affect the Persianized Hindi known as 'Urdu."—*Preface to Hindi Grammar.*

PROFESSOR DOWSON.

"THE Urdu language, commonly called Hindustani, is a language formed by an admixture of the Arabic and Persian of the Muhammadan conquerors with the Hindi or vernacular language of the conquered Hindus. It is everywhere the language of the Mussulmans, and in Dehli, Lucknow, and other places, where the Muhammadan power has made the deepest impression, it is the common language of the people. This language is written in the Arabic Alphabet. But vast numbers of Hindus are more or less ignorant of Arabic and Persian of the Urdu, and employ native Hindi and Sanskrit words instead; these people use the Deva Nágri Alphabet.

"In another chapter an endeavour has been made to smooth the way to an acquaintance with the *Shikasta* or 'broken hand' used in ordinary correspondence. This free running hand differs no more from the printed characters than our English running-hand differs from its exemplar. But as in England, so in India, there are writers whose negligent and crabbed scrawls tax the ingenuity of the ill-used beings who have to read them. It is obvious that little can be done to remove such difficulties, &c., &c. But the ability to read *Shikasta* depends upon a good mastery of the language; without this, the attempt to decipher manuscript documents will be lost labour."—*Hindustani Grammar, page 242.*

R. T. H. GRIFFITH, ESQ., M.A.

"IN the North-Western Provinces and Oudh, Persianized Hindi is used by Muhammadans and Kayasths. As a rule, Hindi is the true vernacular of the province, and is used by the rural population with greater or less purity according to the greater or less influence of Muhammadan rule and colonization. In the larger towns

and seats of local Governments, Urdu is more commonly used, and the educated classes—as a rule—use the Persian character. The trading classes use corrupt form of the Nágri letters."—*The Education Report, page 83, for the year 1877-78.*

RAJA SIVA PRASAD, C.S.I.

"THE State must have a State language, understood by the greatest number possible, yet not derided by well-educated men of fashion and polished society. If not very elegant, it must be free from the coarseness of vulgar life: and if not admired by either Hindus or Muhammadans, it must not be shunned or detested by any."—*Preface to Vidyankur.*

J. D. BATE, *Missionary of the Baptist Missionary Society of London, Member of the University of London, and of the Asiatic Society of Bengal, &c., &c.*

"FROM the western border of Bengal to the Punjab, and from the foot of the Himalaya to the borders of the Madras Presidency, the Hindi language is the vernacular of the masses—both in British India and in the Feudatory States. Within that vast territory other languages are also spoken, notably the Urdu of the Muhammadans, especially in the larger cities. Eight dialects of Hindi are generally enumerated, which, in their characteristic diversities, are sharply marked; nearly all of these peculiarities are, however, more or less clearly traceable to a common parent. There is difference of opinion, even among the best authorities, as to the number of persons to whom this is a mother-tongue, the figures ranging from fifty to eighty millions. Thus much, however, seems to have been ascertained, that no one language in this vast country of Hindustan is spoken by so large a number of the people. With these facts before us, little need be said to show the importance of the study of Hindi; yet less, probably, has been accomplished by European enterprise for the cultivation of this language, than for almost any other language in the Queen's dominions in the East."—*Preface to the Hindi-English Dictionary, page 1.*

REVD. W. ETHERINGTON, *Missionary, Benares.*

"HINDI is the mother-tongue of probably not less than twenty-five millions of the people of India. It is spoken throughout the North-Western Provinces, the Punjab, the greater part of Rajputana, Central India, and Behar; and it is readily understood by Sikhs, Guzratis, Mahrattas, Nepalies and other tribes having dialects of their own. But during the Muhammadan reign, it came into disuse in the large cities, and took its residence in the far distant villages, and obscure parts of the country. However, under the fostering care of the present enlightened government, there is every prospect of its returning to the large cities in a new dress, and showing there its peculiar elegance, possessing, to an eminent degree, the power of growth and expansion. It may yet acquire strength, get admittance into the courts of justice, and, in the course of time, become the vehicle of science and philosophy. Thus, it is not too much to expect that the Hindi language may in time come to be spoken and written, perhaps throughout Upper India; and may so become the bond of union among nations who are now kept aloof from each other for the want of a common medium of communication."—*Pages 1-2 of the Preface of Radhalal's Hindi Dictionary.*

R. J. BEAMES, ESQ., C.S.

"How often in the history of our occupation of India, the want of this knowledge (of knowing the Native, what he thinks, what he likes and disiikes, hopes or fears) has led to errors some of which have had to be expiated with the blood of our countrymen, I need not here recall. It is sufficient to remind every one who has at heart the good of India and the stability of our rule, that the only way to the heart of the people is through their mother-tongue. I had to learn Hindustani *entirely* from the lips of my teachers. There existed no books from which I could acquire the real every-day familiar talk of the masses—and, as far as I am aware, there exist none yet. The consequence is that our officials learn a stilted, artificial form of speech, which only enables them to speak to their own *amla*, or the court *mooktears*, and they are thus at the mercy of a very corrupt and designing class of people. When an English officer goes into a village and begins to talk to the people, even if he speaks the purest high Urdu, they generally understand him so little as to suppose he is talking English!"—*Letter appended to the prospectus of Dr. Fallon's Hindustani-English Dictionary.*

RAJA SHIVA PROSADA, C.S.I.

"THE Persian Urdu of the public offices is unintelligible to the mass of the population."—*Preface to Hindi Vyakaran*

MR. PITMAN.

"IF in the world we have any alphabets the most perfect, it is those Hindi ones."—*Amirtabazar Patrika, 18th May 1882.*

The Aryan, *an Anglo-Hindi paper published at Mirzapur, and edited by Revd. D. Hutton, of the London Mission Society.*

"IT seems to be a matter of justice that the business of Government should be carried on in the vernacular language of the majority of the people of the country, so that they may be able to understand it; otherwise, when uneducated country people come to the cutcherry, to obtain their rights, or to escape the oppression of violent and dishonest men, and their petitions are being enquired into, they will not understand a word of what is said. Accordingly, in most parts of this country, the vernacular of the majority of the people of each part is spoken and written in the Government offices. In the Telugu, Kanarese, Oriya, Mahratta, Bengal, and other countries, the vernacular, proper to each, is used in the courts, and Government servants are required to be examined, practised, and expert in the use of it; so that plaintiff and defendant may both be able to understand all that is said in their respective cases.

"But there is one special part of India in which, instead of this equitable arrangement, there may be seen the injustice of a strange, foreign, hybrid dialect being used in all the Government offices. And this part of India is historically superior to all others, and is known as Brahmavart and Aryavart. It is in the Government of the North-Western Provinces, where the ancient Aryans settled, and used the Sanskrit language, and composed

the Indian Shastras, and established and practised the rites and ceremonies of that ancient race. Now the vernacular language of the immense majority of the people of that part of the country is that which is called Hindi, or Braj, or Khari boli, and is written in Sanskrit or Nágri characters. It is also the best of all the vernaculars which spring from the Sanskrit, and has the nearest resemblance to it, and from its treasury is capable of being made the most copious, expressive and refined of Indian dialects; moreover, it is spoken by more people than any other, *viz.*, probably 70 or 80 millions. Now instead of this beautiful language, there is current in darbars and courts, and all Government business, an inferior, mongrel dialect, called Urdu, or Camp, which arose out of the gibberish of the camp followers, tradesmen, dealers and servants, of the first Muhammadan armies. And in this country whatever tune the Government strikes up, all its subjects will, with one voice, sound it forth. In this way the grievous and shameful state of things has come to pass that even Indians themselves are ashamed and ignorant of their own language, and have not the courage to use it."—*August 1880.*

An Address from the Managing Committee of the Kayastha Pathsala of Allahabad.

To

THE HONOURABLE W. W. HUNTER, LL.D., C.I.E.,

President of the Education Commission.

SIR,—We the members of the managing committee of the Kayastha Pathsala, Allahabad, beg leave to offer you a respectful welcome to this institution.

2. A brief history of the pathsala will perhaps not be uninteresting to you, and with your permission we give it. It was established in 1873 by Moonshi Kalyprosad, a resident of Shahzadpur in this district, at his expense, and without any aid from Government. The contributions made by this public-spirited gentleman from time to time for the support of this institution amounted to no less a sum than Rs. 1,59,000, and to this amount, donations from other gentlemen, interested in the objects of the pathsala, were added amounting to Rs. 10,000. The pathsala is now maintained to a considerable extent by the founder, and also from the income derived from villages, rents of houses, interests, &c. The financial position of the pathsala is now so assured that it may be fairly regarded as a self-supporting institution.

3. The original intention of the generous founder of the pathsala was to give primary instructions to the boys of his community, whose parents were either unable to give proper education to their children or could not, for some reason or other, avail themselves of the advantages and facilities afforded by Government institutions. But in course of time the scope of the pathsala was enlarged, and students from all classes of the people are now admitted, and are classified either as foundation-boarders, aided-students or day-scholars. At the end of 1881 there were 118 pupils on the roll, of whom 25 were Brahmins, 69 Kayasths, 12 Khatries and 12 Vaisyas. From July 1878, the status of the pathsala was also raised to that of Anglo-vernacular middle school. English, Persian, Urdu, Sanskrit and Nágri are the languages through the media of which instruction is imparted in the institution; but special attention is paid to the culture of the English. There are six annual scholarships of the monthly values of Rs. 1-8-0 to Rs. 4 which have been founded. A library containing upwards of 2,000 volumes in different languages is also attached to the school.

4. Believing that one of the most important of the educational results arrived at by Government is the development of self-help among the people, and to foster an independence of national character, we have no doubt, Sir, that the spirit which has called forth the pathsala into existence will be appreciated by the Education Commission, and by no one more so than by yourself, its learned and accomplished President. We are firmly convinced that it is by the gradual recognition by our countrymen of this principle of self-reliance, however sectional a character it may assume at the commencement, that the problem of national education can be truly solved; and it is gratifying to us, who set so great a stress upon the principle in question, to find that spontaneous efforts for the dissemination of knowledge are multiplying in India.

5. With this humble statement of facts and expressions of our opinion we conclude this address, thanking you heartily for the honour you have done to the Kayasth pathsala by your visit to-day—a day which we can assure you, Sir, will be gratefully remembered as an important event in the history of this institution.

ALLAHABAD,
KAYASTHA PATHSALA;
The 15th August 1882.

Memorial from the Pandits of Benares in favour of Hindi and Deva-Nágri Character.

To

THE HONOURABLE W. W. HUNTER, LL.D., C.I.E.,
President of the Education Commission.

SIR,—We, the members of the Sabha of Benares Pandits, beg leave to approach your honour with the following lines, and hope to be excused for the trouble we have given you on this occasion by the presentation of this petition from our society :—

We tender our heartfelt thanks to His Excellency the Viceroy who has set this Education Commission abroach owing to some observed discrepancy in the present system of education as given in India. In addition to this, we are very glad to state that a man really learned, energetic, and a well-wisher of our fellow countrymen like yourself has been appointed chairman of the said assemblage.

We are sure and certain that the system of education in India will be in a much better condition after the necessary emendations in the manner in which it is given now-a-days will have been duly observed as sanctioned by the Commission above referred to.

As your honour is fast intent on the bettering of the system of education in this country, we hope you will be kind enough to listen to a single suggestion of ours which we have the honour of discussing in the following lines :—

Sir, it is our only suggestion that if Deva-Ngári characters be used in the courts of these provinces, instead of Urdu (no matter if the official forms of the courts be not a bit changed), we think it would prove much advantageous to the general public. As to the support of our opinion, we beg to insert the following lines :—

By the prevalence of Urdu characters in the courts of these provinces, we every day meet with such phrases that can be read in lots of different ways. Urdu characters may be compared to a fictitious law called *kamdhenu* (कामधेनु) supposed to have had the property of producing anything the owner wanted, according to our Hindu Mythology, *i.e.*, in other words Urdu characters are so delusive that various readings can be deduced from them, while Deva-Nágri characters are not such, and consequently nobody will be a loser, if they be used in the courts, for misrepresentations can have no grasp whatever on them.

Secondly, Deva-Nágri characters are such that the wording of any language can be correctly reproduced in it, and distinctly pronounced; and that there are a very few languages which answers this purpose.

Besides these, the superiority of Hindi over Urdu has been fully demonstrated in a memorial presented to your honour by the body politic of Benares, through Babu Harrisha Chandraji with the main points of which we fully agree.

In conclusion, we hope you will kindly think over the matter with a due regard and pass your just sentence on it, for it constitutes a great blessing to our fellow-countrymen who would stand indebted to your honour over and above for this act of gratitude.

Notes on the Education Question by F. S. Growse, Esq., C.I.E.

ANY attempt to carry out in their entirety the orders of the Government of India in the matter of decentralization, reveals in the most striking light the utter failure of the present State system of education, so far as regards its effects on the great mass of the population—that is to say, on the middle and lower classes, who in fact constitute the people for whose wants provision has to be made; the upper ranks of society can provide for themselves. When an appeal is made to their sympathies, I believe there are no people in the world more open-handed and open-hearted than our Indian fellow-subjects. As a district officer, I have never failed to secure their support in any project—and I have started many—in which they could reasonably be expected to take an interest. But they have a well-founded suspicion of departmentalism, with all its protracted routine and elaborate machinery of checks and counter-checks, which have been invented for the express purpose of eliminating that element of individuality which is the charm of spontaneous action. I am thoroughly convinced that our Indian Universities, and the cause of higher education generally, would gain immensely if the institution and management of all the affiliated colleges were left entirely to the people themselves, as has been done in the case of the highly successful Anglo-Muhammadan College at Aligarh. Unity of system would still be secured by University control of the examinations for matriculation and degrees, and by the inspection of an official visitor, but all Government professorships might be abolished. The managing committee of each institution should be allowed to secure for itself the best staff of teachers that its resources could command. Under

such local administration and with results entirely dependent on local enterprise, much money that is now wasted on mosques and temples, which are numerous beyond all real religious requirements, would be utilised in school buildings and endowments, when the donors could themselves have a voice in the administration of the funds and see a tangible result of their donations, instead of dropping them into the grasping jaws of an insatiable department.

If this were done, there would be a much larger sum available for primary and middle class education, which requires no grand buildings and produces no showy results, and therefore being less popularly attractive is more dependent on Government support. But here again, as I said at the outset, it is not merely larger means that are wanted, but rather a complete change of system.

At present the only attendants of our village schools are boys whose parents hope to secure for them some kind of Government employment. The course of instruction is not calculated to satisfy the modest requirements of the yeoman, the artizan, the trader, and generally the independent middle classes, which ought to supply the material for those local boards which the Government is now so anxious to organize. What primary instruction is given is not regarded as a possible end in itself, but only as a preparation for higher studies. A little reflection must show that this is exactly the reverse of what is wanted. Instead of a teacher priding himself on the number of his pupils who have got Government appointments, it would be far more to the purpose if he could boast a long list of boys, who, after learning to read, write, and cypher, had settled down contentedly to their hereditary occupations, and had proved the value of education by turning out their work in a more intelligent style than their fathers had done before them. This would be a guarantee of genuine progress, and would check that rapid decay of all indigenous arts and manufactures which is the necessary result of our pernicious system of schooling, which aims at converting all the rising generation into mere office clerks.

There is no occasion whatever for the Government to take up this line of business. If all our village schools were to be closed to-morrow, the only function they adequately discharge, *viz.*, the training of munshis for Government service, would be carried on by private enterprise with much the same results as at present. A craving for vernacular education by people who can earn their bread without it is the very last want that is felt by an ordinary community. There were schools for teaching Latin in England for centuries before the idea was entertained that the masses required to be taught English. A similar superstition survives in India, and we encourage it by our village schools for Persian and Urdu. We exhaust the resources of Government in making a free gift of professional training to people who are quite able to provide it for themselves, instead of applying all our means to the diffusion of a simple vernacular education, far more important in its effects on national progress, but less productive of immediate individual advancement, and therefore at once more deserving of and more dependent on State patronage. Even in such a Muhammadanized district as that in which I am writing, more than half the members of the different Municipal committees can read only the true vernacular character of the country, *i.e.*, the Nágri. In the proposed rural tahsili committees the proportion would be still higher. Such men, having never been brought under the influence of our schools, cannot undertake the management of affairs in accordance with European ideas, and are necessarily quite unable to follow and check intricate accounts which are kept only in Persian and English. If left to themselves, they will either do nothing, or else in all that they do they will be absolutely at the mercy of their paid clerk.

The remedies that I would propose for these admitted evils are two. In the first place I would do away with the present system of Government inspection and put the primary schools of every district under the absolute control of the local committee, at the same time increasing the staff of the deputy inspectors, who would then be deputies no longer, and the sub-inspectors. Not only, as has often been pointed out, are the inspectors eminently unfit for the work that devolves upon them, but in every country Government inspection has the inevitable result of raising the standard, which in primary schools is exactly what is not wanted. The effect of the Education Act of 1870 in England is vitiated by the same incurable tendency: the board schools, which were intended for the poor, have gradually become suitable only for the lower middle classes, for whose benefit it was quite unnecessary that the whole community should be taxed. Secondly, the only character that I would allow to be taught in primary schools is the Nágri. This—to say the least—answers as well as any other for all the ordinary requirements of rural life, and it has the special advantage that it does not qualify for any kind of Government service. The Persian character would be taught, as now, in the pargana and tahsili schools, and boys who wished to learn it could proceed there, after undergoing the prescribed course of instruction in the primary school. It appears to me that nothing could be more equitable than this arrangement: Hindus would be gratified by having Hindi recognized as the basis of the vernacular, while the Muhammadan phase of the language would still retain the stamp of official currency.

As to the defects of existing Hindi school literature, I have fully expressed my views in the two printed articles which I append to this memo. I have only to add that I think the books should be brought out in cheaper form and with ordinary bazar type. As the main object is to enable the people to read fluently and to understand any book that may come in

his way, I would have no standard text-books at all, or else would increase their number very largely. The actual information conveyed by any of the text-books now in use is not very extensive; and a boy generally pores over its pages so long that any other book which differs from it in type or form seems strange to him. With a larger choice, not only would he acquire a more copious vocabulary, but printed matter generally would become a familiar object. Probably there is no part of India in which there is so little literary activity as in the North-Western Provinces, or in which so few books have been written worth reading. This is due in some measure, no doubt, to the character of the people, but still more, I believe, to the Government discouragement of the vernacular. When this impediment is removed, books will multiply and improve.

As regards the language question, I have no patience with the continued use of the fantastic word Urdu. What people talk all over these provinces is Hindustani, which, when *written*, takes a Persianized form among Muhammadans and a Hindi form among Hindus. In both phases it has a Hindi basis, which cannot be got rid of even in the most artificial Urdu; on the other hand, a multitude of Persian words have been naturalized in its common vocabulary, which even in Hindi it would be pedantic to ignore. As it is already the general medium of intercourse throughout India, all Indian races may eventually be brought to accept it, and therefore the recognition of a multiplicity of spoken dialects, as distinct literary languages, is much to be deprecated. The best means of checking the growing divergence between Hindustani and other Indian vernaculars would perhaps be found in the institution of an academy of orientalists, who would authoritatively settle the renderings to be adopted for new terms of European art and science. But the universal acceptance of a neutralized Hindustani, involving a complete reconciliation between Urdu and Hindi, can only be effected in one way. So long as the vernacular is written by munshis in the Persian, and by pandits in the Nágri character, it is utterly impossible that purism should be eradicated. The one party will indent on Persian and Arabic for their vocabulary, the other on Sanskrit; and though the grammatical structure may be much the same in both compositions, neither of the two will be intelligible to the writer of the other. The adoption of the Roman character would at once remove the whole difficulty; and if it were introduced in our schools, it would rapidly, without any forcing, supersede both its rivals as the vehicle for ordinary written communication.

I have already alluded to the decay of native arts and manufactures, for which our faulty system of education is partly responsible, and I would now conclude this brief memo. with a suggestion for their revival. The Schools of Design at Lahore, Bombay and elsewhere are, I believe, excellently conducted, and, unless they are strangled by red tape, will probably continue to do much good in their limited sphere. But, so long as the dreadful upas tree of the Public Works Department is allowed to overshadow the country, sporadic efforts like these can have no perceptible effect on popular culture. Architecture is the first of all the decorative arts, and its degradation paralyses them all. Our public buildings, which with scarcely an exception are either ludicrously mean or obtrusively hideous, now occupy conspicuous positions in every station and Municipality, and being naturally accepted as models for imitation are rapidly accustoming the Native eye to what is vulgar and tasteless. What weight in the opposite scale can be attributed to the teaching of a few schools or an occasional grant for the restoration of an ancient palace or temple? If there is really a desire to revive oriental art, I believe it can be done without the fussy agency of a department and without any expense to the State, simply by allowing the Municipal committees to erect their own buildings, to make each town hall an emporium of local industry, and generally to develop indigenous talent by the exercise of judicious patronage. In technical as well as in the higher literary education I believe that a healthy influence can be exerted by Government only from the outside, by removing artificial restrictions and encouraging spontaneous action. In primary education, on the other hand, the whole burden must fall on the State; but, by a simplification of the machinery, the cost and labour may be rendered much less than at present, and the outturn much larger and of a more durable quality.

BULANDSHAHR;
The 30th July 1882.

APPENDIX.

HINDI SCHOOL-LITERATURE IN THE NORTH-WESTERN PROVINCES.

By F. S. GROWSE, M.A., B.C.S.

IN the initial stage of every language, written composition merely reproduces colloquial style and is essentially simple and unartificial. The difficulties that obstruct a modern student on his way through the Vedas or other similar works of early date are rather accidental than inherent, being caused by the lapse of time and obliteration of the explanatory circumstances. At a later stage of literary history, when composition is no longer spontaneous, but regulated by rigid canons of criticism, no art is more difficult of attainment than that of writing on simple subjects in simple style and phraseology. Even in England, till within the memory of the present generation, it was only the old nursery tales and ballads which redeemed elementary education from being an intolerable incubus on a child's mind. Every lesson-book was systematically presented in as severe and unattractive a form as possible; and to make the path of learning still more thorny, it was a favourite artifice to teach one foreign language through the medium of another almost equally unintelligible to the pupil. It is,

then, no wonder that school-books in India are framed too much on a faulty model; for the two old traditions—*first*, that learning is a mystery only to be imparted to a few; and *secondly*, that a mere modern vernacular does not deserve to be taught at all—though they have died out in Europe, are here as yet scarcely exploded; while literary taste has so deteriorated that turgid bombast is regarded as the perfection of eloquence, and plain straightforward diction a clear proof of inferior intelligence.

Hence arises the popular prejudice among Englishmen against the Hindi language; which has now grown to such a pitch that it is not an uncommon thing to find writers in the newspapers declaring that Hindi is merely an invention of a small clique of scholars, or pseudo-scholars, and has no genuine existence among the people at all. This idea is so preposterous that at first it is difficult to regard it as seriously entertained; but it has been advanced so often of late that it may be as well to ascertain how it originated.

The Hindi reading-books used in the Government schools are, in my opinion, mainly responsible for it. Though they treat of childish matters in a childish style of thought, they are generally couched in the most pedantic language. A district officer who may have a fair working knowledge of Urdu and sufficient acquaintance with Hindi to understand a rustic talking about his crops, but is utterly unversed in Hindi literature, goes into a village school, takes up a book and tells one of the boys to begin reading. In every sentence a word or two occurs which strikes the visitor as unfamiliar. He asks the boy if he understands the meaning; on his replying in the negative he puts the question to the teacher, who, unless he happens to be a particularly favourable specimen of the class, is almost equally at fault. Even if he knows, he has been so faultily trained that he cannot explain by suggesting a familiar synonym, but is obliged to have recourse to some long, clumsy, and confused periphrasis. The examiner hastily concludes that a language which in its presumed simplest form is thus unintelligible to all parties must be a grotesque unreality; while the fault really lies, not in the language, but in the mode in which it is taught. As Urdu phraseology is inseparable from hyperbole and exaggeration, inflated terms of Persian origin are the common-places of conversation in politer circles, and, therefore, when read aloud are readily recognized even by an Englishman who does not profess to be a literary student. But as a rule an official never talks Hindi except to the lowest classes, and therefore knows only its most vulgar phrases. The teacher, again, has probably read only the short list of books prescribed in the curriculum of the Normal school and has no acquaintance with genuine vernacular literature; which, strange to say, these village pedagogues never dream of studying for their own gratification or improvement, though certainly one reason may be that their pay is small and books are scarce. In the third place the author of the Primer, or what not, is probably a munshi, who habitually writes in the Persian character and is therefore not very familiar with pure Hindi idiom; or he is a pandit, who observes a faulty tradition in employing on all occasions a long word in preference to a short one, and considers the display of his own erudition a matter of more importance than the edification of his readers. Thus the literary inexperience of the visitor, being kept in countenance by the bad training of the teacher and the bad style of the books, creates in his mind an impression which soon petrifies into a settled article of faith.

To give an illustration of my meaning: there is a little nine-pie book called *Bál-bodh* which is now in its twelfth edition of 30,000 copies, and is used, probably, in every primary school in these provinces. It is intended as a first book for children who have just mastered the alphabet and made their way through the few short detached sentences at the end of the *Akshar-dípiká*. The following translation of Lesson No. 6 will give an idea of what the author considers an appropriate and intelligible style for children of that tender age:—

"One day a little boy was going to school to his lessons. It was a day when the heat of the sun was *exceedingly intense*, and the birds seated on the trees were singing *charmingly*. The child came to a place where he quite forgot his duty and had no *regard* for books and slates. In his *indolence* he determined not to go to school at all, but spend the *entire* day there. Rambling about with this idea, he saw a bee *laboriously* collecting juice from each *individual* flower to make honey. Going on further he saw a little bird picking up straws, here and there, to make its nest. *Fortuitously*, too, he saw an ant dragging with great *exertion* a grain of rice as heavy as itself, and taking it home to make a *repast* for itself and its little ones. Seeing these *creatures* each employed in its own *occupation*, the boy began to think 'all living *creatures* labour for their living; it *behoves* me too, if I would thrive, to give up *indolence* and work.' So thinking, the boy went to school with all *expedition* and never made a blank day again."

The above is not at all an exaggerated representation of the pedantic style of the original; in which we find *ati* for *bahut*, 'very'; *tikshna* for *tej*, 'hot'; *anand* for *khushi*, 'pleasure'; *kahil* for *sust*, 'lazy'; *ryatit* for *bít*, 'past'; *sram* for *miknat*, 'labour'; *avasar* for *ghari* or *samay*, 'time'; *áhár* for *khána*, 'food'; *uchit* for *bhalá*, 'good,' &c., &c. The word *santhá*, which I have translated 'duty,' is, I frankly admit, beyond my comprehension; and *nágá* for 'a blank day' is certainly a common word in servant's talk, but I have never seen it in print before, not even in a dictionary. The story offends further as much in subject as in style, and must present a very bewildering idea to a little Hindu. It at once betrays itself as a translation; for in England a hot summer's day would be a very pleasant time for a stroll through the woods, but in India such holiday-making would probably result in a sun-stroke. The retention of this book on the school-list appears to me most injudicious. It has probably already done an immense amount of harm by creating misconception and obstructing progress, and should be struck off at once, although it is stamped with the *imprimatur* of the amiable Mr. Edwards and the enlightened Babu Siva Prasad.

Reference has already been made to the little *Akshar-dípiká* now in its ninth edition of 100,000. This is a mere Primer, constructed on a sensible plan enough; but the village teacher has seldom the wit to use it correctly. It consists of reading lessons of short sentences of simple colloquial words arranged with some idea of progressive difficulty. These are preceded by a few pages of accidence explaining in technical terms the difference between vowels and consonants and other similar matters. Instead of setting the child down to the first lesson of *tú á*, 'come here;' *ghí lá*, 'bring the *ghí*,' which is on the 15th page, he generally makes him begin at the first page and plunge at once into the definitions of *akshar* and *svar* and *vyanjan*. Till teachers can be better directed at the Normal school, or provided with a little more common sense, it would be advisable either to omit these technicalities altogether, or at least remove them to the end of the book.

This latter course has been adopted in the *Bàran-Máld*, another Primer, which, like the *Bál-bodh*, is by Babu Siva Prasad. It is rather pretentiously got up, with illustrations on every page and is evidently a translation from the English, made (I must add) without any regard to the essential differences between the two languages. Thus one of the very first pictures introduced among the letters of the alphabet, is that of 'a jug,' an article which in England is in every-day use and bears a very simple name, but when that name has to be represented in Hindi by the periphrasis *dhakne biná bartan*, the appropriateness of the illustration may well be questioned. Similarly, after the list of separate words has been exhausted, the first complete sentence given is *Bhagaván se daro*, of which, I presume, the English equivalent was 'Fear God,' two words of one syllable; while the Hindi rendering has to employ one of three. In short, a more curious example than this book presents of a translation that combines literal accuracy with utter disregard of the intention of the original writer could scarcely be found. A very slight amount of reflection would show that of all books in the world a Primer is the one which, for any practical purpose, it is most impossible to translate into a foreign language;

though, of course, it might be done as a literary curiosity; since the sentences in the original are selected not so much with reference to the meaning which they convey as to the length of the words of which they are composed. The five fables which follow the other reading lessons are all very well; but the pictures with which they are embellished are so foreign in subject that they are not likely to give much pleasure to children, who are always most taken with familiar objects.

The *Patra-málaka*, or complete 'letter-writer,' by Srí Lál, the compiler of the *Akshar-dípiká*, is a well-meaning little book; but though eight editions have been exhausted, I have never yet come across a Native, even in the Educational Department, who would direct a letter in English style according to the pattern which it gives. So far the book has failed of its object; and post-office clerks still have to spell through an interminable sentence covering the whole front of an envelope before they can ascertain for whom a letter is intended. A little example here might prove more effectual than precept. I would also suggest that the complicated and unmeaning formula of exordium, which is somewhat longer than the one in ordinary use, might be abridged with advantage.

The book generally read immediately after the *Bál-bodh* is the story of Dharm Singh. In the very first line of this we find the unusual Sanskrit word *parinám*, which is here singularly out of place. Several other equally pedantic expressions occur in the same page, which is occupied with a sort of preface declaring the story to be strictly true and its hero a real personage. This, as I gather from the names of the places mentioned, is a mere artifice, of which the morality—in a child's book—seems not a little doubtful, and I would suggest that in future editions this introductory matter should be omitted; the story itself is quite unexceptionable and the phraseology simple colloquial Hindi. Any elaborate exposition of the author's object in composing it is quite unnecessary, and therefore the existing preface has no *raison d'etre.*

'The Chronicles of Suraj-pur,' another tale by the same author, and in a very similar style of composition, are described as written with the express object of giving villagers a little insight into the working of the Revenue Code. For my own part I question the expediency of encouraging litigation by making every labourer his own lawyer, and of teaching mere children to regard as immutable verities any of the provisions of our short-lived regulations and enactments; while the introduction into ordinary village dialects of such phrases as *mazrua* and *kábil ziráat*, utterly unpronounceable by a Hindu's organs of speech, is, I think, as objectionable as forcing an English farmer's lad to talk of 'arable' and 'cereals' instead of plough-land and grain.

Another little Book of Srí Lal's, called *Samay Prabodh*, is also written with a definite object, and one to which it is impossible to take exception. It gives in a small compass a great number of really interesting facts regarding the calculation of times and seasons, explaining how the difference between the solar and lunar year is to be adjusted by the insertion of an intercalary month, and how the English calendar is reconciled with the Hindu and Muhammadan. As it was written in 1852, and is now only in the second edition, it appears not to be a favourite in the Department, and I have never myself seen it in use. The author displays the usual contempt for orthography by spelling the two months, Pús and Agahn, in a way peculiar to himself, Phús and Aghen; errors which ought to have been corrected before publication, together with a curious slip in the comparative table of the days of the week, where Thursday is given as synonymous with *Budh* and Wednesday with *Brihaspat.* A stroke of the pen would set this right, and I should be glad to see the book more largly introduced in at least partial supersession of the *Vidyánkur.*

This latter is now in its twelfth edition of 10,000, and is not only read in every village school in the province, but was also for some years (and, for all I know to the contrary, may be still) employed as a text-book in the civil service examination for high proficiency. The prejudice that I have conceived against it may partly be due to the latter fact; but I never hear a village class spelling it out that it does not strike me as being intolerably verbose and at the same time *jejune*, full of laborious explanations on matters that require no explanation whatever. For example, of what age, character, or attainments are the pupils supposed to be who are likely to derive any new ideas from such a sentence as the following, which is a fair sample of about one-half the book?—"So long as people are not married, a man is called *kwára* and a woman *kwári* or *kanyá*; but after marriage a man is styled *pati*, and a woman *patni* or *gharwáli*; and when they have issue, that is to say, children, then the man and woman are called the father and mother of these children. No one's father or mother lives for ever; at last they die; and the fatherless, motherless children are called *anáth*, or in Persian *yatím.* When the life leaves the body, the latter is called *mritak*, which can neither see, nor hear, nor stir, nor walk, but lies like the earth and mingles with the earth." The concluding words illustrate the slavish adherence to the letter of the original which characterises all these translations; they would be appropriate only among people where the body is committed to the earth in burial; where cremation prevails, as among Hindus it would be more natural to say that the body was dissolved into the five elements, which in fact is the ordinary Hindi idiom for death. This unreasoning retention of foreign habits of thought and expression destroys the value of all Bábu Siva Prasád's adaptations from the English. His original works are far more successful, and his *Bámá-mana-ranjan*, 'or Tales for Women,' is decidedly the best book of its class that has yet been written, being attractive in choice of subject and for the most part simple and unaffected in diction. A few long Sanskrit compounds, such as *Sarva-guna-vishishta*, 'excelling in all virtues,' might be weeded out with advantage; and the transliteration of European names should have been revised before the work was issued from the Press: to lengthen the penultimate in the word Elizabeth, and represent the hard sound of *ch* in the name Pulcheria by the Nágari palatal, is as anomalous as unmeaning. So far as the author is concerned, such mistakes are perfectly excusable; since it would be unreasonable to expect the Bábu, in addition to his other attainments, to have acquired a scholarly knowledge of Latin and Greek. But to judge from another series of books to which we shall turn presently, comparative etymology is a study which has not yet achieved recognition in India. However distressing the multilation which the phonetic rack inflicts in the reconciliation of Indian words to an Aglican standard, it is even exceeded in horror by the barbarous results of the converse process. Thus—when New York is transliterated into Nágari characters—to spell new as *nyu*, instead of *nu*, not only obscures the connection of the world with the Persian *nau* and the Sanskrit *nava*, but further necessitates a pronounciation which has long been tolerated only on the stage. Obviously the rule should be to regard ultimate derivation rather than slurred colloquial utterance, and in classical words to adopt the continental sound of the vowels rather than that which has prevailed in England only for the three last centuries and which is now being banished from all our large schools, and in the course of the next generation will certainly become altogether obsolete.

Though I admit the general merit of the *Bámá-mana-ranjan*, still it shows faint signs of a defect which in a much higher degree characterises most of the Hindi school-books: its style at once betrays that its author habitually thinks and writes not in Hindi, but in Urdu or English. For take the opening sentence: "The beauty and virtue of the charming Damayantí, the daughter of Bhím-sen, the king of Vidarbha, are celebrated throughout the whole of India." In accordance with Hindi style this would stand thus: "There was once a king of Vidarbha called Bhím-sen. He had a lovely daughter by name Damoyanti. Her beauty and virtue are still celebrated throughout India." The difference may not appear very great; but it is sufficient to perplex beginners, for whom the book is intended. In the other *Readers*, which are almost exclusively translations,

this incongruity of style is far more obtrusive. Hindi phrases have been invariably substituted for the original Urdu, while the structure of the sentences has been left intact. A genuine Hindi book often shows the very reverse of this. In it a large proportion of the words are Persian, but they are grouped in accordance with the rules of Hindi composition, which delights in a terse sententiousness as much as Persian does in a continuous flow of unbroken periods which imperceptibly merge one into the other. Nágari character and a thick sprinkling of Sanskrit words are not enough to convert Urdu into Hindi. A sentence of Johnsonesque English, bristling with classical formations, is still in its essentials Teutonic; and Turkish, though it derives almost the whole of its vocabulary in part from Persian, which is Aryan, and in part from Arabic, which is Semetic, is still itself a Turanian form of speech. Take, again, the following lines from the *Kiyámat-náma* of Prán-náth, written in the reign of Aurangzeb:—

Khás ummat su kahiyo jái,
Utho múmino, kiyámat ái.
Kahat hí hún muwáfik Korán.
Tumháre áge karún bayán.

Though every second word is Persian or Arabic, the verses as a whole are distinctly Hindi.

The series to which I have already referred on account of its marvellously uncouth and unscholarly representations of European names—all of which, it must be remembered, are as purely Aryan in descent as any Hindi vocables—is the *Prasidha Charchávali*, or 'Lives of eminent Characters,' a translation by Pandit Bansidhar from the *Tazkirat-ul-Mashháir*. It is in six parts, of which the first selects its heroes from remote antiquity, such as Sesostris and Semiramis; the second and third from Greek and Roman History, as Lycurgus, Pericles, Hannibal, and Pyrrhus; the fourth from the modern history of Europe, as Louis XI, Lord Nelson, and the Duke of Wellington; the fifth from the Eastern History, as Changez Khán and Bábar; and the sixth from the annals of art and science, as Albert Durer, Shakespear, and Lord Bacon. Some of the narratives are not badly told, but the names are so distorted that in many cases they can only be identified by banishing them from sight altogether and supplying the blanks by a reference to the context and a previous knowledge of the history. Soft consonants are represented by hard and hard by soft; short vowels are almost invariably lengthened, as for example the first syllable of Pericles, and the second of Hannibal and Attila; *vice versá*, long vowels are shortened as in the penultimate of Peloponnesus; Claudius appears as Klojiyus, Julius Cæsar as Kaisar Púliyus, and Thales as Thílís, the last *í* being due to the fact that the *e* of the Persian original was indistinguishable from *i*; both, however, strictly speaking, would be equally incorrect, since the *a* should remain unchanged.

The *Siksha Manjari*, or 'Flower of Instruction,' and the *Upadesa Pushpavali*, or 'Polite Preceptor,' two manuals of deportment, are both by the same author as the above series, Pandit Bansidhar, and are translations, the one of the *Talím-un-nafs*, the other of the *Guldasta Akhlák*. I should have imagined one book of the kind quite enough; for unless the mind of a little Hindu is very differently constituted from that of an English boy, it would scarcely be possible to provide him with reading of a more wearisome and unattractive description. A knowledge of etiquette in all its branches is no doubt highly appreciated in the East, but I believe it is an invariable rule that Persian or Urdu books on the subject should be composed in rhythmical prose of the most ornate description, and Hindi books in sententious rhyming couplets; a condition with which the compiler of the treatises under review has not thought it necessary to comply.

Several other Readers may be somewhat summarily dismissed. The *Suta Sikshávali*, or 'Girls' Own Book,' also by Bansidhar, is in two parts. The first is a mere Primer with exceedingly comical pictures to illustrate each letter of the alphabet. These may possibly serve as an incentive to study, since it is only by decyphering the legend that a clue can be gained to the name of the animal intended to be depicted. In the letter-press there is the usual contempt for orthography; Ahalyá being spelt Ahilyá; Jasodá, Jasodhá; Sukra, Sukkar; and Shám (Persian 'for evening'). Syám, as if it were the Sanskrit word meaning 'dark.' In the second part the compiler steers clear of the Scylla of vulgarism only to fall into the Charybdis of pedantry; for on the first page occurs the phrase *Kram-púrvak San-kshep*, 'a consecutive abridgement,' which it must be admitted is rather a formidable monster for a girl six or seven years old to encounter. The *Gyánchalísi*, the only verse-book of the series, is a collection of four short moral poems of ten couplets each, which, it may be presumed, are intended to be learnt by heart: they are too concise for any other purpose. The *Hitopades*, by Pandit Tárá Datt, sub-deputy inspector, is an exhortation to little girls to be good and mind their books; and the *Níti Pradíp*, a translation from the *Tahzíb-ul-Akhlák*, is directed to the same admirable object. The *Stri Siksha*, by Rám Krishan, another sub-deputy inspector, is a laboured exposition and defence of the educational policy of the Government, which might be of service in supplying controversial argument for departmental officials, but is very unsuited for school use. The *Satya Nirúpana*, or 'Mirror of Truth,' a translation from the Mahratti by Krishna Datt and Bansidhar, is rather too sermonizing in tone, but is relieved by a number of anecdotes, including one from Herodotus, the penultimate vowel of whose name is with characteristic inaccuracy lengthened by the transcriber; though he might have been informed that *dotus* was simply the Greek equivalent for the Sranskrit termination of his own name *datta*. The *Níti-sudhá tarangini*, by Pandit Rám Prasád, a lengthy composition of 162 closely printed pages, selling for a rupee a copy, is a series of moral precepts and apologues strung together after the old immemorial fashion of the Sanskrit *Hitopadesa*, and, though the excessively hackneyed mode of treatment detracts from its value as an original work, is a favourable specimen of its class—a remark which may also be made of the last remaining book on the list, the *Stri-dharmasangraha* of Sástri Tárachand, published at Bareilly for the Rohilkhand Literary Society. It is a little too learned; but, as the author seems to be unsophisticated by English education, it is written in a natural style, is in perfect harmony with Hindu ideas as to what is right and proper, and might with advantage be more largely used in the higher female classes.

The only Reader for boys to which I am disposed to give unqualified praise is Rám Jasan's edition of the Rámáyana. The poem is the *chef d'œuvre* of Hindi literature and its morality is as unexceptionable as its language is elegant. The subject is one in which every Hindu, whatever the sect to which he may belong, takes an intense interest; while it is so skilfully treated that even foreigners can appreciate its beauty, and for my own part I have always considered it as being, in essential points, superior to the Sanskrit original. It is, therefore, of all others, *the* book for Hindu schools, and its more general introduction in *all* schools of every grade is most desirable. Passages of it might also be learned by heart as an exercise of memory; and when once definite 'Repetition' lessons are constituted a part of the ordinary curriculum, it may be hoped that the ridiculous practice will be abolished of saying off by rote long paragraphs of historical narrative, which are anything but a model of style, and only of value for the general substance of what they convey. The special edition satisfies exactly my idea of school requirements; the words are divided; there is a copious glossary, and there are also some notes—which, however, might be extended—explanatory of the more obscure allusions. It is in this latter point that Bábu Siva Prasád's *Gutká*, the Reader most largely used in all the higher classes,

specially fails. His selection of translation and polemical essays may be excused on the score of the difficulty he felt in finding other suitable extracts; but I cannot comprehend the propriety of printing for school use, without a single line of explanation, a long passage of exceptional difficulty from the Rámáyana and a great part of the Satsaiya, a very famous Hindi poem, but one so obscure in allusion and involved in style that no professed pandit thinks of reading it without the help of a commentary, and I have never before seen the bare text published even for adults alone by itself.

To pass now from general to special treatises. There are several tracts on the geography of Europe, but all seem to me either unintelligible or misleading. The difficulty of remembering a foreign name is immensely increased if every time it is written it appears in some different form; and when the form is so distorted that it cannot be recognized by any one who has not read the special text-book, to remember it at all is rendered practically useless. The compilers not only have no system of transliteration, as is evident when they represent Thames as *Temes*, but Naples and Wales, with terminations of similar character, the one as *Neplaj*, the other as *Wej*—such want of method being, however, strictly in accord with recent official practice; but the phonetic symbol is also as fluctuating as it is arbitrary. Thus, for example, in the course of a few pages we have the Kingdom of Portugal appearing first as as Porchugel! a little later as Purttagál, and finally as Purtugál. Even the Indian geographies are hasty and inaccurate compilations and extremely unscientific in their arrangement. It would be much better to substitute for them a translation of Mr. Blochmann's school geography which gives a great amount of the most recent information in a very small compass and is both accurate and methodical.

The epitome of English history, translated from the Urdu by Pandit Hira Lal, is probably not much in request: I have never myself seen it in use. It may be desirable to have such a book in existence, but what with the difficulty of representing European names in Oriental characters, and for other reasons, I think a profitable knowledge of the subject is not to be acquired without a knowledge of the English language. One feature in the book is extremely reprehensible: it is of course supposed to be scrupulously unsectarian; but the word 'Protestantism' is translated by *sat dharm*, 'the true faith,' and 'Catholicism' by *Pop ká Jhutha mat* 'the false religion of the Pope.' This is only one proof of many that the Director at that time, however excellent as an office administrator, did not consider it part of his duty to examine very closely the character of the books issued under his authority.

Upon grounds of a similar nature objections have been made to Bábu Siva Prasád's Indian histories; but, so far as I can judge, they have been very inadequately substantiated. In the first part of the *Timira-násak* he is considered to be unnecessarily severe upon the Muhammadans; but he merely specifies some of their acts of bigotry and intolerance with scarcely a word of comment. If he had omitted all facts of the kind, and represented the Delhi emperors as liberal and enlightened sovereigns, who regarded Hindus and the followers of the Prophet with equal favour, he would certainly have created an impression so opposed to the truth, and so destructive of the basis on which we support the necessity of British intervention, that I for one cannot condemn him for his veracity. In the second part, it is the orthodox Hindus who complain of his ultra-liberal remarks on caste restrictions and other social customs which the old fashioned school esteem sacred and of divine institution. They are to be found in a paragraph where the Bábu is speaking of the famous 'greased cartridges' of 1857, and explains that the English must have been innocent of any evil intent, since they could scarcely be expected to know that according to Hindu belief, the difference between two products of the cow was so great that eternal perdition resulted from eating the one, while the other was a passport to salvation. Though all that he says is perfectly just and reasonable, it is rather too bluntly stated to be altogether appropriate in a Hindi school-book, and in a future edition some slight change in the mode of expression will probably be made as a concession to popular prejudices.

This history is undoubtedly the most important contribution to school literature that has yet been made, and being, as I cannot but think it, a clear and truthful narrative of facts, any exception on mere points of style is comparatively of little importance. Still the close juxtaposition of unusual Sanskrit with equally unusual Persian phrases, such as *samudrávadhi zar-khezi* and *adwitiya*, all occurring in one sentence, is an unfailing source of bewilderment both to pupil and teacher. If such words are retained, they should at least be explained either in foot-notes or in a vocabulary at the end of the book. A slight remodelling of the text would also render it a more useful educational instrument: though the same end might be attained by merely prefixing a few instructions as to the mode in which it should be taught. At present a boy invariably begins at the beginning and tries to learn it all off by heart. His progress is thus necessarily slow, and by the time that he has arrived at a period of any interest it not unfrequently happens that he has to leave schooling and take to the business of life. What he has learnt is about as valuable as a knowledge of the Saxon Heptarchy to an English ploughboy. Now Indian history is a proverbially dull and practically unremunerative study. It is desirable to know the succession of dynasties and the detailed circumstances of a few marked events, such as the invasions of Mahmud, the fall of Prithi Ráj, the reigns of the four great Mughal Emperors, and the rise of the British power. The history of these periods might be taken up from the very first and carefully studied, the intervening spaces being simply bridged over by succinct epitomes or a mere list of sovereigns, with the date of accession and death of each, so much being learned by heart. At present the chronological list at the end of the book is never brought into use; and if a boy is asked the date of an event, he never can answer at once, till he has run over the sentence in the narrative where it is mentioned. The above remark illustrates, in a striking manner, the utter want of intelligence and teaching capacity shown by the vast majority of the certificated teachers of the village schools. But their intense stupidity and non-appreciation of educational ends must, in a great measure, be due to faulty training; and a thorough scrutiny and reform of the system on which the Normal school is at present conducted is a most urgent necessity. The real object, as I conceive it of the village schools is to teach the rural population to speak, read and write their own language with propriety. But with the exception of hand-writing, to which attention is paid, these are the very matters which are utterly neglected. Grammar is seldom taught, orthography and the meaning of words never; and as I have shown by repeated examples, the very books published under the authority of the Department abound in gross errors of spelling.

The faults which strike me in most of the Readers arise from their being translations, or the composition of men who habitually think and write, not in Hindi, but in Urdu or English, which makes them stiff and artificial in style. An Englishman in an official position never converses with a Native of the country on perfectly easy terms—certainly he knows nothing whatever of their home life—and though he might write a treatise on some exact science in a passable style, the more homely the subject which he took up, the more absolute must be his failure, disfigured as his work whould be by solecisms of idiom and obscured as to its meaning by the introduction of foreign habits of thought. Children, like uneducated people of larger growth, at once detect the slightest deviation from established usage; while a more advanced student understands by analogy how the mistake arose and finds no difficulty in it It would be a rash Frenchman who essayed to write a tale for an English nursery though with him it is simply the difference of mother-tongue that creates embarrassment; while between

the Hindu and the Englishman the difference of speech is but the first and most trifling barrier to be surmounted.

It may be hoped that the present want will be gradually supplied by spontaneous contributions to vernacular literature, which will admit of being adapted to school use. In the books written to order, the compilers seem to regard the subject from a wrong point of view. The only essentials for a successful class book are that it should be interesting in subject, elegant or at least correct in style, and of sound but unobtrusive morality. Fulsome panegyrics on the Government, and elaborate apologies for its educational policy are singularly out of place; while of the two other prominent characteristics of the existing series, interminable sermonizing is almost as cardinal a defect as vicious orthography, since it makes a child associate with the idea of 'a book' all that is wearisome and oppressive, and effectually discourages him from proceeding any further in a direction which promises him such scanty entertainment. For the higher classes there is already an admirable text-book in the Rámáyana; for the lower a selection of extracts from it and other genuine national works might be compiled. Only it is essential that it should be accompanied with full explanatory notes and illustrations, and supplemented by a copious vocabulary, in which the derivation of words should be explained as much as possible. For there is, I am convinced, a close connection between moral and literary truthfulness: people who are taught that they can twist words into any form they like are unconsciously led to think that they have the same license with facts; and even those who will not go so far as this must allow that the practice of consulting a dictionary and ascertaining the definite sense of terms must have a tendency to correct vagueness of expression and lead to greater precision in ideas.

Thus much for books that are intended for practice in reading and development of the mind rather than technical instruction. In treatises that refer to some special branch of science, where mere style is a matter of minor importance, translations are perfectly unobjectionable. A good grammar has lately been provided in Mr. Etherington's Bhásha Bháskara; as much might be done for Indian Geography by a version of Mr Blochmann's Manual. In mathematics, always a favourite subject of Indian study, the books now in use are good and sufficient; in Indian History Bábu Siva Prasád's Timira-násak leaves little to be desired beyond a more intelligent method in teaching it; and if a knowledge of the history and geography of European countries is thought necessary, though for all but English students I consider this a matter of the very slightest consequence, some compendium in use at schools at home might, no doubt, be freely translated in such a way as to satisfy all Indian requirements.

A good illustration of the difference between forced and spontaneous labor is afforded by two sets of Hindi books which have lately come under our notice. The first is the series in use in the Government schools, consisting of grammars, histories, manuals of polite deportment, homilies on the sin of infanticide, the advantages of female education, and the like. All these have been compiled either by actual or would-be *employés* in the Education Department, either as advertisements of their ability to teach or for the sake of securing a definite pecuniary reward. Like the vast majority of prize essays all over the world, they are feeble and inane to the last degree, and form such utterly wearisome and unprofitable reading that their use goes far to explain the unpopularity of our village schools. The second set consists of moral and religious tales, essays, and poems, issued from the Mission Press in Allahabad at the cost of the North India Tract Society or other similar institutions. The contrast is very marked. No one of the books is of great size; but even in the smallest there are abundant evidences of years spent in preliminary study, and an undercurrent of genuine enthusiasm which at least moves, though it may not always succeed in convincing, the reader, and strikes him as a grateful change after the frigid platitudes of the official hireling.

In the earlier days of Christian missions in India it was the Jesuit Fathers who made a scholarly study of the vernacular their speciality, and the marvellously rapid growth of their congregations in the South is a convincing proof of the wisdom of their procedure. Their progress was suddenly checked in 1770 by the fatal edict of Clement XIV., which, however necessary with regard to the position of political affairs in Europe, was calamitious in its results when extended to Asia. Even to the present day Rome has not repaired the damage then done, for the Capuchins, who are now entrusted with the charge of the Vicariate of Hindustan, however successful as teachers in middle-class schools, have no sympathy whatever with higher scholarship; and indeed any devotion to secular literature or art would be entirely out of keeping with all the traditions of their order. Thus the mantle of Robert de Nobili and Fr. Beschi has in these days fallen rather upon the Presbyterian and Baptist Missionaries who have their head-quarters at Allahabad. Mr. Bate, of the latter denomination, has now in the press a Hindi dictionary which promises to be far superior to all preceding works of the kind, which, to speak plainly, are, both from a practical and philological point of view, so inadequate as to be utterly contemptible. The vernacular compositions, to which we began by referring, are principally the work of ministers of the American Presbyterian Mission; though three of the most noteworthy are the production of a layman, John Christian, who is, we believe, an indigo-planter at Monghyr. They are all in verse, and one of the three is a Life of Christ, called the *Mukti-Muktavali*, written on the model of the Hindi Ramayana. Though it can scarcely claim comparison with Fr. Beschi's great Tamil epic, the *Tembavani*—for the number of lines in the one is counted only by the hundred and in the other by the thousand—it has still caught the true ring and spirit of its famous original. In fact, the complete mastery of the complicated laws of Hindi prosody shown in this and the two comparison works is most remarkable.

Poetical diction in Hindi differs so widely from prose usage both in the words themselves and their collocation that it is ordinarily quite unintelligible to an unpractised Englishman, though the most uneducated villager grasps the full meaning in a moment: the reason being that it delights in those homely allusions and phrases of domestic life which up to the present time have never been collected in a dictionary, but of which Dr. Fallon now promises to be an exhaustive exponent. Of the prose treatises, all display a wide acquaintance with vernacular literature and proverbial sayings, and a readiness in conforming to native modes of argument and illustration which must make them very effective Missionary agents. A few, which are professedly polemical, are a little too sweeping in their denunciation of some Hindu practices, which, to the lay mind, seem innocent enough, and social rather than religious and are therefore unsuitable for general reading. But others are quite unexceptionable on this score; such, for example, as one of the longest, an interesting account of the life and travels of St. Paul, which might be read by Hindus purely for information, in the same way as a Christian reads the Ramayna, or Prem Sagar, or a life of Buddha, without any idea of adopting the religious dogmas laid down in those works as binding on his own conscience. Similarly, for more advanced students the *Shát-darshan-darpan*, or examination of the six systems of Hindu philosophy, would be less offensive to orthodox Hindus than some of Siva Prasad's official publications which created such a stir among the Benares Pandits. And we think that the Government, without any fear of being charged with proselytism, might, at all events in the distribution of school prizes, indent occasionally upon the Missionaries rather than on the Curator of its own depot. Judged by a purely literary standard, there can be no question as to the immense superiority of the article that is not stamped with the official brand.

Memorial from the Inhabitants of the City and District of Cawnpore in favour of Hindi.

To

THE HONOURABLE W. W. HUNTER, L.L.D., C.I.E.,
President of the Educational Commission.

HONOURABLE SIR,

WE, the inhabitants of the city and district of Cawnpore in the North-Western Provinces, having been encouraged by your invitation to assist the Education Commission, set under your Presidency, with our opinion as to the ways and means of promoting mass education in India, beg respectfully to offer our mite in the following lines:—

Among the numerous points affecting the Education question of India, ably handled by our brethren from other parts of the country, we will only distinguish those two that attract our attention, and bring to the particular notice of the Commission, as indispensably necessary for the practical development of the Indian mind, these are, *viz.*—

1. The communication of the refined thoughts and ideas of the civilized West.
2. The medium suitable for such communication.

For the first point, we trust the Commission will be unanimous with us to recognise the growing sympathy of the people of India towards it, as a desire to study European character in general, simultaneously with the knowledge of the national history of the ruling race; the life-history of a people who though young yet now stand first with those precious means of happiness which once the most ancient nation on earth had only possessed, is being visible and more or less manifest in every Native society in India, whether Hindu or Muhammadan. Even the rough genius of humblest husbandmen in the remotest villages now-a-days show symptoms of some curiosity to learn a little of the modern history of Europe, if they can only afford for it without disturbing the means of their livelihood. In fact it is evident that that time has arrived when a *permanent* way of communication between the ignorant masses of India and the enlightened people of Europe is necessary, and must be opened and kept open forever for their mutual satisfaction.

How this communication is to be opened—a question which constitutes the second point, is now under consideration of the Commission—and to enlighten them therefore as to making a choice between the two candidates present, we will do but justice only if we recommend for the most useful, popular and economical one, as named in the third of the answers to the several queries we put to ourselves on this head. We will give here these questions seriatim with the unhesitating and clear answers they have naturally elicited.

QUESTIONS.	ANSWERS.
1. What is the proper means of conveyance of our thoughts and ideas to another?	Language.
2. What language is most conducive to convey foreign thoughts to a nation?	Their mother-tongue.
3. What is the mother-tongue of Hindustan proper—Hindi or Urdu?	Hindi.
4. What is Urdu?	A mixture of Hindi and Persian languages, made in the reign of the Muhammadans: In the same way as the English-speaking people are now making in Bengal, a new mixture of "Bengali and English tongue," in which a sentence of five is often made of three English and two Bengali words.
5. Can it be called a mother-tongue?	No, Sir, never!

When Urdu is not accepted as the mother-tongue of Hindustan, it cannot at the same time be accepted as the easy, safe and cheap medium of communication of foreign thoughts among them, though it is occasionally used in limited circles by a very limited number of men of the educated class; and as such it possesses no merit whatever to supersede the claims of Hindi which is in fact the language of the masses of Hindustan. Having disposed of these points, we now embrace the opportunity of expressing in the same way our opinion on the merits of Hindi.

In our schools, either English or vernacular, the inconvenience which both the teachers and the boys as well now feel, in undergoing the tasteless toil of a double process of frequently explaining and understanding the meaning of words, once in Urdu and again in Hindi, can be easily avoided by the retention of Hindi alone; and this even reducing and not increasing the expenses of teaching. Urdu being often subject to translations, is not only expensive but also repulsive, as it never takes its root so easily in the boy's mind as Hindi the mother-tongue does.

Under these circumstances, we conclude, Honourable Sir, with our firm conviction, that the Commission, considering the claims of Hindi superior to Urdu, will decide the matter of selection in favor of the former, which is equally beneficial to both Hindu and Muhammadan, for the same and one common cause, the cultivation of western skill and wisdom for enlightenment and happiness.

Translation of a Memorandum on Education in India, especially in the North-Western Provinces and Oudh, by MAULAVI SAYYID FUREED-UD-DIN AHMED, *Subordinate Judge, Cawnpore.*

IN addition to answering the questions put by the Education Commission, I think it necessary to record a note on the state of education in India, more especially in the North-Western Provinces and Oudh, with the view of showing what my experience has been of educational matters and what may be the value of my opinion.

In the North-Western Provinces and Oudh there are at present two parties, and they hold totally different opinions and ideas about education; their sympathies and antipathies for the different kinds of learning and their principles of instruction are consequently widely apart. The more thoughtful and keen-witted leaders of each party, moved by their prejudices, give expression to their views on education with some degree of virulence. They do their utmost in expressing their opinions to bring the Government to their own side and commit it to the course of action they desire. The party which for the time being secures its ends applauds the Government, and the other does the reverse. The Government is thus often induced to alter its educational policy, and frequent changes diminish the benefit which the people might otherwise derive from it.

Of the two parties mentioned by me, the first includes those who adhere to old customs and are chained to the opinions inherited from their ancestors. These men prefer the system of instruction which has come down to them, and do not even care to ascertain the merits of those sciences and languages an acquaintance with which is demanded by the spirit of the present age.

The second party consists of those persons who have been aroused from their lethargy by the movement of events, and whose attention has been directed to a consideration of the present state of instruction, with the object of ascertaining what languages and branches of knowledge it is necessary for the people to learn in order to keep pace with the improvement of the present age, and what measures should be adopted to place us on a level with the people, of other countries who have acquired this learning.

The views of the first party, being old and hereditary, are shared alike by all its members who have therefore but one party cry; but the second party which has set itself as it were to create a new world, and which contains men of different dispositions, but of the highest genius and intellect, has branched out into so many directions, with such a variety of opinions, that it is difficult to select any particular tenet; for those members of it who have published their views are recognized by the country at large to be men of high reputation for intellectual ability and courage, and their arguments are received with the greatest respect.

In the question of education the three subjects which come under consideration are 1st, language, 2nd, science, 3rd, mode of instruction; and these I shall describe separately as regards the practice prevailing with each party. There are two great divisions of the first party, *viz.*, Hindus and Muhammadans, and these are again subdivided into the upper and the lower class. Among the Hindus there are two courses of education, the primary and the higher course. No special language is taught for a primary education, but the boys are taught to write the "*Deva Nágri*" the "*Hindi*," "*Kaethi*," and the "Mahajani Hindi;" the first two being more generally taught, while the last is confined to families following the "Mahajani" (bankers) profession; and as the Mahajani character differs in different families, the boys are taught the particular character prevalent in their own families. In villages and small towns the "Hindi-Kaethi" and the "Deva Nágri" are generally taught, and the "Mahajani-Hindi" in large cities; the boys have no books to read, but are taught merely to write on boards with white liquid. Arithmetic is taught, but not by any fixed rules; the pupils commit to memory the "Pahara" (tables of addition, multiplication, &c.,) and certain principles of arithmetic known as "Gur;" and they are taught to make their calculations on boards with white fluid just as they are taught to write, but everything is mostly got off by rote and no book-learning is imparted. The education of boys ends as soon as they have learned to write and do some accounts, so that all they have acquired is an ability to read and write letters in the language most commonly used among them and to make simple calculations, and are scarcely therefore more enlightened than the uneducated mass. The "Deva Nágri" character is clear and systematic, and free from the defects to be met with in the "Hindi-Kaethi" and the "Mahajani." The mode of instruction is that some teacher, called generally "Guruji," sets up a school either in his own house or in some other place, where the students attend daily, and each one makes some fixed monthly allowance to the instructor, which is regulated in accordance with their means, there being no fixed scale of remuneration; but in addition to his monthly fee, the teacher receives

presents in cash on festive occasions. At times a school of this kind is opened by some well-to-do resident of a village or mohulla in his own house, who makes some fixed allowance to the teacher, and the neighbours send him their children also, and give him something for his trouble. Although in such scools there is no special restriction as to caste, yet as a rule they are attended principally by boys of the higher caste, and some of the lower caste, who are in easy circumstances, such as goldsmiths, send their sons also. The sons of "Mahajans" and of "Kaeths" who serve Government as patwáris generally attend these schools. Very few Muhammadans resort to these schools, except converted Kaeths, who still seek service as patwáris and hence continue to learn the "Hindi Kaethi." High education among the Hindns is systematic and unique, in which the ancient "Sanskrit" language is taught, and for the acquirement of which several rules and text-books are prescribed. Philosophy in all its branches and numerous works on religion form part of the studies, but as I am unacquainted with that language I am not in a position to detail these. Very few beyond Brahmins have hitherto gone in for this sort of education, as it has been considered as adapted particularly for them; but of late other castes of Hindus also have, contrary to the old customs, made these subjects their study, more especially literature. This instruction is imparted by pundits who set apart a room in their houses for the purpose, where students attend, not only from the neighbourhood, but from distant towns and villages as well. Some places in India, such as Benares, Cashmere, &c., bear a high reputation for education of this sort. These pundits do not accept any remuneration from their pupils, but are provided for in various ways by their co-religionists, who also find the necessary support for students coming from a distance. Sometimes institutions for such education are opened and supported by the liberality of some wealthy individual who meets all the necessary expenses, and these schools are known as "patshalas." Independent Hindu chiefs generally establish institutions of this kind at their respective seats of Government or at places reputed for holiness. Muhammadans do not join the Hindus in acquiring high education of this nature, and there is scarcely a Muhammadan who knows "Sanskrit." Of this high education there is a minor branch which confines its teaching to books on religion and astrology, and this instruction is given in the "Bhasha" language. The village and other poor Brahmins are instructed in these, to afford them sufficient knowledge to perform religious rites, especially those connected with marriages and funerals.

There are four descriptions of education among the Muhammadans. The first is the teaching of the "Koran," a purely religious instruction, and this is learned in two ways: some merely commit it to memory while others learn to read it. The mode of imparting this instruction is that some one well versed in the "Koran" sets up a school either at his own house or at a mosque where the boys of the neighbourhood attend and either learn the "Koran" by heart or are taught to read it. These teachers are called "Hafiz," and the pupils pay according to their means, but the sons of very poor parents are taught gratis. Sometimes a wealthy Muhammadan pays the Hafiz and then the teaching is free of charge to all who attend, while other wealthy persons engage the services of a Hafiz as private tutor for their sons, and reward the teacher handsomely on the boys finishing their study.

The second is primary education. Some well-to-do person in a village or city appoints a teacher on a fixed salary to teach his boys at his house and also the sons of his relations. Other boys of the locality also attend the class and make what monthly allowance to the teacher they can afford, and boys also make money presents to their master on festival days, such as the "Eed" "Bukra Eed," and "Shubrat;" such presents are called "Edee." In villages and towns these teachers are called "Mianjee," and in the cities they are known as Maulavi Saheb." It sometimes happens that a man of much substance employs a private tutor for his sons, who is not permitted to take in other pupils, but this is rare, while the other practices mentioned are general. In the North-Western Provinces and Oudh there are not many schools for primary education which have been established by teachers on their own responsibility, trusting for support on the fees paid by their pupils. The language taught is Persian, and the boys learn to write both a round hand and a running hand, and are taught to read different books both in prose and verse. The first two or three books in easy verse are taught without the meanings being learnt, but the books which follow, both prose and verse, are read with the meanings explained in "Urdu," which is the language commonly used. The boys write from dictation from these books and from others on letter-writing; this exercise is called "Imla" and teaches correct writing. Sometimes a few lines in "Urdu" are dictated to the boys, who are required to translate it into the Persian, and this exercise is called "Insha;" these exercises are given from letters in daily use and not from works on more important subjects, as is the practice in the English mode of education. In primary education no scientific works are studied; mathematics, history and geography are not touched on, as the chief object of this education is that the boys should acquire the knowledge of reading and writing Persian. Of the Hindus the "Kaeths," "Khatris" and some of the Brahman caste, who seek for employ under Government, go in for this sort of learning. The course of studies is subject to changes, but the following has been the course pursued for some time past in the North-Western Provinces and Oudh:—

"Karimá," "Mámukimán," "Mahmudnáma," "Khálikbári," "Ámadnáma," "Nisáb-ul-sibyan," "Gulistán," "Bostán," "Yusuf Zulekha," "Sikandarnama," "Bahárdánish," "Insha Khalifa," "Insha Madhoram," "Dastur-ul-sibyan," "Abulfazal," "Tahir Wahid,"

"Dewán Ghani," "Masnavi Ghanimat," "Naldaman," "Qasáid Urfi," "Ruqqaát Álamgiri," "Ruqqaát Katil," "Wákaya Niámat-Khan Ali," and "Anwár Suheli."

Only boys of the better class of Muhammadans receive this sort of primary education, while those of the lower classes and those residing in villages are rarely so instructed. With this course education is finished and employment is sought. The "Bahárdánish" is an immoral work, but the "Gulistán" and Bostán" are very good and useful books.

The third is middle class education. The object and mode of this class of education is similar to those of the primary, with this difference that a more perfect and idiomatic knowledge of the Persian language is sought, and works of a higher order both in prose and verse are studied. The course of studies are variable, but the following books are generally read at the present day, *viz.*: "Panj Ruka," "Mina Bazár," "Husn-wa-Ishk," "Shah Nasar Zahuri," "Ikhlaq Nasiri," "Ikhlaq Jalali," "Tauqiyát Kusri," "Qirán us Sa'adain," "Shubnam Shádáb," "Musnavi Gulkashi," "Aijaz-khusravi," "Diwan Hafiz." There is still a further step in this class of education in which the prevailing literature of Persia is taught, and an endeavour is made to give the students the same command of the language which the Persians possess, but for this higher stage only the most promising and intelligent of the scholars are selected. Those who go through this course of studies, and particularly those who have read in the highest branch, acquire a thorough knowledge of the Persian language, and if they have the natural turn for it they become poets, and are looked upon by their countrymen as persons of the highest learning and respectability. Such attainments, however, are not arrived at by the mere study of the books already named, but by continuing, after the school course has been closed, a persistent private study of the works of the best authors, and practising composition both in prose and verse, which is submitted for correction to men who enjoy the highest repute for learning, and thus they themselves eventually gain a name in the literary world. Those who aim at becoming schoolmasters continue after leaving school to review privately all the books used in primary and middle-class schools, which they do with the help of dictionaries and other books, and so become in time competent teachers. No proper works on history, geography or mathematics are taught at these schools, but they turn out very competent writers.

The fourth is high education, which is imparted in the Arabic language, and the highest works in Arabic, on literature, grammar, logic are taught, and the best Arabic poems and prose writings are studied. Teaching in this class of education has two divisions: first, religion; second, science and philosophy. No geography and history are taught, and in science and philosophy the old teachings of Aristotle and Plato are imparted as subsequently revised and translated from the Greek into Arabic by Muhammadan philosophers. There is no regular fixed course for such study. Very great attention is bestowed on religious education in all its branches. There are two great sects of Muhammadans in the North-Western Provinces and Oudh, khown as the "Sunni" and "Shia," and each has its own particular books though they bear the same general names. The course of study in Arabic science and religion adopted at the present day in the North-Western Provinces and Oudh, as also in the Punjáb and in Bengal, is that which has been prescribed by Maula Nizam-ud-din, resident of Mohalla Ferangi Mahal in Lucknow, whose family has for generations enjoyed the reputation of being the leaders in education, and consequently the course prescribed by this gentleman is followed without any attempt to alter it. With the view of enabling students to qualify themselves thoroughly in any subject to which they may take a greater liking, several books have been prescibed for study on each subject, to wit:—

Orthograyhy and Etymology.

"Mizan," "Munshieb," "Tusrif," "Zubdah," "Surfmir," "Dustur-ul-mubtadi," "Fasul-Akbari," "Shafya."

Prosody.

"Naho Meer," "Matay Amil," "Shurah-Matay-Amil," "Zariri," "Musbah," "Hydaet-ul-Naho," "Kafya," "Zou," "Shureh Mulla."

On Eloquence.

"Mukhtasar Manee," "Mutawal," "Hasheea Abdullah Izdee."

Poetry and Prose.

"Makamat Hureeri," "Tarikh-Amenee," "Tarikh-Timooree," "Dewan Mutnubee," "Diwan Hamasa," "Kasaid Suba Moalika."

Philosophy.

Mathematics, "Khulasat-ul-Hissab," "Hindsa," "Tahreer-Yuclidis," "Haiat," "Shureh-Chugmanee," "Tezkara Majisti."

Logic.

"Isa Ghoji," "Kála Akúl," "Tahzib," "Shareh-Tahzib," "Kutbi," "Shareh-Kutbi," "Risala Mir Zahid," "Hashya-Ghulam Yahya bar saleh Mir Zahid," Mir Zahid Mula Jalal,"

"Saleem," "Shureh Saleem Maulvi Mubeen, "Shureh Saleem Kazi Mubarick," "Shareh Saleem Humdulla," Shureh Saleem Mulla Hussun."

Wisdom.

"Maihezi," "Sudrah," "Shums," "Bazgah."

Discussion.

"Rashidya," "Abhas Bakya."

Religion (Sunis).

"Kunz-ud-Dakayeh," "Kadori," "Shareh Wakaya," "Hidaya," "Furayez Sharifi," "Dâyer," "Munar," "Nur-ul-Anwar," "Tulweh," "Touzeeh," "Musulum," "Shareh Masuleu," "Kashf Bazdawee," Tufseer Julalen," "Baizawi," "Mashkae Shareef," "Shareh Akayed Nasfi," "Khyali, Meer Zahid Sharah Mawakif."

The above forms an entrance course, but students having a desire to become eminent scholars in any particular subject read up books of a higher order, as there are numerous works on each subject which need not be detailed. For an attainment of the highest proficiency mere school studies are wholly insufficient, and it can only be acquired in time by laborious private study.

The mode of receiving instruction in high education has been for students to resort to men reputed for their erudition, of whom there are always some in different places in India. Such teachers imparted their knowledge free of charge, as they deemed it a religious duty, but they were supported by wealthy co-religionists, the Government of the day, or by high officials who made them grants of land and provided even the necessaries for indigent students while some of the students earned their livelihood by instructing their juniors: such schools were known by the name of the teacher or by some other name. These institutions of learning were supported by the rulers during the Muhammadan reign, and even now Muhammadan chiefs support some.

The practice of opening such schools, depending on subscriptions for their maintenance, did not obtain among Muhammadans; it has been tried recently, but not successfully, for the help of influential officials has to be solicited. Men of high education and learning were highly esteemed among Muhammadans; they exercised considerable influence and were looked up to as leaders in all religious ceremonies. Formerly such men were appointed to the highest offices, as "Mir Adul," "Sudr Sudoor," "Shaikh-ul Islam," and "Kazi-ul-kazat," &c., and were called by the people "Maulvis," "Mulah Alum," "Fazil" and so forth. Turbands used to be publicly bestowed on these persons, and this was equivalent to conferring a degree.

Physic, a part of old Greek philosophy, is a useful science, and is translated into the Arabic. Here also there are the lower and the higher standards; the former being taught in the Persian and the latter in the Arabic language. The primary reading in Persian consists of the "Meezan Tib" "Kefae Munsuri," "Muzra-ul-Uloob," "Tib Akber," "Mukhzun-ul, Adwya," "Kuraba-din-Akbari," "Kuraba-din-Kaisur" and other books, and the more advanced works in Arabic are the "Mojiz," "Ahtrai," "Nusbi" "Sudadee," Kanoon Sheikh," "Shareh-Asbab," "Alamat" and others. This course of study having been completed, a long apprenticeship is served with some physician of note.

Persons receiving a primary education take up mathematics afterwards. The "Urdu" is not made a special subject of study, nor are there any "Urdu" books prescribed for Muhammadans, as this language is considered to be their mother-tongue, and all who receive either a primary, middle-class, or high education are thoroughly conversant with it. Recently the "Urdu" has been adopted for poetical writings. Those who have any taste for poetry and have read the works of Delhi and Lucknow poets will have no hesitation in agreeing with me that they are composed in the most pleasant style, are fraught with interest, and merit the highest commendation. Our best poets have been Meer, Sauda, Insha, Jurat, Mushafi, Nasikh, Atush, Suba, Wazir, Burk, Khalil, Rind, Asir, Nasim and others of Lucknow; Nasir, Zouk Momin, Ghalib, Shafeea, Zafur and others of Delhi.

Their pupils, Mir Anis and Mirza Dabir, have gained fame by their compositions in "Mursyas" or lamentations in verse recited during the Mohuram commemoration. In politics and moral writings astonishing progress has been made by Syed Ahmed Khan Saheb Bahadur and his disciples. The "Urdu" language, however, has not yet become so perfect as to permit of poems of the highest merit being written in it without the aid of other languages.

Having detailed above what has been hitherto the state of education in India, I will pass on to a consideration of the attention bestowed on education and the changes made therein during the British supremacy in the country.

(1). In the Presidency of Bengal, and perhaps in other Presidencies also, colleges for high education of Muhammadans have been established where the same old course has been observed, but the studies in Arabic have been raised to a higher standard, and the same doctrines of

the Suni sect have been retained, while the lessons in philosophy have been much diminished. Such colleges though are not numerous, but they contain minor departments also, for primary, middle-class and high education, and teachers of the Persian language are there entertained. The Delhi and Agra Colleges were on these principles, and the instruction there in Persian was attended indiscriminately by both Muhammadans and Hindus, and a few Hindus joined the Muhammadans in attending the classes in Arabic.

(2). In the North-Western Provinces education, based on the extensive system inaugurated by the Despatch of 1854, flourished up to the commencement of Sir John Strachey's administration, during which time numerous village schools were largely attended. Education was much improved during Sir William Muir's tenure of office, when very many defects of the existing system were removed, and the teaching of Persian was introduced in places where it was needed. This progress need not be detailed by me, as it has been well described in the annual reports. But in reference to the advantages which resulted from such schools it will be sufficient to note the following points:—

(*a*). The advantages derived by the North-Western Provinces from this educational policy.

(*b*). How was the old system of education affected thereby.

(*c*). Whether the several classes of persons already mentioned appreciated or despised this policy.

(*d*). What was the dictum of the public.

(*e*). Was this system of education the means of making the people more enlightened and of improving them.

In my particular opinion this Government system of education resulted very advantageously to the people of these provinces of the North-West, and bestowed benefits which were before unknown to these people. The money so liberally expended by Government in carrying out these purposes is as nothing compared to the immense advantages bestowed, some of which I shall briefly particularise as they are manifest and undeniable. (1) The very limited means of primary education formerly had by Hindus and Muhammadans were considerably extended. Prior to this liberal policy there were thousands of villages, great and small, where not a single person could be found who had the ability to read or write a letter for himself or for his neighbour; there were patwaris in some of the villages who knew something of "Hindi-Kaithi," but after a fashion of their own, for they frequently failed to decipher their own writing; hence persons who had to get a letter read or written were forced to make a journey of, at times, many miles. Under the present system there is scarcely a village in the North-Western Provinces where persons cannot be found who can read the "Nágri," "Urdu," or Persian, while in large villages there are many who can read and write. This defect was perhaps not so much felt before 1854, when postal communication was so imperfect, but with the present development of progress in that department, the former system of restricted education would prove a serious misfortune. (2) The knowledge of making correct and intelligent survey measurements has vastly improved. Both with Hindus and Muhammadans, this acquirement formed no part of their course of studies. This knowledge was certainly enumerated among subjects of high education, but from my own experience I can say that I formerly never met a man, however well educated, who could undertake to execute a fairly accurate survey measurement on any prescribed method or rules. But as a consequence of the schools opened out by Government, most of the villages can now show men who will make tolerably accurate measurements, and these men have proved of the utmost service in the settlement of the North-Western Provinces and Oudh; and, indeed it is not saying too much that the entire settlement work in this respect has been done by them. The want of such men was very much felt by former settlement officers. (3) Arthimetical knowledge was introduced into the North-Western Provinces under the new system. With Muhammadans, this was no part of study either in primary or middle class education, but among Hindus it did to a limited degree form part of their primary teaching, and was just sufficient for the simplest purposes. Though a knowledge of calculations formed part of high education with Hindus and Muhammadans, the daily purposes were not properly helped thereby, and it proved serviceable only for mental exercises and calculations connected with religious purposes. (4) With reference to general information, these schools have much improved the knowledge of the people of the North-Western Provinces, for subjects like history and geography were quite unknown before.

In respect to the second point, I do not believe that the education of former times has sustained any injury by the formation of the new schools, for those who prefer it are at liberty to continue the old plan of education. The new system of education has left out nothing desirable in the old, and is not opposed to it, but has corrected its defects and improved it. The great cry raised against the new system is, that it has afforded opportunities for all castes and conditions of men alike to become educated. But it is unfair to consider this as a disadvantage, and such objections would aim at destroying the equal right to knowledge which all human beings justly possess.

With reference to the third point, so far as my knowledge extends, Muhammadans who have received either a primary, middle class, or high education, and Hindus of high education

have looked upon these schools with contempt, the reason being that they do not impart a thorough and proper mastery of the languages; whereas both among Hindus and Muhammadans this branch of study received the utmost attention in all but their primary schools, and the Persian, Arabic, and Sanskrit languages received special attention, and they therefore looked with some contempt on the imperfect languages of the Bhasha and the Urdu.

Though the Bhasha and the Urdu were never regularly taught among the Hindus and the Muhammadans, yet they were better acquired by a study of the Sanskrit and the Persian than they are at these new schools. In truth, the instruction in languages at these schools is very imperfect, and the "Urdu"-speaking, &c., of those who have had other teaching is miserably poor. Indeed, without some knowledge of the Sanskrit and Persian, the Bhasha and the Urdu can never be properly mastered. Though Hindus, whose education has been of the primary kind, do not despise these schools, yet they consider them superfluous and do not appreciate them.

In regard to the fourth point, I am of opinion that these schools are appreciated by the public at large, the best proof of which is the fact that they are so largely attended.

In connection with the fifth point, I do not think that these schools have been the means of making the people much more enlightened, as the system obtaining at these schools is yet imperfect. The mere knowledge of a few rules of arithmetic, or of some geometrical problems, or the acquirement of superficial acquaintance with some historical or geographical facts, will not suffice to make a person an intelligent and enlightened being. The advantages, however, of such teaching have been noted by me in disposing of the first point.

I share the belief with enlightened persons qualified to form a judgment, that India is much indebted for its improvement to the colleges established for instruction in English literature and the western sciences. This education improves the moral character and will ultimately remove the stigma of the people being semi-barbarous and uncivilized. Providence has blessed the inhabitants of this country with more natural intelligence than is possessed by people in other parts of the world, but they need good literature and knowledge of useful sciences, receiving which will make India a very mine of wealth in progress and improvement. English literature and the western sciences can alone supply the want, and all who have the improvement of their country at heart, seek to extend English literature and sciences. If Government and Englishmen desire to hold sway in the hearts of the people, and the prosperity of India be their chief aim, then no pains should be spared to extend the knowledge of literature and the sciences, by which I feel confident that the Europeans and natives will become as assimilated as a mixture of sugar and milk. But if the British Government has no such desire (which I cannot credit) then the whole system of education should be abolished and India should be held by the force of arms alone. Then the existing separation between Europeans and Natives will become as marked as that between oil and water when placed in one glass.

There is no doubt that Natives with a thorough English education would represent their rights to Government, would aspire to a seat in Parliament, would seek an admission to the civil service examination, and would expect to be considered as reliable and trustworthy as their European brethern; but all this would certainly not mislead them into rebellion against the Crown. In fact the more they benefited, the more they would learn to love the Europeans as their benefactors. England acquired India by force of arms as conquerors, but if a good educational policy is kept up, the English will retain it as benefactor. I expect those of my countrymen who can read the hearts of the people will concur in the opinion I have expressed. While the world lasts India must remain indebted to the liberality of the British nation. The gift of natural intelligence possessed by the Indians has long been wasted for want of proper education, and this want has reduced them to a very low level. All who have had the acquaintance of highly educated men of this country, and with their writings, must have experienced some pangs of regret that such talents and so much of precious labour and time have been wasted in the preparation of works of little or no utility. As might have been expected, the people of India, particularly of the North-Western Provinces, and more especially the Muhammadans, failed at first to appreciate the blessing bestowed on them of English schools; but they have now learned to value and appreciate them fully, and at the present day there is scarcely one who would not gladly embrace the opportunity of acquiring the instruction there imparted. People were hitherto ignorant of the inestimable advantages derived from it, but their eyes having at last been opened, efforts are being put forth to dispel the darkness which surrounds them. There are able individuals in parts of India who do not participate in the views held by me, but I think it results from bad tuition. An English education is not only needed by the people of India for the spread of civilization, but its want is absolutely felt in ordinary worldly transactions. A knowledge of English is required in the telegraph, railway, commerce, courts of justice, public offices, and everywhere else in the transaction of public business, and all decisions and orders of Government or its officials are issued in the English language. Indeed, a knowledge of English is necessary for all, whether in a high or low station of life, for it would prove useful even to coachmen, khansamas, and cooks.

It is true that Indians, especially of the North-Western Provinces, have not as yet shown such an advance in civilisation and enlightenment from acquiring a knowledge of English and the western sciences as they ought to have; but this is not the fault of the knowledge

itself, nor does it arise from its unsuitability to the people of this country. It is due to two reasons—(1) that the means of such education has been confined to towns and cities. Not that the policy of Government is to circumscribe its education to the circles of towns and cities, but the better classes of Hindus and Muhammadans have resided there and have for generations established educational institutions therein. These families have from the beginning of the English reign served the Government with success, both in the judicial and the executive branches, and eighty per cent. of the towns contain such persons—(2) that the proportion of high education is small, and that which is given is imperfect. The few individuals who have received a proper and thorough English education find themselves isolated from their old associates, who, not being equally advanced and enlightened, do not share the same ideas and feelings; their character and mode of living becomes therefore distinct and apart, and they can no longer be considered as members of the old society. Hence the old community do not look favourably on the views and ideas adopted by such persons, and harm is done instead of good, as others are deterred from seeking enlightenment and high education. And, again, those who acquire only a superficial knowledge, and continue always within the circle of their old associates, do not show by any of their actions that they have become more enlightened.

I have hitherto dwelt on the mode and the results of the old and new systems of education. I will now proceed to mention what description of education ought to be given, how it should be arranged for, and how the funds are to be found to meet the expenditure.

Education should be general, and for this end there ought to be four sorts of schools.

First, primary schools, in which English should be taught, but just enough to enable the ordinary language being spoken, and it would be well if the course remained what it now is for the fifth class in zilla schools. The "Bhasha" and "Urdu" should be taught, but of a superior standard, and not like that which is taught at present in Government schools. Clear writing both of a round and running hand, should be taught in English and Deva Nágri and Urdu. Arithmetic up to a middle class standard, as also surveying should be taught, and some simple books of history and geography ought to be added. In the examination of such schools much attention ought to be directed to their attainments in literature, arithmetic, writing, and surveying, while geography and history need not be included in the subjects for examination. Schools of this sort should be established in such villages as are inhabited by Brahmins, Khutrees, Rajputs, Kaesths and Byess, who form the higher classes of Hindus, or by Sheikhs, Syeds, Mogals, and Pathans, who are the higher classes among Muhammadans, and especially in places where the residents are office bearers or zamindars, or where, from the number of the population, there would be a large number of pupils. The second middle class schools, in which English may be taught up to a middle class standard, and the course to be pursued for the attainment of this might well be that which is read by the second class in zilla schools. With this the "Bhasha," "Urdu," and Persian languages should be taught; the latter up to the standard which exists for Muhammadan primary schools of the present time; arithmetic and surveying of a higher standard and something of geometry. Of history and geography an average degree; the arithmetic, surveying, Euclid, should be taught in the "Urdu" language, and full explanation should be given of all that forms their studies in English; some works on chemistry and agriculture and health may be added to the course, and history and geography should be read in English. These schools ought to be established in those *towns* where the respectable classes of Hindus and Muhammadans largely reside, and where there are a large number of the official and zamindar classes, having in view the number of the population also. The third should be zilla schools, teaching up to the entrance standard. These schools should be established in populous cities, and should have a primary and a middle class school as junior branches. The fourth should be colleges where the standard ought to be up to the F. A., B. A., and M.A. Such colleges should be at each Presidency town, and should not have any schools connected with them. One such college is, in my opinion, sufficient for the North-Western Provinces and Oudh, but if considered necessary, a separate college may be established for Oudh at Lucknow. More attention should be bestowed on making those colleges of the highest efficiency rather than to multiplying them. Education is not so widespread yet in India to need a large number of colleges. By these four sorts of schools, the system of education will be well graded, and by the primary schools education will become general, and prepare the most forward and promising students to rise up to the attainments acquired at college. Students of wealthy parents will then surely finish their education by attending the schools at Cambridge and Oxford. By education of this sort becoming general, the defects and disagreements now existing will be removed, and a vast change will come over their character and mode of living. I am of opinion that India cannot be improved, nor her people become more enlightened without high education: the condition of the country will never be changed until both general primary education and high education move forward hand in hand. For this country such education in English alone is insufficient, and as a necessity Hindus and Muhammadans must also have a thorough knowledge of the "Bhasha," "Urdu," and Persian in their general education and of Arabic and Sanskrit in special education. By "Bhasha" I mean the language generally spoken in the North-Western Provinces and Oudh, and in each province the "Bhasha" will of course be the language in most general use. For high education "Sanskrit" is essential for Hindus, and Arabic for Muhammadans. In addition to the schools already suggested,

the smaller villages inhabited by cultivators and the lowest classes, schools similar to the Hindu primary ones may be established, with some easy books on agriculture and good management, which are in vogue; and when they evince a desire for education, primary schools may be opened for them.

These are my views of what is necessary for improving the people and making them more enlightened, but I must here state what are the general views of the country in respect to education. So far as I know, the people of the country have neither the habit nor the desire to bestow any special attention on it. The education of the masses is a subject which never costs them a single thought. Some consideration is given to educating their own offspring, and that to the extent of placing them at any one of the different sorts of schools described. High education being considered by Hindus and Muhammadans as a kind of religious duty, some interest is shown in support of it, but they bestow no attention or interest on any other sort of education. In reality they have no thought on the subject, but any one desiring instruction falls in with whatever may be prevalent. In India such attention as is bestowed on the subject does not come from the Natives, but is borrowed from Europeans. Of late years some Natives can be found who take an interest in other than high education, but their ideas are individual and not general.

The present system of supervising the working of schools is, in my opinion, an excellent one, but a defect lies in the want of sufficient personal influence in the supervisors themselves over the residents of the places where schools exist, and hence they can do nothing to increase the attendance; but where they do possess an influence, the schools flourish. If the present system of village schools be continued, the only suggestion necessary is that the teachers and supervisors be selected from among men who exercise some influence over the people. Having however advocated the organising of different sorts of schools, I will mention the means by which they may be properly supervised. I think every pargana ought to have its local committee consisting of respectable wealthy men, and great landlords, whether they have or have not the ability to exercise any proper supervision, as their wealth and position alone will carry weight with the people; also educated men who pay some attention to educational matters or have any experience therein, and the pargana tahsildar and supervising kanungo. All the schools in villages and towns should be subject to the supervision of such a committee, of which the secretary should be the tahsíldár, and the most respectable Raís the President; with a paid clerk who should have passed the entrance at least. The annual examination of the upper classes of these schools should be conducted by the head master of the zilla school, and, according to the results found, the highest educational officer and the Collector should comment on the working of the committee.

To meet the expenses incurred, I would suggest that the money now given towards village schools be continued as a "grant-in-aid," and where it may be proposed to open a school, half the expense should be borne by the residents and the other half be met by the grant; if any deficiency exist, it may be made up by the "local fund." Good teachers can now be had for moderate salaries, and a committee working with economy would find their means to be sufficient. The committee should fix the fees according to the means of the boy's parents, allowing a free education to the sons of those who are not in a position to give anything, and the income from fees should be considered a portion of the contribution expected from the inhabitants. It seems a most difficult task to provide funds in the manner which now prevails for the purpose, but I believe if tahsíldárs interest themselves the difficulties may be easily removed. During Sir William Muir's administration, several English schools were opened in good localities of each táhsíl by private subscriptions which were regularly paid. Religious education, though of the highest importance, had better be left alone than taught at schools for general education. I think that with the school for general primary education, a distinct branch may be established under the supervision of some trustworthy person of the religion which is taught, and one hour should be set apart in which the boys might receive instruction in the religion which they profess.

With reference to female education little mention need be made. I believe it should be private, and such education is much given among Muhammadans of the upper class. To open schools for this purpose would be useless, and such as have been opened are merely for show.

My means of information on educational matters, particularly connected with the North-Western Provinces, are that ever since my family came to India, more than 600 years ago, they have all along been engaged in acquiring and imparting high education, and all my younger years have been passed in acquiring the primary middle class and high education usual with Muhammadans, and even yet some portion of my time is passed in imparting high education, to acquire which I have sat at the feet of eminent men at Allahabad, Cawnpore, Bánda, Lucknow, and Agra. Though my own education has been that of the old school, I have from the commencement of my life had an inclination to compare the various systems of education, and have at different times given much thought to the new system by which I have been enabled to prepare the members of my own family and those of my friends and countrymen to receive it, and my efforts have in some measure proved successful.

I much doubt if any town in the North-Western Provinces can outrival my birth-place in matters of education. I have been on the committee of instruction at Allahabad and at

Mirzapur, and for a long time I was the President of the Muhammadan college committee. I have visited many districts and their schools, and have had much conversation in regard to education with several enlightened persons. I have sent my own two nephews to London for their education, and in my own birth-place I have established a public school which, though opened only a few months ago, is attended by 90 per cent. of those who ought to be taught, and I hope to find ere long all the Hindus and Muhammadans of the place reading. I anticipate that the cost of tuition up to the middle class will not exceed one rupee per month for each student.

Remarks on Vernacular Schools at Sirdhana by the Rev. W. Keegan, Delhi.

Being invited to give evidence before the Education Commission under the presidency of Dr. W. W. Hunter, and unable to appear personally at Aligarh or Agra, as requested, I shall offer a few remarks in writing, to be submitted to the Commission, confining myself to the vernacular schools with which I am acquainted and in which I take interest.

1. These are the schools for boys and girls at Sirdhana in the district of Meerut, under the Catholic Mission of Agra. The boys and girls are of course Christians. They are without exception pure Natives of the country. Most of them belong to the poorer classes, and many of them are orphans rescued from starvation in times of scarcity or famine. They are lodged, fed, clothed and taught at the expense of the mission. The institutions therefore are literally orphanages. A Missionary priest has charge and direction of them.

2. There are at present one hundred boys whose ages range from 5 to 16 years. They are taught reading and writing in Urdu and Hindi, and the elements of arithmetic. That is the extent of secular instruction given; but they are carefully instructed and brought up in the principles and practices of the Catholic religion. When they reach the age of fourteen they are drafted into one or other of the industrial classes attached to the institution.

3. There are eight such classes, each under a teacher, *viz.*, printing, weaving, carpenting, tailoring, carpentry, smithery, masonry and pottery, and their own cookery. At the present time forty boys are engaged in these industries, *viz.*, six tailoring, three carpentry, three smithery, four printing, eight weaving cloth, four carpeting; eight masonry and pottery, six cookery. The clothes worn by the boys and girls are woven and made up by themselves, so also are the earthen pots and pans required for daily use.

4. The Urdu and Hindi teachers are paid Rs. 10 and 8 a month respectively. The pay of the teachers in the industrial classes ranges from Rs. 6 to Rs. 10, and two men on Rs. 5 each are employed in general supervision. Altogether the salary of the teachers amounts to Rs. 100 monthly; and besides them there are two European lay brothers (unsalaried) having superintendence over all the industries.

5. In the girls' school there are now 140 children, whose ages range from 4 to 16 years. They also are taught to read and write in Urdu and Hindi, knitting, sewing, and their own cookery: this department is under the direction of two European nuns, aided by five Native mistresses, and three women for general supervision. None receive any regular stipend, but all are lodged, boarded and clothed at the expense of the mission.

6. During the scarcity of 1876-77-78, several district magistrates sent orphan children to these institutions. At present there are 44 such children (boys and girls) for whom the Government pays Rs. 2 per head per mensem. Beyond this scanty allowance, these institutions receive no aid whatever from Government. They are supported entirely by charitable contributions.

7. In September 1873, application was made for a grant-in-aid from the Education Department, with offer to throw open the classes for examination by the Inspector of Schools, but under orders from the Government, North-Western Provinces, the grant was refused, on the ground that the institution was endowed. This is no place to enter on the question of the endowment or Begum's legacy, to which allusion was then made; but when the refusal was placed on this ground, the Government, North-Western Provinces, was fully cognizant of two things connected with the said legacy: first, that payment of the interest of the legacy had been for some years previously and was at that very time under suspension—it still remains suspended; secondly, that if even the interest of the legacy were being paid, it amounts only to Rs. 4,000 per annum or Rs. 333 per mensem, a sum clearly inadequate to meet the expenses, or maintain the institutions in proper condition; and thirdly, it was known to Government, as it is to others besides, that the several Muhammadan schools are endowed by their co-religionists exclusively for the education of Muhammadan children, and that these schools nevertheless receive grants-in-aid from the Educational Department.

8. With so many difficulties to contend with, these institutions cannot be said to be in a flourishing state; yet they are doing a beneficial work. Indeed, in the opinion of many competent judges, they are just the sort of schools needed for the poor, combining as they do elementary instruction in letters with useful handicrafts. A grant-in-aid would help materially to provide better teachers in all the classes.

9. There is a primary vernacular school in the town attended by 20 or 30 boys. I have visited it half a dozen times and examined the children. I do not believe that parents would willingly send their children to our school. I am convinced that it is only where the prospect of learning English is held out, that Muhammadan and Hindu parents, casting aside religious prejudices, send their children to Missionary schools of any denomination.

DELHI,
The 10th July 1882.

Memorial from the Members of the Hardui Union Club in favour of Hindi.

To

THE PRESIDENT OF THE EDUCATIONAL COMMISSION
TO THE GOVERNMENT OF INDIA.

HONOURABLE SIR,

I. Heartily and cordially welcoming with sincere pleasure the news that an Educational Commission has been appointed by our benign Government in view to enquiring into the condition of education in India, and principally on the points noted below,

We, the undersigned, think ourselves justified in laying before the Commission our humble opinion with advertence to the improvement of primary education, and other topics connected therewith. The questions which occupy the attention of the Commission are—

(1) How is the mass education (*i.e.*) the elementary education of the agricultural and other industrial classes of Indian carried on at present? Can it be improved; and if so, by what means?

(2) Can it be made to exercise a wider influence so as to become a national thing in course of time?

(3) How far should Government aid educational institutions, and can such institutions be made to support themselves in case the Government withdraws its aid?

(4) What are the best means of promoting male and female education, so that it may practically help the higher education of Native children?

II. In our humble opinion, to propagate education successfully among the masses of the people in India, and in fact in every country, great care should be taken in selecting the language to be adopted as the medium of instruction, and we think in this selection the consideration of the following points essentially necessary :—(1) the medium language ought to be one that best suits the wants and requirements of the people; (2) that assists them in their daily walk of life; (3) most materially and easily helps them in expressing their ideas, as well as in impressing them upon their minds; (4) affords material assistance in translations. Although many Persian and even Arabic words have been introduced into our language by the invasion of the Muhammadans, yet our mother-tongue—we mean the language which our children first begin to speak—bears a closer affinity to Hindi than to Urdu. Our household members do not understand us properly when we speak before them in Urdu, which we are compelled to acquire in schools; we undergo a heavy task in reforming our language, changing it from Hindi into Urdu, for otherwise we cannot be educated. This is indeed a matter of regret for us, and cannot possibly improve the mass education, not to say of making it a national thing. Without the help of the mother-tongue the mass education cannot be improved, and our mother-tongue is most decidedly Hindi. We therefore loudly appeal for its introduction in our schools, and we hope that our impartial and benign Government will take into consideration our appeal. Our own conviction is that no language can either be better appreciated by the people, or easily understood and acquired by them, than their own mother-tongue. We need hardly say that it is the easiest language, and can be acquired and properly understood with very little difficulty. With these considerations we beg to recommend Hindi as the most proper and fit one to be selected as the medium of instruction in these provinces. Our recommendations will, no doubt, meet with strong opposition, and many persons will advocate the introduction of Urdu as the medium of instruction. But it is very well known, and has to some extent been proved, that Urdu is not our mother-tongue, which is a conglomeration of Persian and Hindi. Urdu is still unknown in nearly all the villages of these provinces where Hindi is universally spoken and easily understood. It is not time for us to say under what difficulty we labour, by the fact that all the court business is transacted in Urdu; the parties neither understand the judge, nor the latter the pleadings of the former; one thing is written, but quite a different meaning can be construed from it; cases are upset; right is made wrong, and *vice-versa*. How annoying and perplexing it is to read Shekasta writing in Urdu, and court business is generally transacted in Shekasta hand. Another reason for our rejecting Urdu is that in no language are there to be found so many immoral books as in Urdu, and it is very difficult for young and raw students to save themselves from the immoral effects of these books when they are perused by them. Education is the most effectual remedy for the preservation and improvement of a man's morality, but if he is to study immoral books, we mean love stories such as Gulbakaoli, &c., he is sure to lose his mind and will never be able to make real improvement. To be plainer, the

effect of education will be lost upon him, nay, it would produce a contrary effect; then we see no use of introducing Urdu.

In Upper India, we mean in the Bengal Presidency, there are four large divisions—Bengal, Behar, North-Western Provinces and Oudh, and the Punjáb. In the former of the two their respective mother-tongues are the medium of imparting primary education as well as they are the court languages, while in the latter two provinces Urdu is much encouraged and taught. Now if we compare the former two with the latter ones, we find Bengal and Behar far in advance of the latter as regards education and consequent civilization, union, and wealth; and this fully proves the problem that education can be successfully imparted by adopting our mother-tongue, Hindi, as the medium of instruction. Why is it that the mass education is, we should say, unknown in these provinces; we do not lack perseverance, zeal, strength, energy and labour, then why are we not on an equal footing with Bengal and Behar? The only reason is that we are not properly educated. The medium of instruction selected for us being Urdu, the mass of the people naturally turn away from learning it and consequently remain uneducated for the whole of their lives.

Few words from us will suffice for the second question. It will no doubt, in course of time, become a national thing if our mother-tongue Hindi is chosen. The Government for the present should not withdraw its aid because the country is unripe for self-support, but in future, when local boards are constituted and the people understand the principles of local self-government which the benign and liberal Government of Lord Ripon has proposed to teach us and has done much towards it, the Government can advantageously stop its support. But regard must be had that no improvement can be expected if Hindi is not encouraged. The Government has proposed that the members of the local boards to whom the management of schools is to be transferred are to be selected from the land-owning classes of the district who have, as a rule, great taste for their mother-tongue Hindi and are utterly unacquainted with Urdu, and under which circumstances it is certain that they will try their best to improve Hindi education.

The Government has already done much for the improvement of our education by establishing schools everywhere, and if we do not appreciate it, the fault is ours. The only thing that will help us much is the selection of Hindi as second language. Previously it was at our discretion to choose any language we preferred, but since the issue of Resolution No. 1498A. of 1878, we have been indirectly ordered not to read Hindi because it lays down that the possession of the middle-class certificate is a *sine quâ non* in getting an appointment, while there has been circulated another order that no man will get a certificate even if he may have passed the examination creditably if his second language is not Urdu. We would have appreciated these orders as a great boon, if we could derive more help from Urdu in learning English than from Hindi. But the reverse is the case. There is a vast difference in the ideas of Urdu and English scholars, while there is very little between those of Sanskrit and English ones, and thus the latter can assist us more in reading English than the former. The characters of Urdu are so akin to each other (in some the number and position of dots only make the difference) that it is very difficult to read the correct word at the first effort, while is no such thing in Hindi characters. It is very difficult to write in Urdu English words just as they are pronounced while we can do so in Nágri. Considerations like these highly induce us to recommend Hindi to be adopted as the medium of imparting education.

In conclusion, we beg to state that it is our firm conviction that if Hindi be adopted as the medium of education in these provinces, an inherent love for education will rise in the hearts of men to be able to read their religious books, and to be free from the immoral effects of so many Urdu love stories. A love for union will follow, and peace and prosperity will reign everywhere, which is, we believe, the sole and main object of our human and benign Government in governing a people.

Remarks on some of the Commission's question by M. J. WHITE, ESQ., *Principal, Canning College, and his colleagues.*

From M. J. WHITE, Esq., Principal, Canning College, Lucknow, to G. E. WARD, Esq., C.S., Secretary, Education Commission—No. 189, dated Lucknow, the 10th August, 1882.

SIR,—I beg to forward herewith a few remarks by my colleagues and myself.

2. I have only taken up a few of the questions on which some light may be thrown by facts from the past history of our college. As regards the topics generally, my views agree in the main with those expressed by Mr. Pirie.

3. Mr. Gall has been in the service of the Canning college for 12 years, Mr. Pirie for 10 years, Babu Raj Kumar for 18 years, and I myself for 16 years. I may add that each of us had very considerable experience as teachers before joining the institution.

4. Babu Raj Kumar, on account of his extensive acquaintance with the Native community both in Oudh and Bengal, from the highest classes in social position to the humblest that sends boys to our schools, and also of his thorough knowledge of the history of education in these two

provinces, would have proved a most invaluable witness. From a desire not to be too prolix he has only taken a few of the topics suggested.

5. Pandit Pran Nath is teacher of the third school class. He is well acquainted with the wants and wishes of the Lucknow community as regards education. He has been a teacher in our school for 15 years.

Note by M. J. WHITE, ESQ., *Principal, Canning College, Lucknow.*

1. I am not a witness before the Commission, and as my experience of primary education has been limited to our own institution, I could not give much evidence that would be of any value as bearing on the immediate subject of enquiry. Our institution, however, being endowed, and having been from the first under local management, differs from most others, and a few facts from its history, bearing on topics referred to in the questions published by the Commission, might be of some service as illustrating the progress education has made in Oudh.

2. *Fees.*—The taluqdars were from the first strongly averse to fees being levied from those who were unable or unwilling to pay for them. This prejudice against fees arose from the circumstance that, according to old Hindu customs, not only was Sanskrit taught gratis, but all the pupils were clothed and fed and received a stipend besides. Our fee system was a compromise between the Hindu and the English methods. A very large number were admitted free, and the poorest of these received a small sum for food and clothing. The remainder nominally paid fees, but the payment was not insisted on. Payment was accepted from those who were able and willing; no notice was taken of defaulters. After the school had been established for some time, the Director, Public Instruction, called the attention of the committee to the fact that two-thirds of the boys paid no fees at all. The Native members thought that this was as it should be, and that the committee ought to let well alone; that if the committee were to act less liberally, they would lessen the value of the endowment the taluqdars had made, inasmuch as being less expended on deeds of charity, it would so much the less be considered a fit memorial to their friend and patron, Lord Canning, or a sacred offering for the peace of his soul. Sentiments like these deserved respect, and therefore some time elapsed before any definite steps were taken to establish a fixed scale of fees. The scale finally adopted would have added considerably to the income of the college had it been possible to enforce it. The fees ranged from eight annas to Rs. 5. But the payment was to be in proportion to the income of the parent, and this meant practically whatever the parent said was his income. I managed to get the defects in our system removed by degrees. I first got the food and clothing allowance to poor boys stopped on the ground that charity to the poor, though a good object in itself, was not the object of our endowment, and was a very dangerous diversion of the funds, as it was capable of unlimited expansion. I then had a strict rule adopted for enforcing fees when due; removing cases where payment would be a hardship to the free list and insisting upon it from the others. Some of the taluqdars remonstrated with me for this course of action, but I showed that their generosity was simply being imposed upon by people well able to pay, and that the free list was quite large enough for all deserving cases. My next attempt was to get rid of the system of payment according to the parent's income, but I did not succeed until quite recently. That this system of payment in such a large city as ours was inexpedient had long been made manifest. It practically imposed upon the principal the task of assessing an income-tax. In cases where he could obtain the necessary information with regard to the parent's income—*viz.*, when the parent was in Government or railway employ—he had to depend upon enquiries made by the college clerk. In all other cases he had to take the parent's word for it, or, declining to do so (as in some glaring cases he was obliged to do), to make his own estimate of the income from imperfect data. Parents who were honest and straightforward were discontented at the ease with which the less scrupulous got their boys in on the lowest fee. On the day of admission a boy would sometimes come meanly dressed and plead poverty, while a few days afterwards he would make his appearance as well dressed as his class mates. Boys in naming their guardian would name the poorest relative they had. The general effect was demoralising. I represented all this to the Commissioner, who is President of the college committee. He pressed the matter upon the notice of the taluqdars and tried to show them that it would be a good thing for education itself to enforce a fee, inasmuch as the people would value more highly what they had to pay for. The taluqdars, through their secretary, maintained that such were not the sentiments of the people of this country, and that education had been highly valued in India, though it had been the immemorial custom not to take fees, but on the contrary to feed and clothe the pupil. The President of the Taluqdars' Association remarked that the Commissioner Saheb and the Principal Saheb knew best whether fees were necessary or not, but that he could not quite understand why the poor people should be troubled in this matter, for the college endowment was ample to defray all expenses. The question was finally referred to a sub-committee consisting of the Inspector of Schools (Mr. Lloyd of the Agra Circle), the district judge, a Native member of the committee, and myself. This sub-committee drew up a scheme of fees on a uniform scale for all students, irrespective of the parent's income; and taking into consideration the state of feeling with regard to fees, the fact that the majority of the people had been accustomed for fifteen years to pay the lowest fee, *viz.*, eight annas, many of them (not only those on the F. A. list, but also all scholarship-

holders) paying no fee at all; and also that the institution was endowed, it was suggested that at first and for some time the fees should be moderate. The scale now charged is given below:—

	R	A.	P.
College Department	1	0	0
Entrance and preparatory entrance	1	0	0
3rd and 4th classes	0	12	0
5th to 9th classes	0	8	0
Law class (to students of arts classes)	1	0	0
Ditto outsiders	2	0	0

This has been in force for 18 months, and the fee receipts have increased during that period 25 per cent. above what they were before.

3. Scholarships.—Our institution has always received its fair share of Government scholarships. On one occasion, however, an attempt was made to place it on a different footing from Government institutions in this respect. In the year 1877 the Director of Public Instruction for Oudh awarded no scholarships to our institution for either entrance or first arts, while they were given liberally to all the Government schools. There were several anomalies in this award; *e.g.*, the boy in Oudh who stood at the top of the entrance list received no scholarship because he attended our school, while the boy who stood at the foot of the list received a scholarship because he attended a district school. On being communicated with, the Director stated that his principle of allottment was to give scholarships first to all boys who had passed from a district school in the first or second division; and then if any funds remained to give them to our institution, but if no funds remained, we were entitled to no scholarships at all. He stated further that this was the practice in other provinces. A long correspondence ensued. The administration of Oudh was about this time amalgamated with that of the North-Western Provinces, and the dispute was ended by the Director of Public Instruction (now for Oudh as well as the North-Western Provinces) laying down the principle that in awarding scholarships there should be no distinction between one school and another. It was resolved, however, that the fund for scholarships should be cut down, and that only a very limited sum should be set apart both for Oudh and the North-Western Provinces. This was only sufficient for those who passed in the first division, and not always so for all of these. This was unfortunate, as many young men of great talent and industry get into the second division merely through the eccentricities of individual examiners and the element of good or bad luck that exists in all examinations. Our colleges have therefore been deprived of many promising students who would have gladly joined had the scholarship scheme been on a more liberal scale. We supplement the amount by ₹150 from the college funds. From this we have to give scholarships to the Oriental department and to our five college classes.

4. Competition between Government institutions and aided institutions.—A first arts class was established at Fyzabad zilla school at the beginning of this year. In the interests of our college I protested against this. It is a direct encroachment on a sphere of action specially assigned to Canning College by the Government of these provinces, with the approval and sanction of the Imperial Government. At the founding of the institution it was distinctly stated that it was to be the chief educational institution of the province, in which the Natives of the province were to receive their higher education after leaving the zilla schools. This establishment of a college class connected with the department which must draw its supply of pupils from the same schools as ourselves is a proceeding which is *directly opposed to the avowed policy of Government, viz.*, to fill colleges already existing before others are established, and to encourage, as far as possible, endowed colleges such as ours. The department has not established first arts classes at Meerut, Cawnpore, Ghazipur or Mirzapur to compete for pupils with the North-Western Provinces Colleges. Why should we alone be troubled by an exception to its general policy? It is urged against our college that it contains a large number of Bengali students, and that this is detrimental to the interests of the Hindustani students. The majority of the Bengalis in the college are sons of men in Government employ, and it is not we who are responsible for the evil, if evil it is, but those who have placed Bengalis in almost every office of trust. When the railway and Government offices are filled with Hindustanis, and none but Hindustanis, our college will be so likewise. But so long as the parents are employed here, their sons must come to us for instruction. The presence of the Bengali is no hindrance to the Hindustani; it acts rather as a healthy stimulus. To exclude from our college the sons of Bengali residents would be an injustice to the one race and a misfortune to the other. The Muir College and the Benares College have Bengali students as well as we. In the B. A. list of the Muir College for last year there was not a single native of Oudh or the North-Western Provinces. Even the purely Muhammadan College of Aligarh has Bengalis among its students, and its three assistant professors are Bengalis likewise. This question does not affect the Fyzabad college class, which will not exclude Bengalis any more than we do. But it is urged that Hindustanis from the districts have ceased to come to our college, except in very limited numbers. The reason is obvious. They cannot come without scholarships, and these have been cut down to so low a figure that a student's chance of getting one is very small. It was one of the chief considerations of the committee in fixing the college fee at a low rate, that it was necessary to do so, in order that a college education might be within the

reach of district students. The Fyzabad class is to be carried on without any additional cost to the department. That means that the best entrance class teachers are to be concentrated at Fyzabad to do work which we were quite prepared to do for them, and that inferior men are to be put in their place. I ought to state that in our college, in conferring scholarships, we give the preference to Oudh students.

5. *Employment for ex-students.*—Our good students meet with less and less difficulty in finding employment as years go on. They have to wait a short time of course. I have always advised them to accept a small salary or no salary at all to begin with, so that they might ensure an entrance into an office, and when once in, to put their best work on any task entrusted to them, however trifling. I have assured them that under these circumstances their school and college training would soon tell in their favour. Many of them adopted my advice and have subsequently come to thank me for having given it. For a long time the old system of those already in offices being allowed to fill vacancies with their own friends and relatives prevailed to a great extent. Our students were discouraged when they made an application by being told that it was not a knowledge of mathematics that was required for the appointment in question, but a knowledge of office work. Attendance at school or college seemed to be rather a disqualification than otherwise. A different sentiment appears to have been awakened now. Our young men are readily finding admission to good appointments, and the success of their work tells in favour of students generally. A college or school certificate has a value now that it had not ten years ago. One circumstance that discouraged our students was that boys who left school half educated and joined some very trifling appointment on Rs. 10 a month rose sometimes, from mere knowledge of office work, to highly-paid appointments; and thus students who had spent this interval on their education found that they had thereby fallen so many years behind in the race, for they are expected to commence at the same point and mount up by the same degrees. So far as I can learn, however, heads of departments are now insisting upon every well-paid and responsible post being filled with educated men.

6. *Difficulties of a non-Government Institution.*—The chief difficulty that an endowed institution like ours has to contend against is that it is isolated. All the members of its staff are cut off from their profession throughout the country. None of our teachers or professors could get an appointment in a Government institution, nor would a transfer from the department to our college be allowed. *This will be a standing difficulty in the way of founding schools and colleges independent of Government.* The pension lies at the root of the difficulty. The difficulty would not have existed in our case had it not been for the impatience of the taluqdars to give their endowment some outward and tangible shape. When the institution was founded, the schools in Oudh were not sufficiently far advanced to furnish students for a college. Had the college committee resolved thereupon to lay out each year's income at interest until such time as a college could be established, the funds would have increased to such an extent that they would have been ample for pensions, founding a good library, increasing the staff, so as to embrace new subjects of instruction, &c., &c. But it was unfortunately resolved to establish a school, and this school went on increasing till it with the college department swallowed up all available income. A large sum had to be set apart annually to defray the cost of a memorial to Earl Canning. The memorial took the form of the present college building. Our savings since it was erected are now threatened; for it will be necessary to build a school, and if this is done at our expense, all that we have saved will be required for the purpose.

7. (51, 56). *Monitors.*—Monitors have been employed in the teaching of our primary school for many years. I introduced the system for the sake of economy. As our school increased to such large proportions, it was impossible to find teachers for the classes without bringing up the expenditure so close upon the income that there would be no margin to allow for the development of the higher school classes and the colleges. Many of our ex-students were for some time out of employment and remained in Lucknow as being a good centre for obtaining it. It occurred to me that this material might be utilised, and I found that they were willing to give their services for smaller pay than they would otherwise have accepted. At first when employment was more scarce, I could get more good men that I required. Now that employment of different kinds is more plentiful, I find that good monitors cannot be so easily had. The obvious remedy will be increase of pay. The monitors work well, but they require careful supervision. I have three teachers in the primary school, and among these I divide the subjects taught and make each responsible for the monitorial work in his subject. There is an essential difference between monitors and junior teachers in this country and in England. In England, a monitor or pupil-teacher devotes himself to private study and pepares himself for undertaking teaching of a higher class. Here this is rarely, if ever, the case. Our monitors are gradually absorbed in the different public offices. Our junior teachers remain so, as from not continuing their studies they are not fit for anthing else. A pupil-teacher's system such as obtains in England with a Normal school as its cope-stone would be a great benefit to this country. Teachers require training the same as the members of any other profession. Young men in this country are put in responsible positions as teachers, and even made assistant school inspectors, merely on the strength of their school or college education. A preliminary training would do them good, were it only by taking the self-conceit out of them. Several young men that have been teachers in my school have been transferred from the college benches to the teacher's chair with the most lamentable results.

They have one and all supposed that they know teaching as well, if not better, than myself. Not having the department to draw upon, I had no choice.

8. (55), (12), (62). *Payment by results.*—Payment by results would be an excellent plan, but in that case the system of examination would be required to be such as would inspire general confidence. Our middle-class examination in these provinces is conducted by teachers in the various schools—men who have neither the intelligence nor the experience necessary for performing judiciously the duty of an examiner. The University entrance examination with all its faults generally picks out those whom we know to be our best men, but the middle-class examination does not. It is simply a lottery as to which boys will succeed and which fail. The only thing certain is that very few will succeed. On one occasion, 100 candidates sat down in our examination hall and only one passed. These candidates had been getting as good and even better education than had been given to their class for years. We never pass more than five or six out of a large class of 50 or 60. The work is more than the boys can do, the pass-marks are too high, and the examiners are unfit for their work. This middle-class examination has done a great deal of harm to the higher classes. Promotions should be left to the school authorities. From what I have experienced of the above examination, I am convinced that if promotion according to it were enforced, the higher classes of our schools would be irretrievably damaged.

The system of middle-class examination introduced by Mr. Nesfield when Director of Public Instruction for Oudh was far superior and was a system complete in itself, giving such a sound instruction as made study for the entrance examination an advantage certainly, but by no means a necessity. He reviewed the present system in a long minute, which review was submitted to myself and many other educational officers for any observations we wished to make. The minute and the criticism on it point out the defect of the present system clearly.

9. (63). *Irregularities in changing from one school to another in the same locality.*—Great evil results from boys being allowed to leave a school and join another in the same locality without sufficient reason. It interferes with discipline. In our school, if a boy is dissatisfied about his promotion, he at once goes off to a mission school. He can easily get his parents' consent, for the parents of this country are simplicity itself in dealing with their children. If a boy leaves our third class, he will be at once promoted to the second or first of a mission school, stay in it for some time, learn nothing (being unfit for the class), and then return to our school, expecting the same promotion there. Of course it is refused but the boy has become unsettled and discontented, and no more good can be got out of him. Asking for certificates would not be a check, for a teacher will very properly refuse one unless the boy can assign some good reason for leaving school. At first I insisted on certificates from all boys coming from mission schools, but I found that these schools admitted boys from us without certificates, so I gave up asking for them. I invited the superintendents of the Missionary schools last year to meet me and come to some mutual understanding on the matter, but they declined. When all the schools are under local control, the matter will be very easily arranged. A local umpire of sufficient authority is best for settling local disputes.

11. (26) *and* (27).—I do not think too much attention is paid to the entrance examination. There must be some general standard whereby the excellence of the higher school teaching may be tested. This was felt so much in England that schools welcomed the introduction of local University examinations. That a school education should communicate a vast amount of practically useful information is not to be expected. If English school boys knew nothing more than what they had learned from school text-books, they would not be what they are. But they have access to libraries and many other sources of information. There is a great want of libraries in this country. Young men, after all their education, have no books to read except what they buy, and the result is that they read nothing but second-rate newspapers. This kind of reading, without common sense and information drawn from other sources to counteract it, is mentally and morally injurious. More than half the good our training has done is undone in this way.

12. We have a special class in our school for the sons of taluqdars and nawabs. It has 14 students on its rolls. I found that boys of the highest classes were kept back from school because the parents did not wish them to mix with the children of the masses. The class has not been very successful as yet, chiefly on account of the irregularity of the boys, who stay away and are allowed to do so by their guardians for the most trivial excuses. The boys, too, have not the same stimulus to work as others have, and being more of an independent spirit, they require more judicious handling from their teacher. The class is making more progress this year than it has ever done, and I am in hopes that it may prove a success.

14. This communication is already too long, otherwise I would have wished to discuss the advantage of less uniformity and a larger amount of local option in arranging the scheme of studies in each school. There should be standards fixed, I presume, for the sake of comparison, but these should be so low that all boys, with few dull and idle exceptions, might be fairly expected to pass. All above and beyond this should be left free to local option, each school being allowed to volunteer a certain amount of subjects and work in addition. In this way

each school would profit by the experience of another, for each would strike out a path for itself, and its success or failure as reported on by inspectors would be eagerly watched by its rivals. Development is brought about by differentiation, not by uniformity.

Note by J. GALL, ESQ., *Ex-professor, Canning College.*

Question 8.—Under this head I would recommend that the school department of the Canning College, Lucknow, should be entrusted to the Lucknow Municipality for support and management. I will proceed to give the reasons which induce me to recommend this step. In the first place it is to be observed that the establishment of a *college* and not a *school* was looked upon as the main thing by those concerned in the foundation of the institution. This is evident from the following extract from a despatch from the Secretary of State for India to His Excellency the Right Honourable the Governor-General of India in Council, dated December 24th, 1863:—

"*Para.* 5.—I notice with much gratification the intention of the taluqdars of Oudh to institute a college at Lucknow as a memorial to the late Earl Canning. The proposed 'Canning College,' to which you have very properly signified your intention of making an annual grant equal in amount to the endowment of the taluqdars, will naturally be the chief educational institution of the province, and while it will be proper, if the founders so desire, that a department should be constituted in which the children of the Chiefs and principal landowners of the province may receive an education separately from the lower classes, care will no doubt be taken that the college shall be thrown open to the Natives of the province generally, and shall afford them the means of carrying to a *higher* point the education which they may have received at the zilla or taluqdari schools."

A school was necessarily opened at first, as there were no pupils in Oudh at that time educated up to the standard of the entrance examination of the Calcutta University, and none therefore fit to enter a college. Soon after this the college department was also opened. The school however still goes on, and has for the last eighteen years supplied the place of a zilla school for Lucknow, an office I feel confident it was never intended to perform.

The above facts, however, I have brought forward, not so much as a ground for condemning the existence of the school, as to show that if the school stands condemned on other grounds, the taluqdars' memorial to Earl Canning would suffer no loss by the transfer of the school department to the Lucknow Municipality, seeing that a school had hardly been contemplated as forming part of it. The point upon which I wish to lay particular stress is this, that it is impossible to place the college on a proper footing and at the same time retain the school, and this is the ground upon which I would urge that the whole of the Canning School, with the exception of a class for the sons of taluqdars and others, should be entrusted to the Lucknow Municipality.

In discussing this point, I assume (since it appears to me that the circumstances warrant the assumption) that the college has the first claim to consideration. To place it therefore on a basis which will secure its *permanent* efficiency, it must not occupy a position which is in any way inferior to that of other colleges in the country engaged in the same work. If this be so, a good man will not accept an appointment in the college, or, having accepted one, he will endeavour to leave as soon as possible in order to improve his position. The college should be able to pay its staff salaries not less than those in Government or other colleges similar to itself in position, and to provide pensions, on retirement, for those of its officers whose length of service entitles them to such allowances. With regard to salaries, the actual position of the college is this: The salary of the principal is permanently fixed at that of a third grade educational officer. The maximum salaries of the two European professors are those of fourth grade educational officers. Even this arrangement has only been in force for the last three years. Before this the scale was much lower. Two things are here to be observed: *1st*, that the salaries are fixed on the lowest possible scale; and *2nd*, that neither length of service nor faithful work gives the opportunity of rising from one grade to another nor even of officiating in a higher grade. This is a subject of complaint also with Native professors. A man may remain in the college for twenty or more years, and at the end of the time be in exactly the same position as he was six years after joining it. At the present time no provision for pensions exists in any shape. This is of course the gravest defect of all, and the one which weighs most heavily on the minds of those concerned. It thus appears that both in respect of salaries and pensions, *more especially* pensions, the Canning College is in an inferior position to any other college. As an institution this college is still young, and on that account has not yet come to feel the flaws which exist in its constitution. Accidental circumstances may for a time and at intervals give it the appearance of vigorous health; but as surely as an unsupported stone falls to the ground, so surely will these defects, if not remedied, *ultimately* drag the college down to the low level represented by its own imperfect constitution.

I will next give some particulars regarding the financial condition of the Canning College or the purpose of showing how the college department would benefit by the detachment of the

school. Omitting annas and pies in each case, the total income of the institution for last year was Rs. 67,353. The total expenditure was Rs. 60,170, divided as follows:—

	Rs.
College department (including law)	30,534
School	22,183
Oriental department	7,452

There are hardly any savings, as all the money which had accummulated in that way up to 1879 has been spent in building the new college.

At the present rate of expenditure, therefore, the yearly surplus of about Rs. 7,000 is the only money available for meeting pensions and all other contingencies. By a recent Government order, a pension is guaranteed by Government to an officer employed by a Municipal or other body on payment to Government of one-seventh of his salary. To secure pensions by this method for the present college and school staff of the Canning College would require the yearly payment of from Rs. 8,000 to Rs. 9,000. Even if the annual savings amounted to this sum, it does not appear to me that the college could devote the whole of it to pension purposes, except at the risk of stagnation for all coming time. In the case of an institution which has a fixed income as the Canning College has, it is necessary to make some provision for future contingencies. In this case it would be necessary to see that the funds of the institution are elastic enough to allow of the extension and development of the college as higher education advances in the country. With this advance subjects of study will become more and more specialised, as already appears in the honour courses of the new scheme of studies of the Calcutta University. As a result of this, one man will not be able, as is now generally the case, to undertake a variety of subjects; and in order, therefore, to carry on instruction successfully in the whole of the University curriculum, additons to the staff might from time to time be required. It would thus seem probable that, in the future, heavier rather than lighter demands will have to be made on the funds for teaching purposes.

The above remarks have been made with the object of showing the exact position of the college, and on examination it becomes evident that its circumstances are not such as to ensure its future stability. This instability, we have also seen, arises from the defective arrangements which exist regarding the pay and pensions of the staff. The only hope of alteration and improvement in this state of things seems to me to lie in the college narrowing its field of operations Leaving other considerations out of account and regarding only the intentions of the founders of the institution, there is little doubt that, if curtailment has to begin, it ought to begin with the school. If, then, the Lucknow Municipality would take over the school department, the problem would be solved. The money thus set free could be applied to relieve the pressing needs of the college department, and thus afford the college the only means of prolonging the career of usefulness and success which it has already begun.

Note by A. H. PIRIE, ESQ., *Professor, Canning College.*

I have been engaged in educational work in India nearly 16 years, of which 4½ years was in the Doveton College, Calcutta, 1½ years in La Martiniere College, Lucknow, and the remainder in the Canning College, Lucknow.

2. A fuller development of primary education is necessary to develope the resources of the country. At present the community cannot correctly estimate their own requirements. Hence any system of primary education to be successful would require to be either directly or indirectly compulsory. I believe a system analogous to that of the State-school system of the United States of America would suit the Native community of these provinces. Let the expenses be paid by a local educational cess, and let the children of all who pay the cess be admitted without payment of fees. The community would be sufficiently self-interested to send their boys to school as a return for the tax they have paid. At present the fee is the great obstacle to the spread of education among the poorer classes. Such schools would be administered by local boards, under the direction of the Board of Education for the province. The course of instruction in primary schools should embrace a knowledge of reading, writing and arithmetic in the vernacular of the district. Technical subjects, such as agriculture, engineering, and the industrial arts, should be left to special schools, which might be established at suitable localities throughout the provinces.

3. The lowest caste of Hindus are practically excluded from our schools by the exclusive prejudices of the other castes. This restriction however only rigidly applies to *chamárs*. Within the last few years we have had in the first arts class in the Canning College a *lohár*, a *barhai*, a *sonár*, and more than one *ahír*. None of these young men were of exceptional ability.

7. I believe that until the whole system of primary education can be administered by local boards, it is almost hopeless to look for any improvement. The local boards should raise the funds (as I have proposed), should appoint the teachers and determine what salaries they are to receive, and should hold general supervision over the internal economy as well as the general welfare of the school. The scheme of studies should be fixed by the Board of

Education, and an educational officer of that board should conduct the yearly examination and report on the state of the school. The Board of Education should have the power to dismiss or reduce an incompetent teacher.

8. A Municipal committee should posses sufficient intelligence to manage all the schools rendered necessary by the size and importance of their town. At present the Lucknow Municipality has funds enough at its disposal to establish not only primary schools sufficient for the wants of the community, but a middle school and a high school as well. And I believe that these schools would be better managed by the Municipal committee than by the Educational Department. The schools would be backed up by strong local influence, and the teachers would be untrammelled by that departmental routine and departmental intrigue with which many of those in the Educational Department have to contend. At present the high school proper in Lucknow is that of the Canning College. This should be taken over by the Municipal committee, as its maintenance is an uncalled-for strain on the funds and management of the college proper.

The Municipal committee should have it in their power to appoint the teachers, to fix their salaries, to settle the establishment, to appoint the scale of fees, and to exercise a general control over the discipline of the school. The Provincial Board or Department of Education should act as a Board of Control, to fix standards of instruction, to sanction text-books, to examine and report on the state of the school, and to dismiss or reduce inefficient teachers.

10. The introduction of special subjects into primary schools would undoubtedly make these more popular, but it would entail a great increase of expenditure. The ordinary education ought to create a taste for reading among the community as well as cultivate the faculty of intelligent observation. The former would encourage a vernacular literature touching on the required subjects, and by the latter, the agricultural and industrial exibitions, now fast becoming permanent institutions, would have their full value.

12. Payment by results is only possible with a highly developed system of education. It requires fixity of standards, and in primary education flexibility is necessary to development.

13. I have already (in answer 2) advocated the abolition of fees in primary schools.

19. Grant-in-aid schools should not be fettered with too many restrictions. A general principle being established in any matter, detailed rules are not necessary. For instance, having laid down the general law that the grant-in-aid should not exceed half the cost of the school, it is unnecessary and unreasonable to add a further rule on the minimum fee chargeable in the different classes. And having fixed the highest standard of the school, it is a work of supererogation to establish minor standards for every class, and to decree that promotion shall only be made according to these standards. Certainly the Department ought to have one fixed standard according to which their grant is proportioned, but the rising to that standard should be left to the management of the school. Complaints of the above nature have been frequently made by the Canning College.

21. The classes of students who attend the Canning College in the higher branches are mainly drawn from the middle ranks of society. Most of them are the sons of men who are either in Government service or in the service of wealthy Natives. In the college proper only a few belong to the city of Lucknow. The others have to support themselves during their four years of study, pay their fees, and buy the books required. About one-fourth of them receive scholarships; the others have to pay everything from their own resources. Their ability to do so shows the class of society to which they belong. Only a few are the sons of wealthy men.

The taluqdar class seldom enter the college classes. They are generally pretty old before they join the school, and before they have acquired knowledge enough to pass the matriculation examination, they are old enough to enter into what they consider the business of their life.

The rate of fee charged in the college classes is one rupee a month. To this must be added the cost of living in a strange town and the purchase of books. The average paid by a student runs about ten rupees a month. The college fee is not, in my opinion, high enough. But being endowed by the taluqdars, these gentlemen claim the right—and justly—of charging as low a fee as they please.

25. Since I joined the Canning College in 1873 I have never known of one good ex-student failing to obtain employment. Many young men however refuse to acknowledge that their employment is sufficiently remunerative, because it is not (as they consider) adequate to their abilities. This is an evil which competition will cure. There is a large class however of young men, who, because they have studied in a high school or college in a more or less desultory fashion, call themselves and are called by others "educated Natives;" many of these have no employment. In most cases they do not deserve it, and would not get remunerative employment in any country under the sun.

26. The instruction imparted in secondary schools is, I believe, calculated to store the mind with the elements of a liberal and not of a technical education. The information the

pupils receive is useful, inasmuch as it places them in a position to commence any particular study their way of life may subsequently require of them. But it is not practical. For a practical education technical schools should be established. Much of the instruction now given in these schools is doubtless considered as practically useless by many people. Euclid, geography, and history are the branches generally so denounced. These not only have a high educational value from a mental training point of view, but the circumstances of life may render one and all of them of practical value.

27. For the highest class in a school some one fixed standard is necessary. The standard of the entrance examination, framed as it is by the leading educationalists at the capital, ought to be the best possible. If so, it is impossible from an educational point of view that the attention of teachers and pupils can be unduly directed to the entrance examination.

28. The number of Native students passing the University entrance examination from Oudh averages about 50 per annum. This number out of a population of close upon 12 millions is surely not "unduly large." The province has been developed to only a very limited extent: hence its "requirements" are larger than the supply.

31. The University system does not afford a sufficient training for teachers, and I consider that Normal schools are necessary. I have known several of our best graduates fail utterly as teachers simply because they did not know how to teach. A Normal school training, superinduced upon the University curriculum, would have a most beneficial effect upon the education of the country. Good teachers at present are hard to find not only in aided institutions, but even in Government schools. The establishment of Normal schools is of course a State affair.

32. At present there are among the inspecting officers some who have never taught a class in their life. I cannot imagine what practical value the reports of such inspectors can possibly have. The value of a teacher's work can only be estimated by one who has himself been a teacher. The Educational Reports give ample evidence of the incapacity of the inspecting officials.

33. Inspection is a work that must be carried on by the State. The inspecting officer may obtain voluntary assistance in the work from educational officers in other institutions than the one under inspection. But purely voluntary examination and inspection would be too desultory to be trustworthy.

35. I think the department should be less restrictive in the matter of text-books. A system which prescribes the particular text-book for every class in every subject in itself prevents much improvement in text-books. The number of men who are able and willing to write good text-books is yearly increasing. They do not put forth their energies because, unless the Department adopts their book, it is labour and expense wasted. Could each head master choose his own text-books, competition would soon improve the quality of these.

36. The State should establish a Board of Education for each province consisting of a Director and a staff of chief inspectors corresponding to the number of divisions. The State should give grants-in-aid from provincial funds to colleges and high schools where necessary. Lower and primary schools derive their support from purely local funds. The Board should have as its educational work—*1st*, fixing the standards for schools; *2nd*, inspection and reporting on all schools; *3rd*, transfer of teachers; *4th*, removal or degradation of incompetent teachers; *5th*, auditing the accounts of all institutions; *6th*, acting as a general court of appeal from local boards.

The State should establish divisional Normal schools or a central Normal college for the training of teachers.

37. The withdrawal of the direct management of Government would necessarily foster a spirit of reliance upon local effort. The invidious distinction between Government schools and aided schools at present stifles all local effort.

38. If by management Government support be meant, it certainly would not be advisable for Government to withdraw its aid altogether. Higher education must either be supported by endowment or by the State. I am not aware of any country in which the colleges are supported by the fees. Were Government to withdraw from an unendowed college in India, that college would there and then cease to exist. It would not be safe to entrust the management of a college to a local board; it would be expecting too much.

43. If by mixed schools, schools for both boys and girls are meant, these will not be possible in India for many a year to come.

50. From the reports it does seem that the officers of the Education Department pay too much attention to higher education. The schools seem mainly to be judged by the outturn of the entrance class. There are too many schools teaching up to this standard in Oudh, as is evident from the numbers, from 5 to 10, in one class. Four schools with an entrance class in each of 25 boys would satisfy present wants and effect a considerable saving in the staff of teachers required.

The Educational Department would certainly benefit by the admission of more men of practical training in the teacher's art. At present far too much of its work consists of mere statistics and departmental routine. It cannot make a suggestion without expanding it into a

theory; hence its suggestions are few and its theories of little practical value. A duly qualified inspector should not only gauge the school but the teacher, and should do so in such a manner as to educate the teacher by showing him his strong points and eliminating his weaknesses. If the present system does so, the reports belie it.

51. The monitorial system has been worked in the lower classes of Canning College school for many years. Owing to the isolated position of this school, the trained monitors are not admitted into the educational system of the province. With a uniform system of transfer of teachers this system would be of great use as an auxiliary to the Normal school.

58. In a college class 60 or 70 students can be efficiently taught by one professor; in a school class the number should not exceed 30, so that each boy may receive due attention from the teacher.

65. European professors would be necessary for the teaching of English and also for the teaching of science. The efficient teaching of the latter subject requires a wider experience of the material advancement of the age than can be obtained in India. Where European professors are employed, the principal would have to be an European.

66. European professors are *not* likely to be employed in colleges under Native management. Neither the Metropolitan College nor the City College in Calcutta employ any European professor, and such being the case in enlightened Calcutta, it is not likely that things would be different up-country. As soon as a student has graduated, he, as a rule, considers himself qualified to teach any and all of his subjects up to the B. A. degree, and his friends of the Native community will not see any reason why he should not.

Note by Professor Raj Kumar Sarvadhikari.

I.—On the Vernacular of the country.—Hindi is the dialect of the people of Oudh, but the vernacular recognised and taught in the schools is Urdu. Urdu is the dialect of the Muhammadan inhabitants and Hindi of the Hindus. The proportion of Hindus to Muhammadans in this province is ten to one. Almost all the Hindus speak Hindi, and Urdu is a foreign tongue to them. In the districts very few people understand Urdu. No paper written in Urdu can be read by more than ten out of a hundred in the interior. The assistance of a munshi is called to read even the most ordinary letter written in Urdu.

This *farrago* of bad Arabic and Persian, which is known as Urdu, and which is so much favored and encouraged, was formed, says an eminent comparative philologist, among the motley soldiers composed of various races "suddenly gathered by the command of a Chengiz Khan or Timur, like billows heaving and swelling at the call of a thunder-storm." Judged by its grammatical structure, Urdu is a daughter of modernised Sanskrit. Its grammatical and formal elements are Hindi, but its body is formed from Arabic roots and Persian words inlaid with those of Sanskrit derivation. Its origin is comparatively of modern date. It was in the reign of Sháhjahán that it assumed a visible shape. The Afghan conquerors, unable to express their thoughts in the language of the country to the Natives, carried on their intercourse with the people and conversed with their Indian wives and children in that composite dialect known as Urdu. With one exception, the vowel sounds of the language having no visible representation in its alphabet are expressed by diacritical marks which are often omitted in writing. Every one is aware how very difficult it is to read this language of consonants; how a series of letters uninterrupted by a vowel may convey many different meanings; and how the sense could be misconstrued by designing men, should it serve their purpose to do so. This in itself is a sufficient reason why its use should be discontinued in all legal documents, where on the interpretation of one word might depend the fate of families and the destiny of a kingdom. It boasts of no classics. It has no literature worth the name. The few books it has are either full of coarse love-fables or the ridiculous stories of horrible *jins* and frightful ghosts.

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"One drawback to the success of village schools in this district (Unao)," says the inspector of schools, "is that the predominant vernacular of the inhabitants is Hindi rather than Urdu. The number of Brahmans and other high-caste Hindus in the Unao district is unusually large. Their sympathies are for Hindi literature, while the court character or language, which is consequently the more useful of the two, is Urdu. Thus their literary tastes are not well in harmony with their material interests." These remarks apply not only to the Unao district but to *all* the districts in the province. "The literary tastes of the people are not in harmony with their material interests." Urdu is not the dialect of the people, but still they are obliged to study it simply because it has been aptly called a "bread-earning" language. It is a mistake to encourage its cultivation.

If you ask a man whether he would like to teach his son Urdu or Hindi, the invariable answer would be that he would prefer Urdu to Hindi. If the reason be asked for this unnatural preference, his answer is that Urdu being the official language, the language of the courts, the acquisition of it will be useful in transacting business, however useless it may be

for the ordinary intercourse of life. If Urdu ceases to be the court language to-day, it will cease to be cultivated to-morrow, and no one will ever think of learning it.

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It has often been urged that Hindi in the Nágri character cannot be written so fast as Urdu. The Nágri character is said to be "too slow, too stiff, and too elaborate for the wants of the present day." This objection does not seem to us to be of much weight. Practice gives facility, and I know by experience that Hindi in the Nágri character can be written as easily and as quickly as any other language. Let a trial be given to Hindi, and I am very much mistaken if within a short period from the time of its introduction it does not answer all the purposes of the courts of the united provinces, and supply all the "literary wants of the present day." It should never be forgotten that all the immortal works of Sanskrit literature were written in the Nágri character, and surely volumes upon volumes would never have been written by the same author had the Nágri character really been "so slow and stiff" as it is represented to be.

II.—On Girls' Schools.—The number of primary girls' schools, aided and unaided, in Oudh, teaching vernacular up to the 31st March, 1881, my be shown as follows :—

Government	49
Aided	15
Unaided	5

The number of pupils attending them was 1,682.

This will show that as regards numbers a decided improvement has been made within the last 15 years. In 1867 there were only six schools and 83 pupils in the province.

It is a matter of regret, however, that there was a reduction from 65 to 64 schools in 1878, to 59 in 1880, and to 49 in 1881. The schools which have been closed were, I am informed, "not only rather expensive but decidedly inefficient."

About one-fifth of the students are Hindus and four-fifths Muhammadans, the former being chiefly from the working classes, and the latter from the middle and more respectable classes.

Half the students on the rolls on 31st March, 1881, were in the alphabet class.

"The teachers themselves," the inspector of schools says, "are very ignorant and have as little taste for arithmetic (and I may add for reading and writing) as their pupils." The progress made by the girls may be best described in the words of Mr. Nesfield, the Inspector of Schools: "The great majority of the girls who attend these schools, whether Government, aided, or unaided, acquire only the merest rudiments of learning, and are as absolutely ignorant a few months after they have left school as if they had never been to school at all. About one-half of the girls never advance beyond reading and copying easy words and writing numbers up to 100. One-third get as far as reading, in a fashion, easy sentences and copying the same, and perhaps may learn to add and subtract numbers of four digits. About one-fourth of the girls go as far as reading through a dozen pages of a very simple book and writing to dictation, mostly with many mis-spellings, a line or two of the lesson read, to which they may add a little power to multiply and divide in simple arithmetic. It is only a very select few who ever get to reading and writing with an approach to fluency and to working in the compound rules. The number who can read and write to dictation a passage unseen before is very small."

It is apparent from this, that the character of the instruction imparted in these schools is extremely unsatisfactory and requires improvement.

It is an admitted fact that the country cannot be regenerated without female education; so long as the ladies of India do not share with their husbands the pleasures of the intellect, there is little chance for India regaining the eminent position she occupied in ancient times in the scale of nations. It requires no demonstration to show that female education is one of the essential elements of national progress. The Government should not only establish schools and colleges for the education of one-half of the nation, but should also adopt speedy measures by which the other half may be equally benefited. Government has up to this time pursued no systematic plan for giving education to females. The object cannot be attained by establishing a few schools alone. The higher classes of the Native community, Brahmins and Chattris and Kayeths, would never consent to send their daughers to these schools. The higher classes keep aloof from these schools, and it is no wonder therefore that they have borne no fruit.

We often hear it said that the time has not yet arrived for introducing into this province female education in any shape whatever. I should like to know when the time would come. Those who object to any attempt being made at present for improving the females of the province should remember that the instruction which is given in the boys' schools in Oudh will never produce any beneficial results till an active effort is made to communicate knowledge to the females of the province. In my humble opinion, simultaneous action should be taken

for educating the boys and girls of Oudh. It should always be borne in mind that light and darkness can never live together.

Hindu society is so constituted, and females take so important a part in all its concerns that, educate the men as you will, no permanent improvement of the social order can be effected unless the impulse come from within. The movement must be simultaneous; while you educate the men, you should also educate the women, or else all plans for reforming Hindu society will prove abortive. Those who are cognisant of the mystery of the Hindu zenana will bear me out in saying how very difficult it is for an educated member of the Hindu community to carry out any plans of improvement which the females disapprove of, and how many noble projects have failed for want of cordial support from the Hindu ladies.

It is necessary that the Government should think seriously of this matter for another reason. We often have to deplore a growing tendency among the educated young men either to betake themselves to evil courses or give themselves up to despair and despondency, because they do not find at home that cultivation of the intellect and the feelings, and that intelligence and taste which have become almost the necessary conditions of their mental existence. They seek a refined gratification of their intellectual æsthetic faculties anywhere but at home. It may easily be fancied what this will lead to, and unless timely measures be taken to prevent it, the evil will, I am afraid, become incurable.

With regard to the question as to who should defray the expenses, whether Government should take upon itself the whole burden, I would submit that wherever society is in so backward a state that it would not provide for itself any proper institutions for education, Government should undertake the task, should give the education gratis, and defray all the necessary expenses. I know many arguments may be advanced against this plan, but I venture here to quote the following words of the great thinker who has exercised the deepest and the widest influence on the present generation in support of my views:—"Instruction, when it is really such, does not enervate, but strengthens as well as enlarges the active faculties; in whatever manner acquired, its effect on the mind is favourable to the spirit of independence, and when, unless bad gratuitously, it would not be had at all, help in this form has the opposite tendency to that which in so many other cases makes it objectionable; it is help towards doing without help." Wherever aided schools are established, the grants to girls' schools should in all cases be larger in amount and given on less onerous terms than those to boys' schools. The tendency at present is to make the grant-in-aid rules rigorous and strict, and the consequence is that those who subscribe to set up a school feel discouraged, and in no long time the grants are withdrawn and the schools are abolished. Girls' schools require fostering care, but no such care, I am afraid, is bestowed upon them. The educational authorities evidently do not consider it incumbent upon them to encourage the growth of girls' schools. Difficulties and obstacles, disappointments and failures, there must be, but that is no reason why the work of female education should be given up as *hopeless*. We must hope against hope. If persistent efforts be made and the work be not performed in a perfunctory manner, I firmly believe that great improvement will soon be visible in this direction.

Girls' schools constituted on the same principle as boys' schools cannot attract the girls of high-caste Hindus. They may do very well for the girls of the working classes, but high-caste people would never send their girls to these schools.

Female education in this country will never make any progress merely by establishing schools and summoning pupils to attend them. This system cannot succeed here. The maulvies of Lucknow informed the Director of Public Instruction for Oudh, nearly fifteen years ago, "that the only possible way of reaching the more respectable families is by sending teachers to the zenanas." It is curious to observe how people would not understand such a simple fact as this. We are often apt to forget the lessons which history has taught us. Human beings are not abstract or universal but *historical* human beings, already shaped and made what they are by human society. Great mistakes are made by not taking into account the accumulated influence of past generations. If Hindus have certain prejudices in this matter, these should be respected and means should be found to remove them. Instead of doing this, the Government officers, as soon as they establish a few schools, expect to find its benches filled by the daughters of all the respectable families in the neighbourhood. If they do not find their expectations fulfilled they begin to cavil and despair of success, and do not for a moment waste their time in thinking that among savages alone the past has no influence over the present, and that among all civilized nations the social phenomena must be determined by their past history.

Indian ladies, I repeat, can be educated by no other means than by sending female teachers to the zenana. If well-trained high-caste females be sent as teachers to the zenana, who would on no account mix up religion with the instruction they would impart, I have not the slightest doubt that female education would make rapid progress. At present female teachers properly qualified for the task cannot be obtained. It will be necessary therefore to establish female Normal schools throughout the cauntry to train high-caste females for the work. There will be no difficulty in getting, on a small stipend, elderly Brahmin and Chattri or other high-caste widows to become students to qualify themselves to be zenana teachers. Care should be taken that the teachers appointed, for some time at least, be none but high-caste females, as they

alone are respected in Hindu families. There should be a central Normal school of a high order in each province, superintended by a well-educated European mistress.

The education in the Normal schools should comprise a sound knowledge of the vernaculars, a good acquaintance with English and all branches of useful knowledge, all kinds of needle-work, music and drawing. Instruction to be imparted through the vernaculars and afterwards through the English language. The greatest efforts should be made to inculcate habits of cleanliness and for the neat and tidy arrangement of a house. Domestic economy to form a particular matter of instruction. The term for training to be averaged at five years, but not to be less than three years.

In the promotion of female education, the share which has hitherto been taken by European ladies of the different zenana missions is very little if anything. As far as my experience goes, these ladies, educated as they are, are not properly qualified to undertake the task of educating our females. In the first place they are looked upon with suspicion, and most people believe that their main object is to inculcate the principles of their own religion into the tender minds of young Hindu females. If there be the least suspicion of this kind, then whatever they teach is received with a large amount of incredulity, and once the teacher fails to inspire implict confidence in her, her most strenuous efforts to impart instruction are of no avail.

European ladies are not fit to teach the rudiments of knowledge to Native ladies. In the elementary stage of instruction, therefore, they cannot afford much assistance. Their knowledge of the vernaculars is so imperfect that it is not possible for them to be good teachers of Native females. In the higher stages of education their assistance may be of real benefit. But if they mix up religion with the instruction they impart, no Hindu gentleman would ever allow his wives and sisters and daughters to be placed under their care. The instruction they impart should be secular. It will be mere waste of money to subsidise the zenana missions. I am of opinion that Normal schools of a high order should be established to provide teachers for girls.

The next question is what should the Government teach them? Indian girls are married at an early age, and they cannot therefore be taught much in the school-room. Very few girls would attend the school after the age of 10. If the system of sending teachers to the zenana, however, be adopted, Hindu females may be persuaded to carry on their studies to an advanced age, and means may thus be easily found to give them an education worth the name.

What are we to teach them? Owing to the absence of any recognised principles on this subject, a great deal of time, expense, and labour may go for nothing. The ultimate end of education is to secure happiness, and to attain that end we should put our ladies in the way of developing all the active faculties of their minds. They should be taught to find sources of inexhaustible interest in all that surround them, "in the objects of nature, the achievements of art, the imaginations of poetry, incidents of history, the ways of men past and present and their future prospects." Teach them the principles of science and how they are applied in practice. Take hold of their imagination by showing them the wonderful productions of art, and make them learn how to wield the powers of nature to their benefit. Instruct them in music and the ornamental arts, and then mark what result is produced in a few years. I am very much mistaken if the knowledge which is thus communicated does not revolutionise all their thoughts and feelings, vitalise all our social institutions, and thereby elevate Hindu character and regenerate Hindu society. I would entreat the educational officers never to be satisfied by giving the girls a mere smattering of geography and history, or teaching them how to con a few fables of a story book selected at random from a mass of rubbish. This does more mischief than good, as they are taught in his way to have an access to those abominable books with which the vernacular literature abounds. The importance of teaching English to our females cannot be overrated, as its vivifying influence alone can draw their attention to their own defects, and furnish them with the keys to the wide domains of every department of human knowledge.

III.—The Grant-in-aid system.—The introduction of a system of grants-in-aid under which the efforts of private individuals and of local committees would be stimulated and encouraged by pecuniary grants from Government in consideration of a good secular education being afforded in the aided schools, was one of the main objects contemplated in the Education Despatch of 1854. It was in view of the impossibility of Government alone doing all that must be done to provide adequate means for the education of the Natives of India that the grant-in-aid system was elaborated and developed by the Despatch of 1854; "and it is to the wider extension of this system, especially in connection with high and middle education, that the Government look to set free funds which may then be made applicable to the promotion of the education of the masses." The Government of India has declared its intention of following the lines of policy contained in the Despatch of 1854, and is desirous of giving full effect to the principles upon which that policy is based. It is absolutely necessary, therefore, to examine into the general results of the operation of the grant-in-aid system, which is expected to stimulate independent effort in the establishment of schools and thus afford pecuniary relief to Government. It has been justly said that a mere critical review or analysis of the returns and reports of the different provinces would fail to impart a thoroughly satisfactory knowledge of the actual state of things in the districts, and that there are many points which

only an acquaintance with local circumstances can adequately estimate or explain. There are great many things in the back-ground which never come to the knowledge of the educational authorities. The managers of the aided schools are charged with "ill management, minute peculation, and petty frauds," and the governors of the different provinces deplore the state of society which allows persons notoriously to commit these frauds without fear of loss of character. Proceedings also were instituted in criminal courts against secretaries of aided schools. It has been publicly said that the grant-in-aid system, as it is administered at present, encourages and conceals dishonesty and fraud in the managers of schools to an extent which is extremely demoralising. Thus fault is found with the present administration of the grant-in-aid system. But no one cares to look below the surface of things, and to scrutinise the efficiency of the machinery that has been set on foot to carry out the grant-in-aid policy of the Government. The abuses of aided schools have been described and decried *ad nauseam*; but unless the rules upon which grants are given be radically amended, there is very slight hope of these abuses being rooted out and the resources of the State being set free for a wider extension of the present educational system.

The abuses of aided schools have thus been formulated:—

1. Inefficiency of the local committee of management.
2. Inefficiency of the teaching staff.
3. Delays of payment of teachers' salaries.
4. Uncertainty of tenure.
5. Fraud and oppression.

Complaint is general that the committees appointed under the grant-in-aid rules for the local management of schools have not realised the expectations of those who framed that system. These commitees have signally failed in exercising an efficient control over the schools under their charge. They are incapable of originating plans of improvement or of remedying defects of management. It has been authoritatively stated that these committees do not perform their legitimate functions and obligations with anything like efficiency, and it is no wonder therefore that the grant-in-aid schools are not in a state of vigorous health; with the exception of some few schools exceptionally situated and circumstanced, all of them are in a sickly condition and drag on a miserable existence.

In Bengal there has been an overhauling for several years of a large number of aided schools which have been declared to be "inefficient and incapable of improvement." The large margin of inefficient schools, or as it is called in official language the "inefficient margin," clearly points to the fact that the grant-in-aid system is not working well and that a radical change of system is urgently called for; year after year we hear it said that grants are withdrawn from a large number of old "inefficient schools," and that these grants are given to "new schools" which are struggling into existence. Inspectors have been repeatedly reminded that a grant-in-aid is not a "benefice" to be held by a school irrespectively of its merits or success. There has been a wholesale cancelling of grants, because these aided schools signally failed to satisfy the grant-in-aid conditions. The teaching staff of these aided schools is described as incompetent and worthless. Good men of sterling worth cannot be induced to join these schools. The success of a school depends more upon good teachers than upon its committee of management. "I have been a teacher myself," said the late Mr. Woodrow, "and I am a member of several school committees, but my experience tells me that a committee of management does most good when it interferes the least. The wisest exercise of its functions is to get *good teachers*, to treat them well and to pay them regularly. It is looking for an impossibility to expect good results if the teachers are in arrears of pay or are inefficient men. The efficiency of teachers is a *sine quâ non* of success. The true remedy therefore is the appointment of the best teachers available." "Ninety-nine out of a hundred of the abuses," says one of the most experienced of the inspectors of schools, "will disappear if we can once secure the appointment of competent teachers. To do this, however, is not so easy as may appear at first sight. The real difficulty lies in the paucity of good teachers." No good teachers will join or continue to remain in aided schools unless they are well paid and have good prospects. To pay them well requires ample funds, and the aided schools cannot afford to pay good teachers. "Many aided schools in the country," says the Director of Public Instruction of Bengal, "find it difficult, even with the help of a grant, to make both ends meet." How is it possible, then, to maintain a competent staff of teachers and thus to ensure the permanent success of a school? Various expedients are resorted to, and the managing committees are continually warned that the grants would be withdrawn if ill-qualified masters are employed. The maintenance of an efficient staff, they are distinctly told, is the only condition the fulfilment of which will entitle to the continuance of the grant. But all to no purpose. "A competent staff of teachers" is a very rare commodity, and simple adjurations unaccompanied by a distinct promise of substantial benefits will not be able to secure it. "The low standard of English middle schools," said Sir George Campbell, "arises from the deficiency of the teaching staff. The Director remarks that schools of this class are very popular, and it must be added that in general they are also very worthless.

"The teaching which they give is in no sense education, and can scarcely even be called instruction. Its prominent feature is the attempt made by untrained masters, themselves

very imperfectly acquainted with English, to impart a smattering of English to boys who have never studied their own vernacular, and have never been grounded in any useful branches of learning."

The complaints made from the North-West are more serious. "The loss of 125 schools and 6,629 pupils with a saving to the Government of Rs. 43,550," says Mr. Kempson, the late Director of Public Instruction, "needs some explanation. A comparison with the summary of 1875-76 discloses the points where the shears have been applied. The grants-in-aid were withdrawn from 75 Anglo-vernacular schools of the middle class, from 37 vernacular schools for boys, and from 17 vernacular schools for girls. Even under the most careful inspection there was always a feeling of uncertainty as to whether the teachers received their share of pay from the subscription funds, or whether the free-entries in the accounts were *bonâ-fide* transactions. The teachers dare not complain, because if the school was closed they lost their living, and they preferred a false affidavit to ruining themselves or compromising the tahsildar or other people by whose influence the schools were established. It is to the credit of the *èlèves* of our schools and colleges that they were always unwilling to accept those teacherships, but the consequence was that *inferior* men had to be put in, and hence the instruction was rarely satisfactory." In no branch of the Educational Department, said the late Lieutenant-Governor, "could retrenchments have been more justly made than in the large class of institutions known as aided schools. It was notorious that the smattering of English which many of the (so-called) Anglo-vernacular schools imparted was worse than useless from an educational point of view." It will thus be seen that the Bengal Government and the North-West Government are at one with regard to the efficiency of the teaching staff of the aided schools.

One of the inspectors, after a careful examination of the aided high schools of one of the most important divisions of the North-West, reports that "the failure was signal. The classes are below the average and the teaching defective. The teachers in some of the schools are willing and industrious, but wanting in experience." I have summarised his remarks. It will thus be seen what urgent necessity exists for using greater exertions to raise the character and improve the instruction of these schools. If we read carefully the reports submitted by the district committees and the local boards, we are struck with the fact that almost all the aided schools have been suffering greatly from the absence of a competent staff of teachers. I will attempt to give a brief summary of some of these reports on this head.

"There is undoubtedly a great call for better-paid teachers. The committee was addressed last year by the inspector of the circle as to the feasibility of increasing the pay of the teachers, and the consequent closing of a certain number of schools, so as not to exceed the budget grant, and the committee were of opinion that some 20 schools could be closed during the year. At present it is impossible to induce good men to become teachers. In dismissing one teacher for inefficiency it is quite certain that his successor will be equally as bad, and thus one is led almost to despair of any improvement" (Agra).

"As there has always been a difficulty in getting efficient teachers, the number of schools has been reduced from 147 to 125 and new rates of pay have been introduced. Even with the increased rates of pay it is very hard to get competent teachers. There is none to be found in the district itself, and very few outsiders are attracted" (Cawnpore).

"Several schools were closed for months for want of qualified persons to take their teacherships. The majority of the teachers were dismissed on the score of incompetency, some for repeated absence and others for disobedience of orders and misconduct. The chief blot in these schools was that the teachers thought that the number of boys on the rolls was the only test of their efficiency (Allahabad)."

It is needless to multiply these extracts. Some of these remarks apply not only to aided schools, but also to Government schools in the interior, when the want of good teachers is thus severely felt even in Government schools. With their manifold advantages, how keenly the aided schools, which do not enjoy the hundredth part of the privileges of the Government institutions, feel the absence of an efficient staff of teachers can be more easily imagined than described.

The evil complained of in the smaller schools is intensified in the high schools and collegiate institutions. Any one who takes the trouble to read the annual educational reports will at once perceive that the high schools and colleges are all suffering from this incurable chronic disease in the shape of incompetent teachers, or sullen and grumbling masters, who, if not conscientious, will do more harm than ignorant and inefficient men.

Such is the actual state of affairs in the aided schools. It would be unjust to say that all this mischief has been done by the people. That they are quite ready and willing to come forward and aid in the establishment of schools upon the grant-in-aid system is apparent from the facts and figures submitted to Government year after year by the different Directors of Public Instruction.

"The most encouraging feature in the educational history of the year 1878-79," says His Honor the Lieutenant-Governor of Bengal, "is that the contributions from private sources to the total cost of education has exceeded the Government grant, a result to which, as the Director observes, the experience of the last few years has steadily pointed. The departmental figures show that out of a total expenditure on education of Rs. 45,45,000, the Government contribution amounted to Rs. 21,72,000, while the people paid Rs. 23,73,000, their contributions in the previous year having been Rs. 21,43,000.

"During the year 1879-80 the proportion of the Government expenditure has been still further reduced—namely, from 47¾ per cent. to 46 per cent. Of the cost of collegiate education the Government share has fallen

from 52⅓ to 51⅘ per cent., in secondary education, the Government share has fallen from 35 to 34⅓ per cent. and in primary education from 28⅓ to 25⅓ per cent. These figures refer only to those colleges and schools which receive aid from the State. If the maintenance of unaided institutions be taken into account, the proportion of the Government expenditure to the total cost will be very much less."

The figures are no less satisfactory in the returns of the North-West Provinces. Excluding the cost of special and technical instruction in which the Government share is naturally much higher, we find that the Government expenditure has been in 1880-31, Rs. 4,92,557, while the contribution from private sources amounted to Rs. 11,05,906.

This shows that the people are all stirring and the demand for education is great. The contributions from the people could be doubled and trebled, if only the feelings of the people were consulted and a spirit of independence were fostered. There is a blot, however, in the present administration of the grant-in-aid system, which mars their best efforts and damps their enthusiasm.

That the grant-in-aid system has failed to achieve the success which it deserves is not the fault of the great principle laid down in the Education Despatch, but is due to the retrograde action of the Education Department, and the hard and inelastic rules framed by it. The superstructure does not correspond to the design. The framers of the system intended that it should spread in an ever-widening circle, and that the educational scheme of the whole country should be organised and systematised; that all private agencies should be utilised and that a spirit of independence should be encouraged and fostered. The machinery that has been set on foot for bringing about those ends has been found wanting, and, unless timely measures are taken to remedy the present state of affairs, the objects contemplated by the Education Despatch will be entirely defeated.

Before I venture to make suggestions for the improvement of the present administration, I should wish to show in what light the efforts of the people to establish schools on the grant-in-aid system is viewed by the educational authorities. The origin of a grant-in-aid school is thus described: "some of the leading men of a village are seized with the desire of a middle class school. They consult the deputy inspector, who advises them as to the necessary scale of establishment and the amount of aid for which they should apply. Some enthusiasm is aroused. A committee is formed, a subscription list is circulated, and teachers appointed. All goes well for a year or two, when dissensions arise among the members of the committee. A party breaks off and their subscriptions cease. The pay of the teachers falls into arrears and the head master, seeing no hope of realizing it, resigns his appointment. An inferior man takes his place, well knowing the precarious state of his salary. Dissatisfaction with the school increases, pupils leave, and their fees with them; the secretary no longer makes those advances by which he had endeavoured to satisfy the teachers and to keep the school going; and finally the deputy inspector or the inspector learns something of the state of affairs and comes down suddenly on the school. If it is found, as it is not seldom found, that the accounts of the school have been inaccurately represented to the inspector, the grant is withdrawn. From schools, aided under conditions similar to these, grants are being continually withdrawn." This is a one-sided picture. The only impression one gets from it is that the originators of these schools are wanting in public spirit; that they are a set of lazy, indolent, dishonest persons who are utterly incapable of administering public funds. The enthusiasm which the people evinced and the efforts which they made are of no value whatever. "The effort," says another Director of Public Instruction, "was unwillingly sustained or fraudulently counterfeited." Such enthusiasm should be repressed and such effort should be discouraged! This is surely not fostering independent effort! I should be the last person to deny that the local committees are not perfection. Faillings they have, but most of these failings arise from ignorance of the idiosyncracies of the educational officers under whom the schools are placed, and should therefore be tolerated. Instead of displaying tact in smoothing down differences and endeavouring with gentleness to correct whatever venial failings the managers may show, the inspectors try to exact to the letter the rigorous terms of the grant-in-aid rules, and by their constant and harrassing interference disgust the real friends of the school, and the consequence is the subscriptions are discontinued, the grant is withdrawn, the school disappears, and "the independent effort of the people is seldom revived." The fact is these aided schools are looked upon by the educational authorities as excrescences which ae to be removed, and the sooner the better.

"It is easy to trace," said Sir George Campbell, "the causes of the decline both in the numbers of the middle schools and in the character of the instruction given in them; but it is more difficult to suggest a remedy." His Honour believed that the true causes of the decline of the aided schools had been fully traced. He was not aware that the real cause had not been discovered and that it was for this reason that an effective remedy was difficult to be found.

The fact of the matter is the Government grants are placed on an *eleemosynary basis*, themembers of the managing committees are treated as recipients of Government charity,

and the aided schools are looked upon as charity schools. They are the *pariahs* of the Education Department and are looked down upon with contempt.

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The infection has spread from the department to the outside public, and the very name of a "subscription school" moves a provoking smile. Those who can beg for "aid" are, like Hindu outcastes, the lowest of the low.

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I once asked a friend who was maintaining a school out of his slender means why he did not apply for a Government grant. His answer was: "I shall not be able to bear their scornful conduct and their constant and harassing interference." "But you cannot get good teachers, and there may be a thousand and one accidents by which the school may suffer a grievous loss." "Well, I must abolish the school, but I would not take Government aid. You know the feeling of our people on the subject." Yes; I know very well the feeling of our people on the subject. They would have nothing to do with charity schools, for the support of which they pay their own money, and are considered into the bargain as recipients of charity, doled out by Government officials, They are looked upon as persons whose first business in life is to defraud Government. Everything they do in connection with the school is looked upon with suspicion. If any plans for improvement are submitted and an increased grant is applied for, these are viewed as ingenious contrivances or flimsy pretexts for extorting Government money under false pretences. The managers of the aided schools are like the alms-men at a Sraddha (the feast of the dead), or like the beggars of the street, who, if they tease and trouble you, can be prosecuted under the Vagrant Act.

"These local committees," says an inspector of schools, "constituted as they are of the most influential gentlemen of the place, are no doubt as good representative bodies as can be produced under the circumstances; but however liberal as private individuals the members may be in contributing from their private resources for the support of the schools, there seems to be no call yet felt by them to supervise educational administration in their public capacity." These "influential gentlemen" suffer their names to be retained on the committee, but can it be wondered at that they do not take an active interest in the management of the schools? No respectable person would ever serve on a committee in which every member is reckoned as an almsman and a beggar. The aided schools are not within the charmed Government circle; they are outside its limits; they must look on with envy and admiration upon the favoured gronp within, and if any crumbs of bread, any wipings of the hand, are thrown out to them, they must raise a chorus of applanse and be grateful for the benefaction they receive.

Thus it will be seen that the present grant-in-aid system has a repressive influence on independent effort, and the results which are expected to flow from it will never be attained if the present system be pursued. The aided schools may drag on their miserable existence for a short time and then disappear. Fresh schools will be started and fresh grants will be given to them, and after a time they will share the fate of their predecessors. The educational authorities seem to be under the impression that if the funds set apart for grants-in-aid are distributed during the year; if old grants are withdrawn and new grants are given, so as to show that a fixed sum of money is placed on an eleemosynary basis; if the retrenchment shears are actively employed and a large saving is shown in this ill-fated grant-in aid allotment—their work is done, and they are entitled to the thanks of the Government and the gratitude of the Native public.

I have attempted to show that the working of the present grant-in-aid system is unsatisfactory, and that it does not possess within it those elements of expansiveness without which no real pecuniary relief could be afforded to Government, and the character of the education given cannot be materially improved.

The suggestion of a remedy does not seem to me to be very difficult. The solution of the difficulty, to my mind, lies in a nut-shell. All the Government institutions and all the aided schools and colleges—more especially those which possess within them elements of permanent success, the permanency of whose income, I mean, can be counted upon—should be made parts of the same system, links of the same chain. The stigma that now attaches to "subscription schools" will be removed and there will be no occasion then for the contemptuous remarks that are now made with regard to these schools. The aided schools and colleges which now exist, instead of being isolated and stationary, will become organised and progressive, and their permanency and extended usefulness will be secured. The educational authorities, instead of looking upon them as morbid outgrowths, will look upon them as young plants having vigorous life in them, watered from the same fountain-head as the Government institutions, and entitled to the same fostering care as those schools and colleges which are supported entirely by Government. Let them not be considered as aliens, but the children of the same soil, which will grow with the growth of the department. On the one hand, we have schools and colleges which look to Government entirely for their means of support,

and on the other hand we have institutions which pay the greater part of their own expenses, and only ask the Government to take care of them in time of trouble and distress. Some of the children of the father are entirely dependent upon him for support, while others can earn their own livelihood and only look to him for aid when they are laid up by sickness or have unforeseen contingencies to meet. Paternal care, according to our Hindu notions, should be equally extended to all the children. The aided institutions are the "earning" members of a Hindu joint-family, and if they are denied a greater, they should at least have an *equal* share of happiness and comforts with those who do not earn anything, but are entirely dependent upon the managing head of the house-community.

If the whole educational scheme of the country be systematised, if the aided institutions be considered as parts of one and the same organisation, and if thus the grant-in-aid system be so shaped as really to stimulate independent effort, solid pecuniary relief will be afforded to the Government of India, the country will be studded with aided institutions on the grant-in-aid system, and the contemplated development of primary education will not be a work of the distant future.

What I venture to suggest is that Government schools and colleges and the aided institutions—especially those whose income is permanent should be placed on the same footing, and that the system of transfer and pensions should be equally applicable to both classes of institutions. If this be once done, the development of the grant-in-aid system will be so rapid, so many private individuals and public bodies will gladly come forward to take advantage of the system, that in no long time Government will be entirely relieved of the dead burden which is now weighing upon it in supporting the State schools and colleges.

Note by PRAN NATH PANDIT, *Third Master, Canning College.*

1. I have been a teacher in the Canning College for the last 15 years and have always taken an interest in the diffusion of education and enlightenment among my Hindu and Muhammadan countrymen in Lucknow. I am intimately connected with the Jalsa-i-Tahzib and Rafah-i-Am Committee. Besides contributing largely to the *Morasila Cashmir* on social questions, I started a miscellany, called *Mitatu-l-Hind* for the enlightenment of the native public and have hitherto maintained it in a respectable order. My experience has been gained mostly in Oudh.

2. The native community of this province consists of so many different elements that one and the same course of instruction will not do for all. Then, again, the requirements of city and town communities differ very much from those of village or rural communities. I know not what form local self-government is to take in Oudh. Much of the education of the province will depend on the particular form of self-government. The whole vernacular education of the province should be handed over to our district and Municipal committees and local boards, provided they be according to the Resolution of the Government of India on local self-government. The services of the deputy inspectors may be dispensed with, and those of the kanungos, to be hereafter appointed may be utilised instead. Rai Durga Parshad may be appointed their head in educational matters. Geometry, geography, and history should be eliminated from the course of village schools, and small books on practical agriculture and the preparation of village papers and maps be substituted. Whereever there is a patwari there ought to be a village school, and every patwari should be an *ex-officio* superintendent of that school. In towns and cities local boards and Municipalities should be required to meet the wants of the people in educational matters.

3. Instruction is rather forced upon the village community. It is sought for by Bengalis, Kayaths, Khatris, Baniyas, and Brahmans. Muhammadans especially hold aloof from it, for they consider English education inconsistent with their religion, and even vernacular education given in our schools is supposed to be tainted with infidelity. Their luxurious habits produce indolence and their religious doctrines and traditions make them blind to their real interest in this world. They will not apply themelves to anything requiring great exertion. They cannot compete with the Hindus under the present system of education. They have an aptitude for learning languages, history, logic, and medicine. They can even get up different theories in mathematics, but they invariably break down in the practical part of it.

Race pride alone prevents Eurasians and poor Europeans from availing themselves of instruction in Government schools.

I do not know whether "Influential classes" includes Europeans or applies solely to Natives. Race and caste prejudices makes the Natives averse to giving even elementary knowledge to every class of society. They think that knowledge is intended simply for the upper classes and that by extending it to the lower classes knowledge itself is degraded.

4. Wherever there are Kayaths, Baniyas, and Muhammadans, there is an indigenous school of some kind or other. In villages as well as in town and cities they are now supplanted by Government schools. The Banipas and Mahajans pay no great attention to Hindi literature. They find the ancient village system of teaching arithmetical tables and various practical rules and formulæ called "Gur" by heart answer their purpose very well. This enables them to settle their mercantile and other daily accounts verbally and without the help of pen

and paper. These are purely Hindu indigenous schools. Besides the above, there are Muhammadan and mixed schools too. By mixed schools I do not mean schools where boys and girls read together, as in America, but where Hindu and Muhammadan boys study Persian literature together. They are now being deserted for English schools, but formerly the education given directly in Persian and indirectly in Urdu was much more efficient and advanced than the present standard of middle class. Elementary books containing moral lessons in prose and poetry were taught to beginners; a few rules of arithmetic, important to men in their daily life, were sometimes included in the study of such schools.

There are also schools of private individuals giving gratuitous instruction to people simply for the public benefit. The great name of some Sanskrit Pandit or Arabic Maulvie attracts a large number of pupils from distant parts of the country. They impart instruction in Sanskrit and Arabic to a most advanced standard and teach the highest branches of literature and philosophy. Some indigenous schools are established by private funds or charitable endowments. Muhammadans and Cashmiri Pandits of Lucknow have had such institutions, where a number of teachers are entertained and students are not only gratuitously taught, but some provision is occasionally made for their maintenance also. Religious instruction is the main object of such schools, The Martiniere School, too, comes under the same category, but its usefulness is now restricted to Europeans and Eurasians only.

The fees charged in most schools vary from one anna to one rupee, but the teachers get presents in money and articles of food on various occasions. Muhammadans teach Arabic and Persian; Brahmins, Sanskrit, Hindi and verbal arithmetic; and Kayaths teach book-keeping or written accounts in Persian. They are very well qualified in the subjects they profess to teach. There is no system for training or providing masters in such schools.

To further the objects of primary and middle education in vernacular the indigenous schools can easily be utilized as a part of the educational system—

(1) by allowing them the freedom of retaining their own languages and subjects;
(2) by adding a little arithmetic, history, and geography to their existing subjects of study;
(3) by inducing them to submit to inspection by educational officers;
(4) by requiring the teachers to submit short monthly returns showing the number of students and other necessary particulars. No attempt should be made to displace any of the exisiting teachers, as the prosperity of these schools entirely depends upon their personal influence and character. But schools giving religious instruction alone cannot be thus utilised.

Most of the teachers will be found willing to accept State aid and to conform to the rules under which such aid is given, if the existing rules be a little modified in their favor.

5. Very few boys educated at home only can have any pretension to liberal education. But though intellectually inferior to school-taught boys, they are superior in moral character. At examinations qualifying for the public service they have little chance of success against boys educated at school. But when home instruction is combined with school education the result is admirable. Most of our successful students have had this advantage.

6. Unless self-government is made a reality and members of local boards, &c., begin to take an intelligent interest in mass education, the withdrawal of Government agency is sure to make the whole thing fall back to its primitive state. Influential Natives do not like to give nor are the masses willing to receive education, however elementary it may be.

7. The present social status of village schoolmasters mostly depends on their pay. Teachers trying to assist the villagers in sundry ways exercise a beneficial influence among them, but when they set themselves up as little "hákims," enforcing the attendance of boys and payment of schooling fees simply by the aid of the tahsíldar, then they are feared not simply by the boys but by their parents too. It is not an easy matter to get good schoolmasters, but if local bodies be allowed a voice in their selection, and the teachers themselves have better prospects, the whole thing may be much improved. To improve their position, let a definite number of patwáris and kanúngos in each district be yearly recruited from their ranks.

8. The agricultural classes are decidedly opposed to all sorts of instruction. They think that their children are taken away from field labor or attendance on cattle. The experiment of night schools in some villages might be tried. The only instruction acceptable to villagers is what will enable them to have, not ultimately, but immediately, two meals a day instead of one. School study is supposed to unfit boys for hard field labor. What they require is practical instruction in agricultural and mechanical arts in the open air. They want industrial schools. Give the poor little boys something in the shape of wages for the work they do, and they will all flock to such schools.

9. Both in Urdu and Hindi the book language is generally different from the actual vernacular of the masses. In primary schools much time and energy are wasted in teaching such a language. Books for primary instruction in the real vernacular of this province are

much needed. The difference between Urdu and Hindi in primary schools should not be that of language, but of characters simply.

10. The principle of forcing education upon poor villagers and at the same time charging fees for it is quite unintelligible to me. This is quite disagreeable to the people, and is one of the reasons why primary instruction is not yet acceptable to poor rural communities. The tahsíldar is sometimes requested to enforce payment of fees from almost starving people; sometimes the ill-paid village teacher has to make up the account from his own small pay. The headman of each village already pays for the education of his village boys at the rate of one per cent. as educational cess. During the Viceroyalty of Lord Lytton, when local Governments wanted to make reductions in the Education Department, it raised the rate of fees and hundreds of schools ceased to exist simply on that account.

11. There is no use of increasing the number of primary schools at present. I have already given my views as to how the existing schools may gradually be rendered more efficient.

12. There is no fixed scale of grant-in-aid laid down for colleges. For English schools grants-in-aid are regulated by the number of students receiving instruction. The rules require that the average attendance of boys who learn English should not be less than one for every Rs. 1-8 of the monthly grant. Missionaries with cheap agencies avail themselves of the above rule. But under the present state of conditions no Native, however enterprising, can expect to keep up an English school in an efficient state under this rule. If the Government wants educated Natives to come forward to establish high schools, the grants should not be regulated by the number of students, but by the quality of the instruction imparted. A better quality of instruction necessarily involves a higher expenditure. It is much better to impart sound instruction to a limited number than to furnish a large number of students with an imperfect education. I should therefore suggest that the grant-in-aid be regulated by the amount of expenditure of the school for which such aid is solicited.

13. On the whole, the Government could not be more neutral than it is. The religious prejudices of all Indian communities are more or less breaking down in proportion to the Western light they receive. Even mission schools are now found to be full of Hindu and Muhammadan boys. The danger is to be met with in another direction. There is a growing cry of moral looseness against school boys.

14. If by secondary school be meant middle school, the present course neither stores the mind with useful and practical information nor does it prepare boys for the entrance examination of the University. The course of study and the mode of examination both are defective. Should the Commission call for the correspondence between Mr. Nesfield and the Director of Public Instruction on the subject in question, it will give them valuable information in regard to this point.

15. In our schools I cannot say whether our attention is unduly directed to the entrance examination, but stuffing little boys with Sanskrit and Persian in our branch school looks very much like it. If the time were altogether given to English and vernacular, time and energy would both be more usefully economized. In our anxiety for a few boys in the first arts we force hundreds of boys to give up their easy vernacular for much more difficult languages which are of no practical good to them in their struggle for livelihood—nay, more than this, they do not know sufficiently of their vernacular even for ordinary requirements.

16. The University curriculum does not afford sufficient training for teachers in secondary schools. If funds afford, a special Normal school will become very useful for training teachers. In the absence of such schools a system of apprenticeship under good teachers may answer the purpose nearly as well.

17. The present system of school inspection in Oudh is more costly than effective. The kanúngos will be a cheaper agency than deputy inspectors, who are altogether a foreign element in the village school system. As each post-office is also a savings bank, so each kanungo in this tour of inspection of village papers may as well inspect village schools. As the kanungo is very intimately connected with the several village communities in his circuit, he will be able to look after village schools much better. The co-operation of Native gentlemen also should be secured. Some educational officers look upon this co-operation as a curtailment of their powers just as some executive officers seem to dread the inauguration or extension of local self-government.

18. The middle class Anglo-vernacular examination greatly interferes with the further progress of our boys. Let purely vernacular schools alone compete for the middle examination. In the latter case it will help to produce a useful vernacular literature.

19. Excluding Bengal Proper and Bombay, the cause of English education would for some time suffer in India. But as out of evil God brings out some good, so a spirit of reliance upon local exertions and combination for local purposes is sure to be the result under the fostering care of a liberal Government that offers local self-government to India.

20. Definite instruction in duty and the principles of moral conduct does not occupy a separate or prominent place in Government schools and colleges. Government can hardly

take any definite steps towards imparting such instruction without treading upon religious ground. Only such institutions as are established by the Natives themselves can do much to improve the social and moral feelings of students. The influence of English literature and higher instruction in arts and sciences also goes far to advance the cause of morality and sense of duty.

21. No steps worthy of mention are taken for promoting the physical well-being of students in Oudh. We look to Municipal and district committees for the encouragement of physical exercise among students.

22. Only some of our youths having themselves received the benefits of English education have commenced to teach vernacular, and sometimes a little of English too, to their young female relations. But there is no system in all this. Each individual follows his own whim, and that too for a short time only. As all classes of respectable Native females are *pardanashin*, it is not easy for any one to ascertain the extent of progress they make. Among Cashmiri pandits all girls can read and write Hindi very freely. Though our vernacular is Urdu, there are very few of our females that can read Urdu books. They read a few Sanskrit religious books and can recite Sanskrit slokas without understanding their meaning. Among Muhammadans some females read the Korán, others Urdu translations of some religious works in Arabic, and some, though very few, compose even Urdu verses. This sort of indigenous instruction is found only in the upper strata of Hindu and Muhammadan society. Mothers teach their daughters sewing and cooking, and elder sisters or cousins teach a little of the first two R's to their younger cousins before marriage, after which event it all rests with the taste of their husbands.

23. The Department of Education always assists the zenana missions in establishing schools for girls. Where there are no zenana missions it assists and encourages Natives in establishing such schools, and under encouraging conditions it establishes small Government schools too. A little of the three R's and something of needle-work is all that is taught in such schools. Our females and their male relations have their own peculiar notions of morality and respectability. None of the above schools have ever enlisted the sympathy of Native gentry nor commanded their respect. The schools are filled generally by low-born girls of a degraded class, or by poverty-stricken famished girls, or some of very doubtful social position are attracted to such schools by pecuniary inducements. Enlightened Natives find themselves altogether powerless in the matter of female education. Young husbands can do much towards educating their wives, and when these enlightened wives become mothers, their children are sure to be wiser and better in every way. Then alone can there be a systematic female education in India.

24. If "mixed schools" mean institutions where boys and girls are instructed together, it would be sheer madness to start such a school for the Natives of India.

25. To steal a march on native prejudices, respectable Saidanís (wives of Sayyids) for Muhammadan girls, and Brahmin widows of good moral character should be selected as teachers for Hindu girls. We require a normal school to train such teachers.

26. Yes; the terms are less onerous, because strictness in the case of girls' schools would be worse than useless.

27. Female education in India under the British Government owes almost everything to European and American ladies. The name of Miss Carpenter is remembered by us with gratitude. Lady Phear and a number of other distinguished ladies did their best in promoting the cause of female education in India. To increase the interest which ladies might take in this cause, let our gracious Empress confer the orders of the Indian Empire on some ladies that especially distinguished themselves in this direction, and let the services of others be otherwise recognized by conferring lesser honours on them. Instead of trying to enter the Parliament and the Senate-house or otherwise to have equal privileges with the stronger sex, Western ladies would thus find a scope for the exercise of their energies in India.

28. More care ought to be exercised in the selection of teachers. Men that have given sufficient proof of good character and can command the respect and attention of pupils should be preferred to raw youths fresh from their college studies. Hitherto, anybody producing an University certificate is taken in, no matter whether he has any aptitude for giving instruction or not.

29. In Oudh we have two highly-paid officers, an inspector and an assistant inspector. As under the new arrangements much of the work of inspection is likely to be taken away from them, their services may be otherwise utilised. The Punjáb University has already given certificates of proficiency to many oriental scholars in Arabic, Persian, and Sanskrit. They may now be employed at much smaller pay. In colleges native professors like Babu Lachmi Shankar in the Benares College, and Maulvi Zakaulla in the Allahabad College, may be substituted for Europeans to teach the science course.

30. Higher education is generally more cared for than primary and secondary education. The department would no doubt gain much by having more men of practical training in the art of teaching and school management.

31. Yes. Under the supervision of able and experienced teachers the system works well. I was myself for some time a pupil-teacher.

32. If Boards of Examiners that thoroughly understand their work and command the confidence of the people be appointed by the Department of Education, this system may be applied to all classes of aided institutions. They should be judged, not by results of examinations each year, but by results extending over a period of some five or six years. Attendance, discipline, and popularity of an institution are not to be overlooked. A distinction ought to be made between Missionary institutions and those established by the people, for the latter cannot compete with the former on equal terms.

33. If the examinations be well supervised and the results be altogether above-board, it does not matter whether the teachers be certificated or not. I do not see anything particularly good in this system under any conditions whatsoever.

34. The aid should in no case be less than half of the total expenditure of the institution.

36. If Europeans of superior qualifications be thus attracted to India to fill the several chairs of Indian Universities, the cause of high education cannot but improve. It is impossible for really able men to remain anywhere without improving all those that come in contact with them.

37. From the entrance class upward promotion from class to class should depend upon the results of University examinations as hithertofore. In primary and middle schools it is preferable that such promotions be left to the school authorities.

38. Where there is already a well-conducted aided college like our Canning College in Oudh, it is unnecessary for the Government to have a Government institution too, unless required by the wants of the province. Where it is found necessary to have one Government college as a model, it should not compete with private or aided institutions by charging smaller or even equal fees, nor should a distinction be made in conferring scholarships and Government situations.

39. The circumstances of the Muhammadans still require a somewhat exceptional treatment in the matter of English education in Lucknow. These circumstances are due chiefly to change of government, religious bigotry and luxurious and loose habits of life. Their aversion to English education is now declining. The liberal-minded members of the Rafah-i-Am Committee are trying their best to invite the attention of their co-religionists in Lucknow to the advantages of English education.

As an undue pride, self-conceit and vanity were supposed to prevent the children of the Muhammadan aristocracy of Lucknow from reading in schools which included among their pupils boys of inferior social position, the Canning college committee has made provisions for that feeling by opening a special class for the children of the Lucknow nobility and Oudh landed aristocracy.

Letter from the Ghazipur Literary Association in favour of Hindi, high education, and physical training.

From BABU DURGA PRASAD MOOKERJEA, President, Literary Association, Ghazipur, to the HONOURABLE W. W. HUNTER, LL. D., President, Education Commission,—Dated Ghazipur, the 15th August, 1882.

SIR,—I am desired by the members of the Ghazipur Literary Association to submit for your consideration, the following expression of their views on some of the more important points mooted by the Government of India in their Resolution No. 60, dated 3rd February 1882.

2. The members fully realize the necessity of imparting elementary education to the mass of the population of India. They feel convinced that without the diffusion of at least a rudimentary knowledge of reading, writing and arithmetic amongst the large majority of the people, India cannot expect to rise to that scale of civilization, which the present century demands. The great educational charter of India, the Despatch of the Court of Directors of 1854, also laid considerable stress on this point, and it would appear that the question has always engaged the most careful attention of the Government of India.

3. Acting on the principles laid down in the Despatch referred to, every encouragement has been offered by Government for the promotion of both high and primary education. Government-aided schools, as well as Municipal, tahsili and halkabandi schools have been started in all directions in the North-Western Provinces, and, as far as possible, education has been brought within easy reach of all.

4. That these measures have considerably helped the cause of education cannot perhaps be doubted. But whether they are sufficient for all the requirements of the country is the point on which information is now required by the Government of India.

5. With a view, therefore, to carry out the wishes of Government, the Education Commission is now collecting information connected with the progress the Educational Department

has made in the various parts of the vast Indian Empire. It seems desirable in consequence, that the present condition of primary education in the Ghazipur district, and the views of the members on the question of education generally, should be placed before the Commission along with those submitted from the other parts of the country.

Year.	Number of schools.	Scholars.	
1880-81 . .	123	4,533	
1879-80 . .	127	4,187	
1878-79 . .	127	4,094	
1877-78 . .	150	5,690	Including Ballia district.
1876-77 . .	100	5,304	

6. The number of students that have attended the primary vernacular schools under the halkabandi system in the Ghazipur district, during the past five years, is given in the margin. It will be seen that the number on the roll has steadily increased from year to year, showing thereby that the Government educational institutions in the districts are gradually, though slowly, becoming popular among the masses.

7. But the association cannot overlook the fact that from a population of 1,014,019 human beings in the Ghazipur district, only 4,533 boys are under instruction on the primary system, giving an average of ·44 per cent. on the total population. The result, judged by this standard, can by no means be considered satisfactory. The question then naturally arises as to why, after about 25 years working of the present system, the percentage of attendance presents such a small figure.

8. In the opinion of the association, the causes which retard a more rapid development of the system of elementary education are:—

(i)—The social organization of the Hindus; (ii) want of inducements for and appreciation of education; (iii) the extreme poverty of the people.

9. From the very constitution of the Hindu society, it would appear that education was to be restricted within the limits of a few of the higher classes only. There is nothing to show that in old days any attempt to educate the masses was ever made. The traditions and institutions of the country are against such a system, and the division of the people into so many castes clearly proves that this was not intended. And as the people are remarkable for their adherence to the traditions of the land, it is not an easy task to persuade them to adopt a system which their forefathers never even thought of. It is true that there is now-a-days a certain section of the Hindu community which takes a broader view of matters. But this is not the case every where. In large towns and cities, where the influence of western civilisation is permeating the ranks of society, a slight improvement has, no doubt, been made; but in the interior of the districts things are managed much in the same manner as they were some 50 or 100 years ago. On no account will the Brahman and Kshatrya sit on the same platform with the people of the inferior castes, and this prevents the children of the two classes from mixing together in the school hall.

10. Whilst the institutions of the country are so much against mass education, there is hardly any circumstance in the present condition of the people which favors the scheme. The country is extremely poor. One season of drought and scarcity is sufficient to drive a large section from their hearths and homes. As a rule, the agriculturist lives from hand to mouth. He cannot afford to pay for labor. Even the tiny hands of his children, not to speak of the grown-up ones, are expected to help him in cultivation. To spare them for attendance in schools, therefore, means a loss which nothing, in his opinion, can compensate. Added to these is the apathy of the parents and a total want of inducement and appreciation for education. Amongst the lower orders, a knowledge of letters is not calculated to raise one in the eyes of his comrades or confer on him any additional privilege; nor, on the other hand, is a want of it looked down upon.

11. These circumstances are sufficient to render a wider diffusion of elementary education a matter of extreme difficulty. In fact, it is perhaps Utopian, under the existing state of things, to expect better results.

12. It is not however unlikely that, under an improved system, greater stimulus to mass education might be offered. The district officer exercises a vast influence in the district he rules. A greater interest on his part in the cause of education and an appreciation by him of the services of those zamindars and others who distinguish themselves in promoting the status and position of schools will, it is believed, go considerably to help the existing system. Not only the Collector but his assistants down to the tahsildar might make it a duty, whilst on tour, to examine the schools and confer with the people on the subject of education. The teachers of the village schools should also claim a portion of the district officer's notice; such a condescension on the part of the high officials of Government will raise the teachers in the eyes of the people, and will, it is hoped, exercise a very salutary effect. At present the village schoolmaster is never cared for. His status and position are no better than an agriculturist of the ordinary type. This has obviously a very prejudicial effect on a people who, from the institutions of the country, do not feel themselves called upon to devote any portion of their time or resources on education. If the Government are unable to improve the schoolmaster's position in a pecuniary point of view, the treatment meted out to him from the hands of the district and other Government officers should be such as to attract the notice of the people.

13. The school hours of the village schools also demand attention. During the time operations in the fields are going on, these should, in the opinion of the association, be reduced from five to two hours, and so arranged that the absence of the children from the fields may not be felt by the parents. During the open seasons of the year, however, the usual hours might be adopted.

14. It also appears to the association that in connection with the question of improvement of primary education, the subject of the language that should in future be adopted in the provincial courts, deserves careful consideration. Much has been written and said on this disputed question, and the association does not desire to enter into the arguments favouring the substitution of Hindi in the place of Urdu, in the courts of these provinces. But the members feel convinced that the memorials that are now being sent up from other quarters and from more influential bodies, will demand the careful attention of the Commission. All that the association feels called upon to add is, that Hindi is the legitimate vernacular of the Hindus and should in consequence be adopted both in the primary schools and the courts. The result of this change will, it is hoped, give considerable stimulus to the cause of primary education, and much of the disinclination on the part of the people to learn a language which is not universally adopted in the courts and other business transactions, will be removed.

15. Whilst on this subject, the association would desire respectfully to draw the attention of the Commission to the matter of technical education. The arts, manufactures and the cultivation of the soil are still in their crude state in India, and in consequence thereof one season of distress nearly ruins the people, and causes a heavy drain on the resources of the State. If one school for imparting elementary technical education on agriculture and manufactures is started, as a tentative measure, in each district, it would be more beneficial both to the State and the people than perhaps ten village schools. Such a school need not be on an elaborate scale, and the details of the scheme, if approved by Government, can, it is hoped, be well worked out by the district officers, or a committee specially appointed for the purpose. The members of the association are sanguine that any effort on the part of Government in this direction will be warmly supported by the landowning and other classes, and, it is believed, the scheme will not on the whole entail additional expenditure on the State, provided the co-operation of the district officers and the leading zemindars of the district is in the first instance secured. Now that the Supreme Government is offering every encouragement in its power for the improvement of the arts and manufactures of the country, any scheme having for its object the establishment of industrial schools will, it is hoped, find ready support at the hands of the people. And if for entrance into such schools a rudimentary knowledge of reading and writing were made *sine qua non*, the cause of primary education will greatly improve.

16. The next important question raised by the Government of India is that connected with high education. It appears to the association that in the present state of the North-Western Provinces a wider diffusion of this class of education is highly desirable. Compared with the neighbouring provinces of Bengal and Behar, the North-Western Provinces and Oudh have made but little progress. Appreciation of learning, for the sake of learning itself, hardly yet exists amongst any class of the people. As a rule, the wealthier classes do not take much interest in education. Many altogether hold themselves aloof from it; only a few, *i.e.*, those who reside in towns and cities try to acquire a mere smattering of the English language, simply with a view to enable them to get through their work with European gentlemen. It is only from the middle class that any desire for high education has yet been evinced. But even for this section State employment is the most potent inducement. To the above reasons may be ascribed the comparatively slow progress that the University system has made in these provinces. The annual outturn of graduates and under-graduates is infinitesimally small compared with the vast population of the united provinces. And if the net results achieved by the Calcutta University were to be judged by the criterion of England or Ireland, or any of the countries of the Continent of Europe, it would appear that no progress worth the name has been made in India, especially in the North-Western Provinces and Oudh.

17. The members are, therefore, respectfully of opinion that much has not yet been done by the present system of high education in these provinces. All the effect that it has hitherto produced is, that the better classes resident in large towns and cities, are just beginning to have a very faint idea of, and desire for, education. But in the districts, in most quarters the question of high education is not even understood. Considering, however, that the number of B. A's and M. A's in the whole of the North-Western Provinces and Oudh does not exceed, it is believed, the maximum of 100, better results than these could not perhaps be fairly expected. A careful enquiry into this question will show that a more appreciable progress, under the special circumstances of the case, was not possible. It is, no doubt, true that State employ should not be the sole end and aim of education. On the contrary, such education should be the means of making those on whom it is bestowed more capable men in whatever walk of life they may find themselves, and rendering them more useful and profitable members of society. But it is at the same time true that the English system of edu-

cation was new to the people; and to introduce a new system in the social organisation of such a country as India, inducement at first was necessary. But it is to be regretted that before the present system of high education had time to develop itself, indirect discouragement was offered to it. Whilst the *amla* class prospered in the revenue and judicial lines, holding high gazetted appointments, the gratuates of the University, who had laboured hard from year's end to year's end, for perhaps a decade, had to pine away in insignificance at the writer's table, or rather in the class-room of an aided or Government school. Such a picture before a people who did not thoroughly appreciate the value of such education, had a most injurious effect; and the empty classes at Agra, and thin attendance at Bareilly, may be ascribed to this cause. In Bengal the orders of the Government in respect of patronage were different, and the consequence was a wider diffusion of high education and a yearning for knowledge. There are now sections in Bengal society which consider a knowledge of the modern arts and sciences absolutely necessary for every useful member of society; and it is owing to this circumstance that large educational institutions are maintained by that class, independent of any Government aid. It may also be mentioned that it is due to this cause mainly that the Bengal Educational Report for 1880-81 shows the expenditure on education from private sources to be 27 per cent. in excess of the Government contribution.

18. The association would further beg to bring prominently to the notice of the Education Commission, that if the wishes of the Government of India for a more rapid development of primary education are to be carried out, careful attention must be bestowed on the promotion of high education. Whatever steps the Commission or Government may take for the extension of elementary education, no measure could be more potent to further that end, than a wider spread of high education. The members feel convinced that without high education, mass education will not for a moment stand. Whether the rudimentary knowledge of reading, writing and arithmetic now taught in village schools has any value or not, it does not appear that the people of the villages attach much importance to it. The fact is, that the system finds no sympathy with those who have not been educated in the literature of Europe. It is only that section of the people which has been educated in English schools on the European method, that recognize the necessity of primary education. If, therefore, mass education has at all to make any progress, whether in these or in any other province of India, it must be through the influence of those educated in the literature and sciences of the West.

19. It cannot also be doubted that for a really useful primary education a good supply of elementary books on literature, ethics and science is required. This the vernacular of these provinces cannot yet claim to possess. Such books as the vernacular of the North-Western Provinces now requires, can be supplied by those only who have received a liberal education in the sciences and literature of the West. It is from this class of the people that the vernacular of the sister province of Bengal has, within the course of a few years' been stored with a stock of valuable elementary books for the instruction of the masses. In these provinces the number of the graduates and under-graduates of the Calcutta University has been so small, that it is hardly time to expect a better supply of books than the Nágri possesses at the present moment. The association therefore feel convinced that the interests of the one class of education are so closely interwoven with those of the other, that both must go hand in hand, and that without the one the other cannot stand.

20. The foregoing circumstances would appear to suggest that, for the promotion of both high and primary education, a thirst for the culture of mind in the noblest literature, arts, and sciences of Europe should be created among the people of large towns and cities. Without this thirst, created in the first instance through a wide diffusion of high education, it does not appear that primary education can be placed on a sound and secure basis. It follows, therefore, that for the Goverment to take in its own hands the work of mass education, and to leave high education to take care of itself, amongst a people who do not thoroughly appreciate its value, will not perhaps be a wise course to adopt. In no country of civilized Europe has the work of civilization begun from the lower strata of the people. The higher and the middle classes have always been the pioneers of progress, and it is this section that must in every country and in every age lead society. When, therefore, the higher orders, including the nobility, gentry and the middle classes, come to realize the importance of the culture of mind as an absolute necessity for human existence, a total reorganisation of society will take place; and the spread of mass education will then follow in rapid strides, as a matter of course, and relieve the hands of Goverment considerably from the care of its management and direction. A good portion of the funds now allotted by the State for education will then be released and be available for improvement in other branches of the administration.

21. The above statement of facts, it is presumed, will be sufficient to show that the time has not yet come for the State to withdraw any portion of the aid it now grants for high education. The nobility and gentry in these provinces are not also sufficiently advanced to take the management of Government colleges into their own hands. But it seems only fair that the richer classes should pay fully for the education their children receive in the Government institutions. It would not, it is believed, be difficult to ascertain the persons who are rich enough to pay adequately in the shape of fees or otherwise. To raise the fees of tuition in

the colleges all round, and to leave the boys of the poorer classes to educate themselves by competing for scholarships, appears to the association to be a policy fraught with evil, and one detrimental to the diffusion of high education.

22. In the Ghâzipur district the high schools noted in the margin are supported by Government under the grant-in-aid system. The requirements of the district are fully met by these schools, where the boys are taught up to the entrance standard. They are doing fairly well, and the only suggestion that the association would desire to make in respect to these institutions is, that the managers should bestow particular attention to the physicial training of the boys. This is a point which is much neglected in most of our educational institutions, but there is hardly any other subject in the educational system which requires greater attention.

Victoria High School and German Mission High School.

23. It is to be hoped that in the course of a few years, when the grant-in-aid system, has made more progress and the Municipal bodies take a larger share in the work of inspection, &c., of the schools within their jurisdiction, considerable saving will accrue to Government, showing annually a reduced figure in the provincial budgets for education.

Memorial from Meerut Association in favour of Hindi.

To

THE HONOURABLE W. W. HUNTER, L.L.D., C.I.E.,

President of the Education Commission.

HONOURABLE SIR,

The members of the Meerut Association beg to submit the following representation for the favourable consideration of the Commission.

II. They feel very thankful to Government for its having taken up the question of diffusing education among the masses. That the only practical way of effecting this is to make the vernacular of the people the medium of instruction admits of no question. But unfortunately for the North-Western Provinces their vernacular, the *Bhasha*, or the spoken language, has been entirely ignored, and Urdu, an artificial language, has been forced upon them under the patronage of Government. To remove misconception on this point they embrace the favourable opportunity of urging the claims of the mother-tongue of 26,569,074 Hindus of these provinces, with a view that the object of Government, which is the spread of primary education among the masses, especially when its diffusion is contemplated, may not be lost sight of by the continuation of the present injurious system. They now beg to lay before you the reasons to support their views as described below.

1. Urdu is not the vernacular of these provinces, and is only used by the official classes of the people on account of its being the court language, although there is no reason why Bhasha should not be compulsory in the official circles. Urdu cannot be intelligible to the masses owing to its being greatly mixed up with Persian and Arabic words, while the real vernacular, the Bhasha of these provinces, is the offspring of Sanskrit, once the spoken and written language of the people of the whole of this country. (As is evident from Beame, Trumpp, Rajendra Lal Mitra and other authorities on this subject.)

2. The masses of the people have not adopted Urdu, to foster which the Muhammadans and English rulers have made every possible effort.

3. To facilitate intercourse between the rulers and the ruled, Urdu was created during the Muhammadan rule, but it was never intended that it should displace the language which at that time flourished in private schools as freely as it does now. Urdu has as little penetrated into or influenced the masses as English has. All the apparent growth and vigour of Urdu may be attributed to the patronage of the late Muhammadan kings and the encouragement of the British Government.

4. The real vernacular of the North-Western Provinces is Hindi, which the Hindus speak, but Urdu is never spoken in their family circles. As the Deva Nâgri characters are widely used in India, they should be equally used in books to be prescribed for the instruction of the masses in the North-Western Provinces.

5. The Deva Nâgri characters, with some modifications, are used in other provinces of India, in all languages derived from Sanskrit, *viz.*, Mahrathi, Gujrathi, Bengali, Kaythi, Hindi, Marwari, &c.

6. Such sufficient symbols, scientific arrangements and capability of expressing all articulations with accuracy and propriety are not found in any language as in Hindi.

7. Urdu, which is written in the Arabic and Persian characters, is so illegible and ambiguous that it cannot be read and witten with such sufficient ease and rapidity as is the case with the Deva Nâgri characters for all practical purposes.

8. A beginner can learn Hindi more easily and rapidly than Urdu.

9. The whole of the Hindu community of the North-Western Provinces and the Punjáb use and speak most commonly Bhasha.

10. The female members of Hindu families can learn only through the medium of Hindi as they are averse to read books written in Urdu, owing to religious prejudices. This instruction is as important and useful as that of the other sex.

11. A Hindu experiences more difficulty to learn the Arabic and Persian characters than a Muhammadan has to learn the Deva Nágri characters. The Muhammadans have no religious prejudices against learning the characters of the Hindus, but the Hindus are bound not to utter a single word of Persian or Arabic in their divine devotion.

III. If however the retention of Urdu be considered absolutely necessary for the sake of the Muhammadan population, the members of the Meerut Association most respectfully beg to urge that in any scheme which may be prescribed for the North-Western Provinces, the education of the people through Deva Nágri characters should have at least equal claim if not greater than Urdu, especially where the majority are Hindu students.

IV. Hindi is understood by the Punjábi, the Hindustani, the Bengali, the Mahrathi, the Gujrathi, the Sindhi, the Marwari, and by all nationalities of India, but Urdu is not.

V. With a view that the above proposal be carried out, they beg to suggest that a rule be laid down, that in every primary school of the North-Western Provinces, Hindi, supplemented where found necessary by Urdu, should be the medium of instruction. In every inferior and superior zilla school, both Hindi and Sanskrit and the latter being their national classic, and all the Indian vernaculars being based upon it, should be taught as a compulsory second language to the Hindu boys, while the study of Persian or Arabic should remain an optional subject.

VI. It may be said here that although Sanskrit is taught in some of the schools of the North-Western Provinces, it is discouraging Sanskrit and Hindi when the students are to begin their education with Urdu and Persian and spend seven or eight of the best years of their life in learning those languages which are sufficient for their entrance into the University; they care very little to learn the optional language, Sanskrit, or to cultivate their mother-tongue, the Hindi.

VII. Unfortunately all the officers and subordinates of Public Instruction of these provinces who are totally ignorant of Sanskrit and not well versed in Hindi, are acquainted with Urdu and the foreign languages Persian and Arabic, on which this artificial language is based. Hence they have not yet been able to realize the necessity or the utility of giving instruction to the masses through their own vernacular.

VIII. The native representative of the local Government of the North-Western Provinces and Oudh in the Commission being a Muhammadan, who can scarcely be said to be well acquainted with the habits, customs and manners of the Hindus, justice can hardly be done to the interest of the Hindu community unless a Hindu be deputed to represent the Hindu population.

IX. In conclusion the members of the Meerut Association hope that their humble proposal which alone can supply the great educational want of the people of the North-Western Provinces will meet with that favourable consideration and attention of the Commission which it deserves, and will not be set at naught through the influence of the official classes, who alone, for the sake of their own ease, have been fostering an artificial language to the detriment of the real interests of the people.

X. Lastly, they humbly beg to submit that a liberal education be imparted to the young men of these provinces through the medium of the English language, as has hitherto been the case; and that the standard of English education be not reduced. Any attempt to diffuse the learning of the West through the vernacular current in these provinces cannot be highly successful, as few books have been translated into vernacular expounding the sciences of the West, nor is it practicable to translate them all satisfactorily. The Association moreover is humbly of opinion that the diffusion of primary education, the desirability of which cannot for a moment be gainsaid, should be encouraged but not at the sacrifice and expense of a high liberal education, the benefits of which are incalculable.

THE MEERUT ASSOCIATION ROOMS;
The 30th June 1882.

Memorial from Meerut Deva-Nágri Pracharni Sabha in favour of Hindi.

To

THE HONOURABLE W. W. HUNTER, LL.D., C.I.E.,
President of the Education Commission.

HONOURABLE SIR,

The members of the Dev Nagree Pracharni Sabha, the teachers and pupils of the patshala attached thereto, beg to submit this MEMORIAL for the favorable consideration of the *Education Commission*.

2. We feel extremely thankful to the Government for taking up the question of diffusing education among the masses of people, and of the language through the medium of which they can be educated; as the mother-tongue is the best medium through which instruction can be imparted to the people.

3. We will therefore try to prove that the mother-tongue of the North-Western Provinces and Oudh, and the vernacular which is spoken among our family members, is Hindi, and not Urdu.

4. The difference which at present exists between Hindi and Urdu is that the former consists of more than half Sanskrit words and is written in the Dev Nagree characters, and the latter comprises more than half Arabic and Persian words and is written in Arabic and Persian characters.

5. Hindi is the offspring of Sanskrit which was once the spoken and court langnage of this country of the Aryans, and before the

आनरेबिल सर,

हम देवनागरी प्रचारणी सभा मेरठ के मेम्बर और सभा की देवनागरी पाठशाला मेरठ के पाठक और विद्यार्थी शिक्षा कमीशन की सेवा में यह निवेदन पत्र (मिमोरियल) भेजकर आशा रखते हैं कि कमीशन हमारी निवेदना ध्यान देकर और चित्त लगाकर सुनेगी और न्याय करेगी।

२—प्रथम हम अपनी गवर्नमेण्ट का इसी बात पर धन्यवाद करते हैं कि उसने सर्वसाधारण मनुष्यों की शिक्षा की ओर ध्यान दिया है और यह पूछा है कि इस देश की मातृ भाषा हिंदी है वा उर्दू; क्योंकि हमारी न्यायकारी गवर्नमेण्ट का यह अति उत्तम विचार है कि सब मनुष्यों को प्रथम शिक्षा उनकी मातृ भाषा द्वारा होनी उचित है।

३—इस कारण हम युक्ति पूर्वक सत्य सत्य यही प्रकट करते हैं कि इस देश की मातृ भाषा और देशी बोली जो हमारे घरों में नित्य-प्रति स्त्री पुरुष लड़के बाले बोलते चालते हैं हिंदी भाषा है किन्तु उर्दू बोली नहीं है।

४—हिंदी भाषा और उर्दू बोली में अब यही अंतर समझागया है कि हिंदी भाषा में आधे से अधिक संस्कृत के शब्द होते हैं और वह देवनागरी अक्षरों में लिखी जाती है—उर्दू बोली में आधे से अधिक फारसी और अरबी के शब्द बोले जाते हैं और वह फारसी और अरबी अक्षरों में लिखी जाती है।

५—हिंदी भाषा संस्कृत से निकली है, एक समय था कि इस देश आर्यावर्त के राजदार आदि सब कामों में संस्कृत ही लिखी पढ़ी जाती

Muhammadans had conquered India, all the legal documents were written in that language.

6. Hindi is such as can be understood easily by the inhabitants of the whole of India, which is not the case with Urdu, as it contains more than half Persian and Arabic words and has not as yet found its way among the masses of people, nor will it ever reach that point; notwithstanding the unceasing efforts of the Muhammadan rulers and the British Government in establishing Persian and Urdu Schools and adopting Urdu as the court language, their endeavours have not been crowned with success in making it the vernacular of the masses.

7. Hindi is therefore the only medium through which primary education could be spread among the masses, as a person who requires six years to be able to read and write Urdu fairly can learn Hindi much better in about six months only.

8. The best way to encourage primary education among the masses is, either to establish schools for Hindi or introduce it in the Government schools. As long as Hindi Bhasha is not made the language of the court, it will not be an easy task to spread primary education among the masses through it. As soon as it is done so, primary education will naturally follow.

9. Should Government find any difficulties in doing away with Urdu language from the courts, we beg most respectfuly to point out that the introduction of Dev Nagree characters instead of Persian is very desirable and needed. The change of characters will not in the least affect the present system. The same officials

यी, यवनों का राज्य आने से पहिले रोबकारी और परवाने आदि सब उस समय की भाषा ही में लिखे जाते थे।

६—हिंदी भाषा को इस देश के सब खड़ बासी सुगमता से समझ लेते हैं, उर्दू बोली को सब नहीं समझ सकते, इस कारण कि उस में फारसी और अरबी के शब्द अधिक होते हैं और वह अब तक सर्वसाधारण मनुष्यों में नहीं फहली है न फहल सक्ती है क्योंकि बादशाही और अंगरेज़ी हाकिमों ने उर्दू की पाठशाला बिठलाकर और राजदार भाषा बनाकर इस के फहलाने के बड़े २ उपाय किये फिर भी सर्वसाधारण मनुष्योंने अंगीकार नहीं किया।

७—इस कारण सर्वसाधारण मनुष्यों को प्रथमशिक्षा हिंदी भाषा ही के द्वारा होनी उचीत है क्योंकि जैसा उर्दू का लिखना पढ़ना छः बर्ष में आता है उससे उत्तम हिंदी भाषा का लिखना पढ़ना छः महीने में आजाता है।

८—हिंदी भाषा की पाठशाला बढ़ाकर वा इस समय की पाठशालाओं में हिंदी का अधिक प्रचार करके हिंदी भाषा के द्वारा प्रथम शिक्षा फहलाने की रीति बहुत अच्छी है, परन्तु जबतक हिंदी भाषा को राजदारभाषा न बना दीजाय तब तक हिंदी भाषा के द्वारा प्रथम शिक्षा फहलाने में सुगमता न होगी, और जिस समय हिंदी भाषा राजदार भाषा होगई तो प्रथम शिक्षा हिंदी भाषा के द्वारा आप से आप फहलती चली जायगी।

९—जो गवर्नमेण्ट हिंदी भाषा को इस समय राजदार भाषा बनाने में कुछ कठिनता समझती हो तो उर्दू अक्षरों की जगह देवनागरी अक्षर कर देने की अत्यंत आवश्यकता है, ऐसा करने से कुछ हानि न होगी किन्तु पूरा २ न्याय होगा, वही

could be retained, the same Robkarees and Purwanahs which are now written in Urdu could be written in Dev Nagree characters.

10. If Government were to notify that after a lapse of six months all the official business will be conducted in Dev Nagree characters instead of Urdu, then Hindus, Christians and Mussulmans will learn Hindi Alphabets in a few days, and in six months they will find themselves qualified to read and write Dev Nagree characters as well as they do Urdu now.

11. Urdu characters cannot be easily read; you write one thing whilst another reads it quite differently; names of persons, places and villages cannot be read correctly. No person who knows Urdu only, can read and pronounce correctly and distinctly any of the Sanskrit and English words written in Urdu. Reading and writing of the Dev Nagree characters is exactly the same. What you write you can read?

Having these considerations in view Coll. Davies, Commissioner of Jallander Division, has ordered that the names of plaintiffs, defendants, places and villages in all the documents should be written both in Hindi and Urdu (See *Vidya Prakashak* for February 1882).

To remove ambiguity, the names of persons, places and villages have been written in Hindi in all the histories and geographies

नौकर वही अधिकार वही रोबकारी वही परवाने जैसा अब उर्दू अक्षरों में लिखते हैं देवनागरी अक्षरों में लिखे जाया करें।

१०—यह काम बड़ी सुगमता से हो सक्ता है, केवल गवर्नमेण्ट छः महीने वा कुछ अधिक समय पहिले राजद्वाराधिकारियों अर्थात् सरकारी नौकरों को यह आज्ञा सुनादे कि अब कचहरी का काम देवनागरी अक्षरों में हुआ करेगा, इस समय के अंतर में सब लोग देवनागरी अक्षरों का लिखना पढ़ना सीखलें, हिन्दू, मुसलमान, ईसाई सब तीन दिन में देवनागरी के ४६ अक्षर और १२ मात्रा आदि सीखकर लिखने पढ़ने लगते हैं और छः महीने में तो उनको वैसाही अभ्यास होजावेगा जैसा कि अब उर्दू अक्षरों में है।

११—उर्दू अक्षरों में जैसा लिखा जाता है ठीक २ वैसा पढ़ा नहीं जाता किन्तु लिखा कुछ जाता है पढ़ा कुछ जाता है, नाम, गांव, ठांव तो कभी और किसी से ठीक २ नहीं पढ़े जाते, भला कोई निरी उर्दू जानने वाला ऐसा मनुष्य भी है कि संस्कृत और अंग्रेजी शब्द उर्दू अक्षरों में लिखे हुए ठीक २ पढ़दे और उच्चारण करदे, कोई नहीं, एक भी नहीं, देवनागरी में जैसा लिखा जाता है वैसा ही पढ़ा जाता है, पढ़ने और लिखने में कुछ भी अंतर नहीं रहता, इसी कारण जालंधर डिवीज़न के कमिश्नर कर्नल डेविस साहब ने जो भाषा का लिखना पढ़ना जानते हैं हुक्म दिया है कि हरएक अपील में वादी, प्रतिवादी और जगह का नाम उर्दू शब्दों के साथ देवनागरी अक्षरों में भी लिखे जाया करें-(विद्या प्रकाशक महीना फैब्रुएरी सन् १८८२ ई०)-और इसी कारण गवर्नमेण्ट प्रेस प्रयाग में जितनी इतिहास और भूगोल

printed in Urdu at the Allahabad Government Press.

12. The Dev Nagree Alphabet has sixteen vowels while Urdu has only three, which serve for sixteen. One vowel has a number of different sounds.

The life of the Urdu characters is the dots (nuktàs) which are generally omitted in legal documents.

Many letters have one and the same form.

As there are only very few vowels in Urdu so there are few consonants too in it. When two or three letters are joined together they form one letter.

13. The officials (the amlà wàlàs) write documents in Urdu in such a complicated and running style that only those who have some connection with the courts can read them and no body else.

The Europeans cannot at all read the Urdu characters of the court.

14. What is written in Urdu is not read. There are many chances of fraud and forgery being committed in Urdu writing on account of various defects found in it; while it is not the case with Hindi Bhasha. In support of this statement a few cases will be noted below :—

Case No. 1.—Vidya Prakashak, a monthly journal, published at Lahore, states in its issue of February 1882 "that a man named Ghinnya (گھنیا) made an appeal in a High Court. He was called by the name of Ghita. (گھیتا). As

विद्या आदिकी उर्दू पुस्तक छपी हैं उन में नाम, गांव, ठांव उर्दू अक्षरों के साथ देवनागरी अक्षरों में भी लिख दिया गया है।

१२—इसका कारण यही है कि देवनागरी अक्षरों में १६ स्वर होते हैं और उर्दू अक्षरों में केवल ३ स्वर हैं, तीन स्वर १६ स्वरों का काम देते हैं, एक २ स्वर कई २ प्रकार से उच्चारण होता है, उर्दू की सारी लिखावट नुकतों पर है, कचहरी की उर्दू लिखावट में नुकते नहीं दिये जाते, बज़त से अक्षर एकही प्रकार के बनते हैं और बज़त से अक्षरों का उच्चारण भी एक ही प्रकार का होता है, जिस प्रकार उर्दू में स्वर थोड़े हैं उसी प्रकार व्यंजन भी बज़त थोड़े हैं, और दो २ तीन २ अक्षर मिलाकर एक अक्षर बनता है।

१३—कचहरी वाले उर्दू अक्षरों को ऐसा खेंचतानकर लिखते हैं कि कचहरी की लिखावट को कचहरी वाले ही पढ़ते हैं वा कुछ एक वह जिनका कचहरी से कुछ संबंध होता है, और दूसरे उर्दू पढ़े कचहरी की लिखावट को नहीं पढ़ सकते, बज़त साहब लोगों से भी कचहरी की उर्दू लिखावट नहीं पढ़ी जाती, यही कारण है कि कचहरी वालोंके भरोसे ही पर काम होता है।

१४—इस बात के सिध्द करने की कि कचहरी की उर्दू लिखावट में लिखा कुछ जाता है पढ़ा कुछ जाता है और देवनागरी अक्षरों में जैसा लिखा जाता है वैसा ही पढ़ा जाता है कुछ मुक-द्दमें लिखकर यह भी दर्शा दिया जाता है कि उर्दू अक्षरों में जाल बज़त बनता है, देवनागरी अक्षरों में जाल नहीं बनसक्ता।

१ मुकद्दमा—लाहौर विद्या प्रकाशक मासिक पत्र जिल्द ४ महीना फैब्युअरी सन् १८८२ ई० में लिखा है कि एक मनुष्य घिनिया گھنیا ने अदालत में अपील किया, वह घीता گھیتا के नाम से

his name was Ghinnya he did not answer to the call, consequently his appeal was dismissed on account of his absence. Having heard nothing as to what was done in his case, he went to the Serishtadar and enquired of him what orders were passed on his petition. The Serishtadar asked his name. He said his name was Ghinnya. The Serishtadar said his name was Ghita, and that Ghita's appeal has been dismissed. When Ghinnya wanted to remonstrate, he was ordered by the Serishtadar to be turned out. Having consulted some pleaders he submitted a petition for review of judgment and then his case was attended to."

This fact shows what a great evil arises from Urdu characters.

Case No. 2.—The same Journal says "when a man submitted a petition to the Sub-Judge's Court at Amritsar, in which it was written that according to the account books (بہی کھاتے کی رو سے) a bond (تمسك) was purchased. The Serishtadar read this phrase that according to the books salt was purchased. بہی کھاتے کی رو سے نمک خریدا گیا The petitioner exclaimed that bond and not the salt was purchased by him. The Serishtadar appears to injure his case. The Subordinate Judge asked the Serishtadar about this who replied that bond (تمسک) and salt (نمک) were and are written and read in Urdu in the same way."

Case No. 3.—The *Bharat Mitra* of 6th July 1882 (a weekly Hindi paper published at Cal-

पुकारा गया वह यह समझकर कि मेरा नाम तो घिनिया है न बोला उसका अपील खारिज होगया जब कई दिन तक उसको कुछ पता न लगा वह बेचारा निर्धन गांव का रहने वाला सरिश्तेदार साहब के पास गया और पूछा कि मुंशी जी मेरी अर्जी पर क्या हुकम हुआ सरिश्तेदार साहबने कहा कि तेरा नाम क्या है, उसने कहा मेरा नाम घिनिया है सरिश्तेदार साहब बोले नहीं २ तेरा नाम घीता है और घीता का अपील खारिज होगया वह कुछ और कहने लगा, हुकम दिया कि इसको निकाल दो, वह बेचारा निर्दोषी निकाला गया, फिर जब वकीलों की सम्मति से नजर सानी का सवाल दिया गया तब सुनाई हुई—देखिये उर्दू अक्षरों से कैसी हानि होरही है।

२ मुकद्दमा—उसी मासिक पत्र में यह लिखा है कि अमृतसर के जज साहब की कचहरी में एक मनुष्य की ओर से अर्जीदावा पेश हुआ उस में लिखा था कि बही खाते की रूसे तमस्सुक खरीदा بہی کھاتہ کی رو سے تمسک خریدا सरिश्तेदार साहब पढ़ते हैं कि बही खाते की रूसे नमक खरीदा, वह मनुष्य जो वहां उस समय उपस्थित था पुकार कर बोला कि गरीबपरवर मैंने तो नमक नहीं खरीदा है किन्तु तमस्सुक खरीदा है, सरिश्तेदार साहब मेरा मुकद्दमा बिगाड़ा चाहते हैं, साहब ने पूछा कि यह क्या बात है, सरिश्तेदार साहब ने खड़े हो हाथ बांधकर निवेदन किया कि गरीब परवर उर्दू में तमस्सुक تمسک और नमक نمک एकही तौर से पढ़े जाते हैं—देखिये उर्दू अक्षरों से कैसी हानि होरही है।

३ मुकद्दमा—भारत मित्र पत्र कलकत्ता ६ जुलाई सन् १८८२ ई० में लिखा है कि अलीगढ़ के मजि-

cutta) adds "that the Magistrate of Aligurh sentenced three persons, Buldeo-pershad, Hur-pershad and Niranjan, to imprisonment for a certain criminal offence. A petition appealing against the Magistrate's sentence, having been submitted to the Court of the Sessions Judge, the Serishtadar read Brahman (برهمن) for Niranjan (نرنجن). As Buldeo-pershad and Hur-pershad were really Brahmans they were released. The Sessions Judge having understood that as there was no mention in the petition of appellants of the third man Niranjan, consequently he was not acquitted. After two days, when another petition was laid before the Court, the pleaders pointed out that it was not Brahman, as read by the Serishtadar, but it was Niranjan, the third appellant. At last Niranjan was realeased. Now Niranjan's imprisonment for two days more was due to the petition having been written in Urdu characters."

सद्रेट साहब ने किसी दोषमें तीन मनुष्य बलदेव प्रसाद, हर प्रसाद, निरंजन को कैद का दंड दिया, मजिस्ट्रेट साहब के हुकम का अपील हुआ सरिश्तेदार साहब ने निरंजन نرنجن को बिरहमन برهمن पढ़ा और वास्तव में भी बलदेव प्रसाद और हर प्रसाद ब्राह्मण ही थे, अपील में दोनों छूट गये और साहब जज ने हुकम दिया कि इस अपील में तीसरे मनुष्य का नाम नहीं है, बेचारा निरंजन नहीं छूटा, दो दिन पीछे जब अर्जी पर्चे दियेगये और वकीलों ने कहा कि सरिश्तेदार साहब ने निरंजन को बिरहमन पढ़ दिया है तब निरंजन छूटकर अपने घर आया और उर्दू अक्षरों के कारण दो दिन अधिक कैद में रहा— देखिये उर्दू अक्षरों से कैसी हानि होरही है।

Case No. 4.—The *Bharat Mitra* of 17th August 1882 says "that in 1872 or 1873, at Sumbul, a man having taken his food at night, went to bed in his usual state of health but in the morning he was found dead. This fact was reported to the police who sent the dead body to the Magistrate. The Magistrate ordered it to be taken to the Civil Surgeon for post-mortem examination. The Doctor reported that the man had died of apoplexy; on which the Magistrate wrote a purwanah to the inspector of the police that he should deal with the case as the man had died of sakta (سکتا). The inspector having read sankhiya سکتا (poison) for سنکھیا written in the purwanah, began to investigate the matter, and made a woman who was living in the very house in which the man was found dead, to say that the man had died of poison. The woman

४ मुकद्दमा—सन् ७२ वा ७३ भारत मित्र पत्र कलकत्ता जिल्द नंबर ३३ पृष्ठ ६ तारीख १७ आगष्ट सन् १८८२ ई० में लिखा है कि एक मनुष्य संभल ग्राम जिलह मोरादाबाद का रहनेवाला रात को रोटी खाकर सो रहा और सबेरे मरा पाया, ग्रामवालों ने पुलिस में रिपोर्ट करदी, पुलिस ने मुरदे का चालान हाकिम के पास करदिया, वहां से डाक्टर साहब के पास भेजागया, डाक्टर ने चीर फाड़कर देख लिख दिया कि यह मनुष्य सकते के रोग से मरा है, मजिस्ट्रेट साहब ने कोतवाल के नाम परवाना भेजदिया कि वह मनुष्य सकते سکتے से मरा है जाब्ते की कारर्वाई कीजाय, जब वह परवाना कोतवाल के पास आया कोतवाल ने सकते से मरा سکتے سے مرا को संखिये से मरा سنکھیے سے مرا पढ़ा, पुलिस की कारर्वाई होने लगी, उस घर की एक स्त्री पर जिस घर में वह मरने वाला रहता था बड़ी मार

with some poison was taken to the Magistrate who asked her to tell the truth. She having shown her back, very badly flogged by the police, told the Magistrate plainly the tricks played upon her by the inspector. The Magistrate released her and wrote to the Superintendent of Police about the case.

15. To convince the Government that if they notify that business will be carried on in the public offices and courts in Dev Nagree characters, the officials (amlawalas) will be able to learn and write Hindi characters after a lapse of six months, we beg to adduce the following facts :—

In 1856 it was notified that all revenue subordinate officers, such as tehsildars and others in the N.-W. Provinces, should learn Dev Nagree, and pass an examination in this language, otherwise their services would be dispensed with. "After a short period all the revenue officers, both Hindus and Mussulmans, including the moulvis who were then tehsildars, soon learnt to read and write well the Dev Nagree characters and passed successfully the prescribed examination conducted by Pandit Dabi Pershad and Moonshi Buldeo Pershad. The Mutiny then broke out in 1857, and it may be attributed to the ill luck of these provinces when no attention was paid to this Notification" (*vide Bharat Mitra* of 17th August 1882).

16. It is a great pleasure to find that Mussalmans holding high position and rank who are lovers of impartiality and fairness have

धाउ ऊई अर्थात् उससे इकबाल (स्वीकार) कराखिया, एक संखिये की पुडिया समेत उस स्त्री का अदालत को चालान करदिया, जब मजिस्ट्रेट साहब ने यह विलक्षण वार्ता देखी स्त्री से दिलासा देकर पूछा, तब स्त्री ने कोड़ोंकी मारसे उधड़ी ऊई अपनी पीठ दिखलाई और जो कुछ कोतवाल साहब ने किया था सब कहदिया, मजिस्ट्रेट साहब ने स्त्री को तो छोड़ दिया और पुलिस सुपिरिन्टेंडेण्ट साहब को चिट्ठी लिख भेजी—देखिये उर्दू अक्षरों से कैसी हानि होरही है।

१५—ऊपर लिखी इस बात के निश्चय कराने को कि जो गवर्नमेण्ट यह आज्ञा सुनादे कि अब कचहरी का काम देवनागरी अक्षरों में ऊआ करेगा तो छः महीने में सब देवनागरी अक्षरों का लिखना पढ़ना सीखकर कचहरी का काम करसकते हैं, यहां एक उदाहरण लिखते हैं—

सन् १८५६ ई० में पश्चिमोत्तर देश के लिये यह आज्ञा होगई थी कि माल के नौकर तहसीलदार समेत देवनागरी अक्षरों का लिखना पढ़ना सीखकर शीघ्र इम्तिहान (परीक्षा) पास करलें नहीं तो नौकरी से छुड़ादिये जावेंगे—थोड़े ही दिन में माल के काम के हिन्दू मुसलमान अधिकारियों ने और उन बड़े २ मौलवी साहबों ने जो उस समय तहसीलदार थे देवनागरी अक्षरों का लिखना पढ़ना सीखकर शीघ्र ही इम्तिहान पास करलिया था, मुंशी बलदेव प्रसाद, पंडित देवी प्रसाद परिच्छक (इम्तिहान लेनेवाले) नियत किये गये थे, यह इस देश के मंद भाग्य थे कि सन् १८५७ ई० में गदर होगया फिर किसी ने कुछ नहीं पूछा—भारत मित्र १७ अगस्त सन् १८८२।

१६—पक्षपात रहित बड़े दरजे के मुसलमान साहबों ने बड़े आनंद से इस बात को अंगीकार करलिया है कि जो उर्दू अक्षरों की जगह देव-

announced that they would have no objection if Dev Nagree characters be substituted for Urdu. We offer our cordial thanks to these gentlemen and consider them better authorities than Messrs. Beame and Trump and Dr. Rajendra Lall Mittra on the subject.

The *Reformer* of 12th June 1882, a weekly paper published at Lahore, states "that Miyan Hafiz Mohomed Abdul Ruzzaq, Naib Tehsildar, Fatiabad, has written to say that Hindi is easier than Urdu; the former could be learnt in 15 days while the latter not even in six years. He has further pointed out to his Muhammadan brethern that Hindi is the mother-tongue and the vernacular of this country, and that they should learn this language."

The *Pioneer* of the 19th August 1882 says "that the Honorable Sayed Mahamood admitted that a very large section of the population seemed desirous of the fuller adoption of Hindi (cheers). Personally he thought that the question was one of the written character, rather than of the spoken language—not so much a question of Hindi *versus* Urdu, as of Dev Nagree *versus* the Persian characters. He gave some interesting particulars with regard to the evidence and memorials which the Commission had received on this subject, and concluded by saying that if the Commission should decide to recommend an extension of Hindi in the schools of the North-Western Provinces, he would heartily support its decision. The latter declaration was received with expressions of cordial approval by the audience."

17. To prove that Urdu characters written in the public courts and offices could be read in several ways which greatly affect the substance of the documents; a list of words is given below:—

नागरी अक्षरों का प्रचार करदिया जाय तो कुछ हानि नहीं होगी किन्तु बड़ा लाभ होगा, उन में दो साहबों की गवाही हम नीचे लिखते हैं और उनका धन्यवाद करते हैं और उनकी गवाही बीमट्रैम्प साहब और बाबू राजेंद्रलाल मित्र से अधिक समझते हैं।

रिफारमर एक लाहौर पत्र जिल्द नंबर २४ तारीख १२ जून १८८२ ई० में मियां हाफिज मोहोमद अबदुल रज्जाक नायब तहसीलदार तहसिल फतह आबाद जिलअ हिसार लिखते हैं कि उर्दू बोली को अपेक्षा हिंदी भाषा बहुत सुगम है, जैसी उर्दू छः वर्ष में आती है वैसी हिंदी भाषा पंद्रह दिन में आजाती है वे अपने मुसलमान भाई सबके लिये यहि लिखते हैं कि इस देशकी मातृ भाषा और देशी बोली हिंदी सबको सीखनी चाहिये आदि।

पायनियर १९ आगस्ट सन् १८८२ ई० पृष्ठ ४ में लिखा है कि प्रयाग शिक्षा कमीशन को सभा में आनरेबिल सैयद महमूद हाईकोर्ट के जजने यह बर्णन किया कि—हिंदी और उर्दू की चर्चा में बड़ी कठिनता है—उर्दू को अपेक्षा हिंदी का प्रचार चाहने वाले बहुत ही मनुष्य हैं परन्तु मेरी बुद्धि में इतना झगड़ा उर्दू और हिंदी, बोलियों का नहीं है जितना देवनागरी और उर्दू अक्षरों का है—जो कमीशन पश्चिमोत्तर देशके स्कूलों में हिंदी भाषा का अधिक प्रचार होना निर्णय करती है तो मैं भी सचेमन से कमीशन को यही सम्मति देता हूं।

१७—ऊपर लिखी इस बातके सिद्ध करने को कि कचहरी की उर्दू लिखावट में एक शब्द कई प्रकार से पढ़ाजाता है और आशय कुछ का कुछ होजाता है कुछ शब्द नीचे लिखकर आशा रखते हैं कि गवर्नमेण्ट न्याय करेगी—

1. حال—Can be read, Chal, Jal, Hal, and Khal—2, ترک—Tark, Tarak, Turk, Turak, Nark, and Narak. 3, کلکے زور سے کام ہوگا Kalke zor se kam hoga, Kalke roz se kam hoga, Kalki or se kam hoga. 4, نہال چند—Nihal chand, Bhal chand, and Phal chand. 5, تجار Tijjar Najjar, Bichar, Bukhar and Bijar. 6, نقطہ Nuqta, and Lafz. 7, ملک Mulk, Malik and Milk. 8, قصہ Qissa and Qasba. 9, ستار Sunar Sitar, Sattar, and Siyar. 10, مانس Manas, Mans, Mans and Malish. 11, کتاب Kitab, and Kabab. 12, تاج Taj, Baj, Naj, Nach and Back. 13, چوري Chori, Jori, Juri, Churi and Khori. 14, حاتم Hatim, Khatim, Khanam, and Janam. 15, کرم Karm, Karam, Kirm and Kiram. 16, سیر Sair, Ser and Sir. 17, نقال Naqqal and Baqqal. 18, موني Mouni, Muli, Muti and Moti. 19, جناب Janab, Jinab Hayat and Hubab. 20, لوٹا Lota and Luta. 21, چین Chain, Chin, Jain, Khutan and Jatan. 22, پہلي Pahle, Pahl, Paheli, Bhale, Bhali, Bahli, Bheli, Phali, Thali and Thaili. 23, یہاں Yahan, Nihan, Nahan, Khan and Bhan. 24, بھولا Bhola, Bhula, Phola and Phula. 25, دعا Dua and Daga.

१—حال हाल पढ़ो, चाल पढ़ो, जाल पढ़ो, खाल पढ़ो, २—ترک तर्क पढ़ो, तरक पढ़ो, तुर्क पढ़ो, तुरक पढ़ो, नर्क पढ़ो, नरक पढ़ो, ३—کل کے زور سے کام ہوگا कल के जोर से काम होगा पढ़ो, कलके रोज से काम होगा पढ़ो, कलकी ओर से काम होगा पढ़ो, ४—نہال چند निहाल चंद पढ़ो, भाल चंद पढ़ो, फाल चंद पढ़ो, ५—تجار तिज्जार पढ़ो, नज्जार पढ़ो, बिचार पढ़ो, बिजार पढ़ो, बुखार पढ़ो, ६—نقطہ नुकता पढ़ो, लफ्ज़ पढ़ो, ७—ملک मुल्क पढ़ो, मलिक पढ़ो, मिल्क पढ़ो, ८—قصہ क़िस्सा पढ़ो, क़सबा पढ़ो, ९—ستار सुनार पढ़ो, सितार पढ़ो, सत्तार पढ़ो, सियार पढ़ो, १०—مانس मानस पढ़ो, मांस पढ़ो, माँस पढ़ो, मालिश पढ़ो, ११—کتاب किताब पढ़ो, कबाब पढ़ो, १२—تاج ताज पढ़ो, बाज पढ़ो, नाज पढ़ो, नाच पढ़ो, बाच पढ़ो, १३—چوري चोरी पढ़ो, जोरी पढ़ो, जूरी पढ़ो, चूरी पढ़ो, खोरी पढ़ो, १४—حاتم हातिम पढ़ो, खातिम पढ़ो, खानम पढ़ो, जानम पढ़ो, १५—کرم कर्म पढ़ो, करम पढ़ो, किर्म पढ़ो, कुर्रम पढ़ो, १६—سیر सैर पढ़ो, सेर पढ़ो, सीर पढ़ो, १७—نقال नक्काल पढ़ो, बक्काल पढ़ो, १८—موني मोनी पढ़ो, मूली पढ़ो, मोती पढ़ो, १९—جناب जनाब पढ़ो, जिनाब पढ़ो, हयात पढ़ो, ज़बाब पढ़ो, २०—لوٹا लूटा पढ़ो, लोटा पढ़ो, २१—چین चीन पढ़ो, चैन पढ़ो, जैन पढ़ो, जीन पढ़ो, खुतन पढ़ो, जतन पढ़ो, २२—پہلے पहिले पढ़ो, भले पढ़ो, भली पढ़ो, बहली पढ़ो, भेली पढ़ो, फहली पढ़ो, फली पढ़ो, पहेली पढ़ो, थैली पढ़ो, थली पढ़ो, थहली पढ़ो, २३—یہاں यहां पढ़ो, निहां पढ़ो, नहान पढ़ो,

Wherefore for the grounds above urged your Memorialists and others, too numerous to be mentioned here, earnestly hope that you will graciously be pleased to devote such attention to the subject as it naturally deserves.

थान पढ़लो, भान पढ़लो, २४—بهولا भोला पढ़लो, भूला पढ़लो, फोला पढ़लो, फूला पढ़लो, २५—دعا दुआ पढ़लो, दग़ा पढ़लो, आदि बहुत शब्द हैं।

अब हम अपनी प्रार्थना को पूर्ण करके बड़ी भारी आशा रखते हैं कि सरकार हमारी प्रार्थना के अनुसार ऐसा न्याय करेगी जैसा कि होना उचित है।

Memorial from the Residents of Mathura in favour of Hindi,

To

THE HONOURABLE W. W. HUNTER, LL.D., C.I.E.,

President of the Education Commission.

Now when the Government of India have appointed a Commission, of which you are the President, to consider the wants and grievances of the people in educational matters, we beg liberty to speak on behalf of ourselves and the several millions of these provinces that cannot give expression to their views. From the questions which the Commission have drafted for answer, and the address given by His Excellency the Governor-General at the annual convocation of the Calcutta University, we are led to understand that the Government of India desire to spread primary education among the masses of people on a large scale. For securing this object it is our endeavour to suggest the best medium available through which instruction may properly be given to them.

It is true, and perhaps painfully true, that Urdu is the language of some persons that are to be found in the *amlas*, but these go to form a very small proportion of the population that inhabits these provinces. In fact Urdu, a hybrid production of mostly Arabic and Persian, was forced upon us by our former rulers for the sake of facility in despatching the ordinary business of life in the mutual dealing with one another; but it was never accepted by the people at large, who continued to regard the Muhammedan rule as quite inimical to their religion, language, and habits and customs. The people continued to use their national language in their family circles and among themselves. They kept their accounts and carried on their correspondence in it. It was in their own language that they continued to do what they could, towards the improvement of their social welfare, contending aginst the many disadvantages experienced in the Muhammedan rule. Although the Muhammedan Government tried their best to crush down the spirit of the people in every way and sweep away the language of the nation from the land by showing an undue preference in favour of the cultivation of Persian and *Arabic*, they kept up their spirit and preserved their national language. The people, then, who most readily accepted the language of the conquerors, as well as their manners and customs to a certain extent, were the Kaysths. Some of whom, and specially they who chiefly belong to the clerk class, still continue to patronize it. But the non-official class in cities and villages never allowed Urdu to occupy the place held by bháshá, because Urdu was a foreign import into their country. The state of things just resembled what took place in England, when the Normans conquered the Saxons—every thing relating to the court business was carried on in Norman-French, but Saxon continued to hold its ground among the original inhabitants of the country, and eventually in due course prevailed over the former.

To those that constantly come into contact with people in villages, the truth of our statement that *Urdu is not, and will never be*, the language of the masses, will be quite at home. They must have, repeatedly, found that with their language full of long and big words of the Persian and Arabic origins, they are seldom able to properly convey their ideas to the upper portion of the village community. It is for such persons we contend that their national language bháshá should be made the vehicle of imparting instruction.

Now as to the character in which the books are to be taught we beg liberty to say a few words.

No one can deny that the alphabet of Deva Nágri is much simpler, fuller and more exhaustive than that of Arabic.

From our actual experience we know how much easier it is for a boy to learn the Deva Nágri character and the combination of its letters than those of the Arabic one. To learn the former a boy would require a few days, whereas for the latter months and years. The Deva Nágri character is so perfect and simple in its nature that all kinds of hard and difficult words can, properly, be written and correctly pronounced by its help, but such is not the case with the Arabic one. Words written in the latter character have sometimes given rise to very serious mistakes in almost every district here, and this is owing to its inherent defects. A word written in it is sometimes apt to be read in a variety of ways. It is in the introduction of bhasha that we can hope to meet with some success in the spread of education among Hindu women. No Hindu gentleman would ever condescend to educate his females in Urdu and Persian, because the books written in these languages are generally obscene, and tend to have a demoralizing effect on the character. Moreover, very few religious books are to be fouud in Urdu that are suited to the taste and requirements of Hindu females.

Incidentally connected with the above is the question whether Urdu with its many well-known defects, should still continue to hold its ground in the Government offices. The balance of public opinion is decidedly in favour of the introduction of bháshá. By its instruction many things will be simplified, serious mistakes, which frequently creep in the Government offices, will be prevented, and a great portion of time will be saved, which is wasted in mastering the horrible *Shikasta* character, without the study of which an able and learned man is almost useless. An immense amount of good will, doubtless, be done to the country, and people would be saved by its introduction the payment of a few extra taxes which they are sometimes compelled to pay, and which, we think, have escaped the notice of Government. It is that if a villager wishes to

have a receipt written or an application drafted, he requires the help of an Urdu writer, whom he has to pay a bonus of a few annas, although he could write the same if bhásha had been the court language.

The introduction of bhásha, which is the language of the people of these provinces, without a shadow of doubt, will not only promote the interests of the public, but also tend very much to put a stop to corruption on the part of the *amlas*, and check fraud practised on the poor litigants.

The following papers were received, but have not been printed:—

1. An address against the abolition of the Agra College from the students of the Agra College.

2. Government correspondence regarding the Endowment Fund of Agra College.

3. An address of welcome from the members of the Aligarh Bhásha Improvement Society.

4. An address in favour of Hindi from the residents of Aligarh.

5. An address from the members of the Aligarh Kulshrisht Boarding-house Committee, asking the Education Commission to recommend the extension of the grant-in-aid system to Boarding-houses.

6. A letter from the Honourable Sayyad Ahmad Khan Bahadur, C.S.I., to the Registrar of the Calcutta University, circulated among the members of the Education Commission, stating the present system of the University to be defective, and suggesting certain rules to be sanctioned by the Syndicate.

7. An address from the students of the Aligarh Government High School against the abolition of the High School.

8. Note by Mr. H. G. Keene, regarding Bishop Trench's proposed ethics on a theistic basis.

9. An address from the Allahabad Municipality, stating the municipal contributions to education.

10. Correspondence relating to the establishment of a Government school at Jaunpur, with a note by Mr. G. E. Ward.

11. Letter from the Vice-President of the Arya Samaj, Lucknow, stating the origin of the Samaj and appending a list of Hindi books.

12. Memorial from the students of local institutions in favour of Hindi.

76 Hindi memorials (all identical with each other) in favour of Hindi, containing 58,289 signatures.

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